

BY ASHRAF ALI THANWI

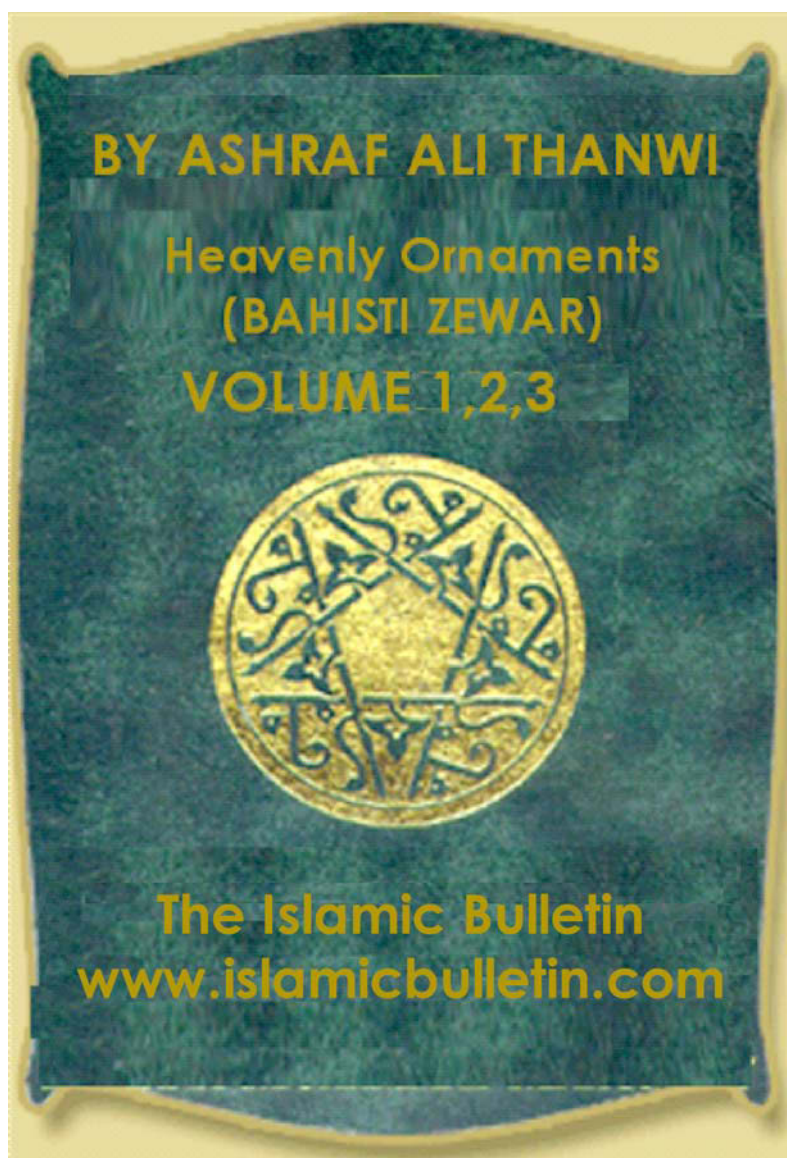
Heavenly Ornaments
(BAHISTI ZEWAR)

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Bahishti Zewar (translated as *Heavenly Ornaments*), was written by Maulana Ashraf Ali Thanvi Rahmatullahe Alaihe. is a 8 volume comprehensive handbook of fiqh (jurisprudence), especially for the education of girls and women. This volume has been compiled by the Islamic Bulletin www.islamicbulletin.com into two separate books. Volume 1,2, 3 and the second volume 4,5,6, 7. It describes the Five Pillars of Islam and also highlights more obscure principles. For years it has remained a favorite with the people of the Indo-Pakistan subcontinent. Among (Hanafi Deobandi) Muslims, it is a popular practice to present this volume to a new bride. The motivation behind this gesture is that the young woman is taking up a new identity and new life as a wife and mother-to-be. She should be well versed in the rites, rituals and tradition of Islam.



Bahishti Zewar

Moulana Ashraf Ali Thanwi (Rahmatullah Alaihi)

TRUE STORIES

First Story

Rasulullah sallAllâhu alayhi wa sallam is reported to have said: "A person was in a jungle when all of a sudden he heard a voice in a cloud saying: "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person began following the water and saw that a man was standing in his orchard and was sprinkling water with a spade. This person asked the gardener: "O servant of Allâh! What is your name?" He gave the same name which this person had heard in the cloud. Thereafter, the gardener asked this person: "O servant of Allâh! Why are you asking me my name?" He replied: "I heard a voice in that cloud whose water this is taking your name and asking it to pour water onto your orchard. What do you do in it that it is so acceptable?" He replied: "Now that you have asked, I will have to inform you. I look at its total produce and from there I give one third to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard."

Lesson: Glory be to Allâh! How merciful He is that the person who obeys Him has all his work done through unseen ways without him even knowing about it. Without doubt, the person who becomes Allâh's, Allâh becomes his.

Second Story

Once Rasulullah sallAllâhu alayhi wa sallam related that there were three men from the *Banu Isra'eel*. One of them was a leper, the other bald, and the third blind. Allâh Ta'âla wanted to test them, so He sent an angel to them. The angel first went to the leper and asked him: "What would you like best?" He replied: "I would like a nice complexion, a beautiful skin, and that this sickness goes away from me whereby people do not allow me to sit with them and which they hate." The angel passed his hand over the body of that person. He was immediately cured and a nice skin and beautiful complexion appeared. The angel then asked him: "What type of wealth do you like the most?" He replied: "Camels." So he gave him a pregnant camel and told him: "May Allâh Ta'âla give you *barakah* in this."

The angel then went to the bald person and asked him: "What would you like best?" He replied: "That my hair grows nicely and that this sickness which people dislike goes away from me!" The angel passed his hand over his head, he was immediately cured and beautiful hair began to grow. He then asked him: "What type of wealth do you like the most?" He replied: "Cows." So he gave him a pregnant cow and told him: "May Allâh Ta'âla give you *barakah* in this."

Eventually, the angel went to the blind person and asked him: "What would you like most?" He replied: "That Allâh gives me back my sight so that I may be able to see everyone." The angel passed his hand over his eyes and Allâh gave him back his sight. He then asked him: "What type of wealth do you like the most?" He replied: "Goats." So he was given a pregnant goat. The animals of all three

delivered their babies. In a short time, the jungle was filled with his camels, his cows, and his goats. Thereafter, under the orders of Allâh Ta'âla, that angel went in his previous form to the leper and said to him: "I am a poor person. All my provisions for my journey are finished. Today I have no means of reaching home except through Allâh and then through your help. In the name of that Allâh who has blessed you with a nice skin and a beautiful complexion, I ask you for a camel which I could ride and reach my home." He replied: "Get far away from here! I have a lot of other commitments to fulfil. I do not have anything to spare which I could give you." The angel said: "I think I recognize you. Were you not a leper, for which people despised you? Were you not very poor, and then Allâh blessed you with so much of wealth?" He replied: "What are you talking? I inherited this wealth from my ancestors." The angel said: "If you are lying, may Allâh return you as you were before."

The angel then went to the bald person in his previous form and asked him the same questions and he also replied in the same way. So the angel said to him: "If you are lying, may Allâh return you as you were before."

Eventually he went to the blind person in that same original form and said to him: "I am a traveller and all my provisions are finished. Today I have no means except Allâh and then you. In the name of that Being who returned to you your eye-sight, I ask you for a goat with which I could do my work and complete my journey." He replied: "Without doubt, I was blind. It was only out of His mercy that Allâh Ta'âla gave me back my eye-sight. Take as much as you want and leave behind as much as you want. By Allâh, I will not stop you from taking anything." The angel replied: "Keep your wealth with you, I do not want anything. I had only come to test you three. Now the test is over. Allâh is pleased with you and displeased with the other two."

Lesson: Just imagine, that because of the ungratefulness of those two, all those bounties were taken away and they were left as they were before. Allâh became displeased with them and they are forsaken both in this world and in the hereafter. Due to his gratefulness, that person's bounties remained intact, Allâh was pleased with him, and he is contented both in this world and in the hereafter.

Third Story

Once some meat from somewhere came to Hadrat Umme Salamah radiAllâhu anha. Rasulullah sallAllâhu alayhi wa sallam liked meat a lot. She therefore asked her maid to keep the meat on the shelf. Rasulullah sallAllâhu alayhi wa sallam will perhaps come and partake of it. So she kept it on the shelf. Just then a beggar came, and while standing at the doorway, shouted: "Give in the name of Allâh, He will give you *barakah*!" A reply from the house came: "May Allâh also give you blessings!" These words are used to show that there is nothing in the house which could be given. That beggar went away. Just then Rasulullah sallAllâhu alayhi wa sallam arrived and asked: "O Umme Salamah! Do you have anything to eat?" She replied: "Yes" and said to the maid: "Go and get that meat." She goes to bring the meat, but there's no sign of that meat over there. Only a piece of white stone was kept there. Upon this Rasulullah sallAllâhu alayhi wa sallam remarked that because she did not give it to the beggar, that piece of meat turned into a stone.

Lesson: Just think, that due to not giving in the name of Allâh, this misfortune occurred that the form of the meat changed and turned into a stone. In the same way, the person who deceives the beggar and yet eats himself, is actually eating a stone. The result of this is that mercilessness and hard-heartedness increases. Since Allâh Ta'âla has a lot of kindness and mercy on the family of Rasulullah sallAllâhu alayhi wa sallam, He changed the form of the meat in front of their very eyes so that they may be saved from partaking of it.

Fourth Story

It was the noble habit of Rasulullah sallAllâhu alayhi wa sallam that after the Fajr salât he used to turn and face his companions and ask them: "Did anyone of you see any dream last night?" If anyone saw a dream, he would relate it to him and he would give some interpretation to it. As was his habit, he once asked them if any one of them had seen any dream. They all said that they had not seen any dream. He then said: "I saw a dream last night that two people came to me, took hold of my hand and led me towards a sacred place. I saw a man sitting and another standing with pincers in his hand. He was tearing open the sitting man's cheek until it reached his neck. He then did the same with the other cheek. In the meantime, the first cheek came back to its normal position, so he did the same to it again. I asked the angels: "What is this?" They replied: "Carry on further."

We continued further until we passed by a person who was lying down and another person was standing at his head-side with a heavy boulder in his hand. He took the boulder and, with full force, he burst his head. Once the boulder struck him, it fell and rolled away to a far distance. When he went to pick up that boulder and by the time that he returned, this person's head became normal again. So he burst it again. I asked them: "What is this?" They replied: "Carry on further."

We carried on further until we reached a cave which was like an oven. It was very wide at the bottom and very narrow on top. A fire was burning in it and it was filled with many naked men and women. When the flames rose, all of them rose with it until they were about to fall out. When the flames subsided, they all also went down with it. I asked them: "What is this?" They both replied: "Carry on further."

We proceeded further until we reached a river of blood. A person was standing in the centre of the river, and on the bank another man was standing with many boulders in front of him. The man in the centre walked towards the bank and when he was about to come out, the person on the bank threw a boulder on his face with such force that he returned to his original place in the centre. When he tried to come out again, he threw a boulder at him and sent him back. I asked them: "What is this?" They replied: "Carry on further."

We proceeded further until we reached a green and luscious garden. There was a huge tree and under it an old man and many children were sitting. Near the tree there was another man sitting. There was a fire burning in front of him which he was blowing. Thereafter my two companions lifted me up and took me on top of the tree. Within the tree, a beautiful house was being constructed. They took me inside it; I had never seen such a beautiful house. There were many old and young men and women, and many children inside. After taking me outside, we went to an even higher place. Over there was a house which was better than the first one. They took me inside; there were also young and old people in it. I said to those two persons: "You took me around throughout the night, now tell me about all these mysteries."

One of them said: "The one whose cheeks you saw being torn apart is a liar. He used to speak lies until they used to become famous everywhere. They will continue doing this to him right until *qiyâmah*. As for the one whose head you saw getting smashed, he was a person whom Allâh had given knowledge of the Quran. He was negligent of it at night and did not practise on it during the day. He will be punished right until *qiyâmah* in this way. As for those whom you saw in the cave of fire, they were all adulterers. As for the one in the river of blood, he was a devourer of usury (interest). The old man under the tree is Ibrahim alayhis salâm and all the children around him are the infants of other people. The person blowing the fire is the Guardian of Hell. The first house which you entered is for the general Muslims. The second house is for the martyrs. I am Jibra'eel and this is Mika'eel." He then said: "Lift your head." I lifted my head and saw a white cloud above me. He said: "This is your house." I said: "Let me enter my house." He replied: "Your life is not completed yet. There's still some

time left. If it was complete, you would have entered it now."

Lesson: It should be known that dreams of prophets are revelations. All these incidents are true. Several things are learnt from this Hadith: (a) the severe punishment for speaking lies, (b) the fate of an *âlim* who does not practise on his knowledge, (c) the punishment for adultery, (d) the punishment for devouring interest. May Allâh Ta'âla protect all Muslims from all these sins.

BELIEFS

Beliefs concerning Allâh Ta'âla

1. In the beginning, the entire universe was non-existent. Through the creation of Allâh, it came into existence.
2. Allâh Ta'âla is One. He is not dependent on anyone. He has not given birth to anyone, nor was He begotten. He does not have any wife. There is no one equal to Him.
3. He has been since eternity and will remain till eternity.
4. There is nothing similar to Him. He is unique.
5. He is alive. He has power over everything. There is nothing that is beyond His knowledge. He sees and hears everything. He speaks, but His speech is not like ours. He does whatever He wishes and there is no one to scold or reprimand Him. He alone is worthy of being worshipped. He has no partner. He is merciful to His servants. He is the lord. He is free of all blemishes. He is the one who saves His servants from all calamities. He is the possessor of honour and greatness. He is the creator of all things; nothing has created Him. He is the forgiver of sins. He is all-powerful.

He gives in abundance. He is the one who gives sustenance. He decreases the sustenance of whoever He wishes and increases the sustenance of whoever He wishes. He humiliates whoever He wishes and elevates whoever He wishes. He gives honour to whoever He wishes and disgraces whoever He wishes. He is just. He is extremely tolerant and forbearing. He values and rewards service and worship rendered to Him. He accepts *duas* (supplications). He is all-encompassing. He is the ruler over everyone and no one is a ruler over Him. No work of His is devoid of wisdom. He fulfils the needs of everyone. He is the one who created everyone and He is the one who will bring all back to life on the day of *qiyâmah*. He is the one who gives life and He causes death.

Everyone knows Him through signs and attributes. No one can know the essence of His being. He accepts the repentance of the sinners. He punishes those who deserve punishment. He is the one who gives guidance. Whatever happens in this universe occurs under His order. Without His order, even an atom cannot move. He does not sleep nor does He slumber. He does not get weary of protecting the entire universe. He is the one who is keeping everything in control. He has all good and beautiful qualities. There is no bad or defective quality in Him, nor is there any blemish in Him.

6. All His qualities are from eternity and will remain till eternity. No quality of His can ever disappear.
7. He is free from the qualities of the creation. Wherever such qualities have been mentioned in the Quran or Hadith, we leave the meanings of them to Allâh. He is the one who knows the reality of these things. We believe in these things without delving into them and have the

conviction that whatever their meanings may be, they are correct. And this is the best way of looking at these things. Alternatively, we could give them some appropriate meaning with which we could get an understanding of them.

8. Whatever good or evil that takes place in the world, Allâh Ta'âla knows of it from eternity; and according to His knowledge He brings it into existence. This is what is meant by *taqdir* (pre-destination). There is a lot of mysterious wisdom in creating even evil things. Everyone is not aware of this wisdom.
9. Allâh Ta'âla has given man an understanding and the power of choice with which he chooses between good and evil. However, man does not have the power to bring anything into existence of his own accord. Allâh Ta'âla is pleased with good deeds and displeased with evil deeds.
10. Allâh Ta'âla has not ordered man to do anything which is beyond his power.
11. Allâh Ta'âla is not bound by anything. Whatever mercy He shows is solely out of His kindness and virtue.

Beliefs concerning the Prophets

1. Allâh Ta'âla has sent down many prophets to guide mankind onto the right path. They are all free from sins. Their actual number is known to Allâh alone. In order to establish their truthfulness, Allâh caused new and difficult acts to happen through them which others cannot do. Such acts are called miracles (*mu'jizât*).

The first prophet is âdam alayhis salâm and the last is Muhammad sallallahu alayhi wa sallam. All the others came in between these two. Some of them are famous, such as: Nuh alayhis salâm, Ibrahim alayhis salâm, Is'hâq alayhis salâm, Ismail alayhis salâm, Yaqub alayhis salâm, Yusuf alayhis salâm, Daud alayhis salâm, Sulayman alayhis salâm, Ayyub alayhis salâm, Musa alayhis salâm, Harun alayhis salâm, Zakariyyah alayhis salâm, Yahya alayhis salâm, Isa alayhis salâm, Ilyas alayhis salâm, al-Yasa' alayhis salâm, Yunus alayhis salâm, Lut alayhis salâm, Idris alayhis salâm, Zul Kifl alayhis salâm, Salih alayhis salâm, Hud alayhis salâm, and Shuayb alayhis salâm.

2. Allâh Ta'âla did not show the exact number of prophets to anyone. We should therefore have this belief that we have faith in all the prophets that Allâh sent down; those that we know of and those that we do not know of as well.
3. The status of some prophets is higher than that of others. The highest status is that of our Prophet Muhammad sallallahu alayhi wa sallam. No new prophet can come after him. He is the prophet of all mankind and *jinn* right until the day of *Qiyamat*.
4. Allâh Ta'âla took our Prophet sallallahu alayhi wa sallam physically while he was awake, from Makkah to Baitul Maqdis, and from there to the seven heavens, and from there to wherever Allâh wanted. He then sent him back to Makkah. This journey is known as the *Mi'raj*.

Beliefs concerning angels and *jinn*

After creating certain creatures from light, Allâh Ta'âla concealed them from our sight. These creatures are called angels. A lot of work has been given to them. They never do anything contrary to the orders of Allâh Ta'âla. They continue doing whatever work they have been assigned to do.

Among them, four angels are very famous. They are: Hadrat Jibra'eel alayhis salâm, Hadrat Mika'eel alayhis salâm, Hadrat Israfeel alayhis salâm, and Hadrat Izra'eel alayhis salâm.

Allâh Ta'âla created certain creatures from fire. We cannot see them as well. They are called *jinn*. There are all types of *jinn*; both good and bad. They also have children. The most famous among them is the accursed Iblis, i.e. Shaytân.

Beliefs concerning the *auliya* (friends of Allâh)

1. When a Muslim engages in an abundance of *ibâdah*, abstains from sins, does not become attached to the world, and follows the Prophet sallallahu alayhi wa sallam in every way, he becomes the friend and beloved of Allâh Ta'âla. Such a person is called a *wali*. At times, a *wali* does certain acts which cannot be done by others. These acts are called *karamât* (miracles, or noble and excellent deeds).
2. No matter how high a stage a *wali* may reach, he will never be equal to a prophet.
3. No matter how beloved to Allâh a *wali* may become, as long as he is in his senses, it will be incumbent upon him to follow the *Shariah*. Salât, fasting, and any other act of worship is not forgiven. Acts which are sinful do not become permissible for him.
4. The person who acts contrary to the *Shariah* cannot be a friend of Allâh. If he does some miraculous act, then it is either magic or something enacted through the influence of the soul or satan. These things should not be believed in.
5. At times, a *wali* comes to know of certain mysterious things either in his sleep or while awake. This is known as *kashf* or *ilhâm* (manifestations or inspirations). If these things are in conformity with the *Shariah*, they are acceptable, if not, they have to be rejected.
6. Allâh and His Rasul sallallahu alayhi wa sallam have shown all the matters pertaining to the *Deen* in the Quran and Hadith. To bring some new thing into the *Deen* is not permitted. Such new things are known as *bid'ât* (innovations). An innovation is a major sin.

Beliefs concerning heavenly books

Allâh Ta'âla has sent down many small and large books through the angel Jibra'eel alayhis salâm to the prophets so that they may teach the matters of *Deen* to their respective communities. Among these books, four are very famous: the *Torah* which was sent to Musa alayhis salâm, the *Zabur* which was sent to Daud alayhis salâm, the *Injil* which was sent to Isa alayhis salâm, and the Quran which was sent to our Prophet Muhammad sallallahu alayhi wa sallam. The Quran is the last of the books. Now, no new book will be sent from the heavens. The instructions of the Quran will remain valid right until the day of *qiyâmah*. Misguided people changed a lot of things in the other books. But Allâh Ta'âla has promised the protection of the Quran. No one can change it in any way.

Beliefs concerning the *Sahabah* (Companions)

1. Those Muslims who have seen our Prophet sallallahu alayhi wa sallam and have died as Muslims, are known as *Sahabah*. Very great virtues have been mentioned with regard to them. We have to love and think good of all of them. If we hear of any dispute or conflict among them, we should regard it as a misunderstanding or a miscalculation. We should not speak any ill of them.

The greatest among them are four Companions: Hadrat Abu Bakr Siddiq radiallahu anhu. He took the place of Rasulullah sallallahu alayhi wa sallam and supervised the matters of the Deen. He is therefore called the first *Khalifah*. He is the best person in the entire *ummat*. After him comes Hadrat Umar radiallahu anhu. He is the second *Khalifah*. After him is the third *Khalifah*, Hadrat Uthman radiallahu anhu. After him is the fourth *Khalifah*, Hadrat Ali radiallahu anhu.

2. The status of the *Sahabah* is so high that even the greatest of *walis* cannot reach a stage equal to the lowest *Sahabi*.
3. All the children and wives of the Prophet sallallahu alayhi wa sallam are worthy of respect. Among his children, Hadrat Fatima radiallahu anha has the highest status. Among his wives, Hadrat Khadija and Hadrat Aisha radiallahu anhuma have the highest status.

General Beliefs

1. One's Imân (faith) is only complete when one regards Allâh and His Rasul sallallahu alayhi wa sallam as true in everything and accepts everything from them. To have a doubt regarding any aspect of Allâh and His Rasul sallallahu alayhi wa sallam, or to reject it, or to find faults with it, or to mock at it will cause the Imân to go away.
2. To reject the clear meanings of the Quran and Hadith, and to twist their meanings by concocting one's own meaning amounts to disbelief.
3. By regarding a sin to be permissible, one's Imân goes away.
4. No matter how serious a sin may be, as long as it is regarded as a sin, Imân will remain. However, it (Imân) does get weaker (diminish).
5. To be absolutely fearless of Allâh Ta'âla, or to despair of His mercy amounts to *kufir*.
6. To ask someone of unseen things (*ghayb*) and to have conviction in them is *kufir*.
7. No one knows the unseen except Allâh Ta'âla. However, certain things are made known to prophets through revelations (*wahi*), to *walis* through manifestations and inspirations (*kashf* and *ilhâm*), and to ordinary people through signs.
8. To call a person a *kafir* by name or to curse him is a major sin. However, we can say in general terms: Allâh's curse be on the oppressors, or Allâh's curse be on the liars. If Allâh and His Rasul sallallahu alayhi wa sallam have cursed someone specifically by name, or informed us of them being *kafir*; it will not be a sin for us to call them *kafir* or *mal'un* (accursed).
9. When a person dies and if he is buried, then after he is buried; and if he is not buried, then in whatever state he may be in; two angels come to him. One's name is *Munkar* and the other is

Nakeer. They come and ask him: "Who is your creator? What is your *Deen*?" and pointing to Rasulullah sallallahu alayhi wa sallam, "Who is this person?" If the deceased was a strong believer, he will answer all the questions correctly. Thereafter there will be all sorts of comforts for him. They will open a window towards *jannah* from which a cool and fragrant breeze will continue blowing and he will continue sleeping peacefully. As for the one who was not a believer, to all the questions he will reply that he does not know anything. Thereafter, he will be subjected to great hardships and punishment right until the day of *qiyamah*. Allâh Ta'âla exempts some people from this test, but all these things are known to the deceased only. We cannot see these things, just as a sleeping person sees everything in his dream, while a person sitting next to him remains totally unaware.

10. After death, the deceased is shown his abode every morning and evening. A *jannati* [dweller of paradise] is given glad tidings by being shown his abode in paradise, while a *jahannami* (dweller of hell) is shown his abode in hell and thereby made more despondent and wretched.
11. By making *dua* for the deceased and giving in charity on his behalf, rewards reach him and is very beneficial to him.
12. All the signs of *qiyamah* as foretold by Allâh and His Rasul sallallahu alayhi wa sallam will definitely occur. *Imam Mahdi* will appear and will rule with absolute justice. The one-eyed *Dajjal* will appear and cause a lot of corruption in the world. Hadrat Isa alayhis salâm will come down from the heavens in order to kill him and will succeed in killing him. *Yajuj* and *Majuj* is a very powerful nation. They will spread throughout the earth and create a lot of disturbance. Then through the power of Allâh they will be destroyed. A strange animal will come out from the ground and converse with people. The sun will rise from the west. The Quran will be raised and within a few days all the Muslims will die and the world will be filled with *kuffar*. Apart from this, many other incidents will take place.
13. When all the foretold signs are fulfilled, preparations for *Qiyamat* will commence. Under instruction from Allâh Ta'âla, Hadrat Israfeel alayhis salâm will blow the trumpet. This trumpet will be in the shape of a very large horn. On the blowing of the trumpet, the earth and skies will be blown into smithereens. All the creatures will die, and those that have already died, their souls will become unconscious. But those whom Allâh wishes to protect, will remain as they are. A specific period will pass in this condition.
14. When Allâh wishes the entire universe to arise again, the trumpet will be blown a second time. By the blowing of the trumpet, the entire universe will be re-born. All the dead will be brought to life and they will all gather in the field of resurrection. In apprehension of all the difficulties of *qiyamah*, they will all go to the prophets for intercession. Eventually, our Prophet sallallahu alayhi wa sallam will intercede. The scales will be raised and all good and bad deeds will be weighed and accounted for. A few people will enter paradise without reckoning. The pious people will be given their book of deeds in their right hands while the sinners will be given in their left hands. Rasulullah sallallahu alayhi wa sallam will make his followers drink water from the *Haud-e-Kauthar* (the fountain of abundance). The water of this fountain will be whiter than milk and sweeter than honey. Everyone will also have to cross the *Sirat*. Those who were pious, will cross it and enter paradise. Those who were sinners, will fall down into hell.
15. Hell has already been created. It has snakes, scorpions and many other types of punishments. Among the dwellers of hell, those that have even an iota of *Imân* will be taken out of hell and admitted into paradise after having been punished for their evil deeds, and after the intercession of the prophets and pious servants of Allâh. This is irrespective of how great sinners they may have been. As for the disbelievers and polytheists (*mushrikeen*) they will

abide therein forever and will not even die.

16. Paradise has also been created. It has various types of comforts and luxuries. The dwellers of paradise will have no sort of fear or concern whatsoever. They will abide therein forever. They will not come out of it, nor will they die.
17. Allâh Ta'âla has the full right to punish over minor sins or to forgive over major sins and not to punish at all.
18. Allâh Ta'âla does not ever forgive *kufir* or *shirk*. Apart from this, whatever other sins there may be, He will forgive whoever He wishes out of His mercy.
19. Apart from all those whom Allâh and His Rasul sallallahu alayhi wa sallam have taken by name that they will enter paradise, we cannot say with certainty in regard to anyone else that they will enter paradise. However, after looking at good signs, it is necessary to be optimistic and hopeful of His mercy.
20. The greatest bounty in paradise is seeing Allâh Ta'âla. This will be given to the dwellers of paradise. In comparison to this pleasure, all other bounties will appear insignificant.
21. While awake, no one has seen Allâh with his very eyes in this world, nor can anyone see Him.
22. No matter how good or bad a person may have been throughout his life, he will be recompensed according to the state in which he dies.
23. Whenever a person repents or accepts Islam, his repentance or Islam will be accepted by Allâh Ta'âla. However, at the time of death, when he is breathing his last and he sees the angels of death, neither repentance nor his accepting Islam will be acceptable.

INCORRECT BELIEFS AND ACTIONS

After this, it seems appropriate to mention a few incorrect beliefs, evil customs, and major sins which are committed quite often and which cause a shortcoming in one's Imaan. In mentioning these things, it is hoped that people will guard themselves from them. Some of these are absolute *kufir* and *shirk*, some are very close to *kufir* and *shirk*, others are innovations and delusions, while others are sins. It is therefore necessary to safeguard one's self from all of them. After mentioning these things, a few worldly harms of sinning and worldly benefits of good deeds will be mentioned. Since people tend to give more attention to worldly gains and losses, it is hoped that in this way there will be the desire to do good and abstain from evil.

Kufr and Shirk

This chapter deals with those aspects that have a special connection with *kufir* and *shirk* either because these aspects necessitate *kufir* and *shirk*, or because they are customs and habits of the *kuffar* and *mushrikeen*, or they have traces of *shirk*, or because they lead to *kufir* and *shirk*.

The following are forbidden in the Shariah:

1. To like *kufir*, to appreciate the things of *kufir*, and to make someone else commit an act of *kufir*.
2. To express regret or remorse at one's own Imaan due to some reason or other, e.g. by thinking that if he were not a Muslim, he could have attained such and such a thing.
3. To say the following things out of grief on the death of one's children or close ones: "Allâh wanted to kill him only", "he was the only person left in the world for Allâh to kill", "Allâh should not have done this", "No one perpetrates such brutality as You have done."

4. To think ill of or find fault with any order of Allâh and His Rasul sallallahu alayhi wa sallam.
5. To scorn at any prophet or angel, or to find fault with them.
6. To have the belief that a particular saint or pious person has full knowledge of all our conditions at all times.
7. To ask about unknown matters or to cause events to be foretold from an astrologer or person under the influence of a *jinn*, and then to believe in what they say.
8. To take omens from the speech of a pious person and then to regard them as true.
9. To implore someone from a great distance and to think that he must have definitely come to know of it.
10. To regard someone as having the choice of benefitting or causing harm.
11. To ask someone for the fulfilment of one's needs, sustenance and children.
12. To fast in someone's name.
13. To prostrate to someone.
14. To release an animal in someone's name or to make an offering in someone's name.
15. To make a pledge in the name of someone.
16. To make *tawaaf* around the grave or house of someone.
17. To give priority to other things or customs over the orders of Allâh Ta'âla.
18. To bow in front of someone or to stand motionless like a statue in front of him.
19. To make an offering of a goat to a *jinn*, etc.
20. To sacrifice an animal in the name of someone.
21. To make an offering or sacrifice a goat, etc. in order to rid one's self of a *jinn*, ghost, or evil spirit.
22. To worship the navel-cord of the child so that it may live.
23. To cry out to someone (other than Allâh) for justice.
24. To respect and revere any place as one would do for the *Ka'bah*.
25. To pierce the ears or nose of a child and to make him wear an ear or nose-ring in the name of someone.
26. To tie a coin on the arm, or a string around the neck in the name of someone.
27. To make children wear garlands, wreaths, to keep locks of hair over their heads, or to make them beggars.
28. To keep names such as Ali Bakhsh (given by Ali), Husayn Bakhsh (given by Husayn), Abdun Nabi (slave of the prophet), etc.
29. To attach the name of a particular saint on an animal and to respect it thereafter.
30. To believe that the affairs of the world are under the influence of the stars.
31. To ask about auspicious and inauspicious days and dates and to take omens from them.
32. To regard certain months and dates as unlucky.
33. To recite the name of a particular saint in the form of remembrance or incantations.
34. To say that if Allâh and His Rasul sallallahu alayhi wa sallam wish such and such a thing, it will be done.
35. To take an oath in the name or on the head of someone.
36. To keep pictures of animate objects. Especially to keep pictures of a particular saint as a source of blessing and to respect it.

Apart from this, there are many other things. These have been mentioned in order to serve as an example.

Innovations and Evil Customs

To introduce something which has no basis in *Shariah* into the *Deen*, to regard it as part of *Deen*, and to act upon it with the hope of reward, is called a *bid'ah* (innovation). An innovation is a major sin.

The following innovations and customs should be abstained from:

1. To organize and hold grand fairs at graves, to light lamps there, for women to visit them, and to cover graves with sheets.
2. To construct tombs over the graves.
3. To go to extremes in revering the graves with a view to please the saint of the grave.
4. To make *ta'zias*, to kiss the graves and rub its dust on one's face.
5. To make *tawaaf* and *sajdah* to the graves.
6. To read salaah towards the graves.
7. To make offerings of sweetmeats, rice, etc. to the graves.
8. To keep *ta'zias* or emblems on the graves, and to keep sweets, etc. on them.
9. To salute graves and regard them as unique and incomparable.
10. To abstain from the following acts in the month of *Muharram*:
 - (a) eating betel leaves,
 - (b) applying henna (*mehendi*),
 - (c) the company of the husband,
 - (d) wearing red clothes,
 - (e) eating out of the dish named after Hazrat Fatimah (R.A.).
11. To observe the third and fortieth days as compulsory after death ceremonies.
12. To regard the second marriage of a woman as a blemish despite there being a need for it.
13. To perform the different ceremonies of *Nikah* (marriage), *Khatna* (circumcision), *Bismillah* (beginning of education), etc., inspite of lack of means, especially by putting oneself in debt and making arrangements for music and dances.
14. To observe the festivals of Holi and Diwali.
15. To greet in any way other than the greeting of *As salaamu alai kum*, or to just bow by raising the hand to the head.
16. To appear before one's brother-in-law, sister-in-law, cousins, or any other strangers, etc. without any modesty or bashfulness.
17. To bring water from the river while singing.
18. To listen to music or play musical instruments, or to make dancing girls dance and to reward them for it.
19. To be boastful or proud of one's lineage or family, or to consider any connection with any saint to be sufficient for salvation.
20. To taunt someone on account of his lower lineage, or to regard any permissible occupation to be despicable or below your dignity.
21. To go to extremes in praising someone.
22. To spend extravagantly in marriages and other senseless ceremonies.
23. To follow Hindu customs.
24. To make the bridegroom wear clothes which are contrary to the *Shariah*, to adorn him with garlands, to apply henna (*mehendi*) on him, to light fireworks and make unnecessary decorations.
25. To bring the bridegroom among the women and in front of them, or to peep at him.

26. To bring the mature (baaligh) sister-in-law (bride's sister) in front of the bridegroom, to joke with her, or to hold "*chauthi*" (a ceremony on the fourth day of the marriage).
27. To go and listen to the conversation of the bride and bridegroom while they are in their privacy, to peep at them or to eavesdrop; and if you hear something, to tell it to others.
28. To make the bride attend the feast given by the bridegroom and to force her to sit there to the extent that even her *salaat* is missed.
29. To fix exorbitant *mehr* (dowry) out of pride and boastfulness.
30. To weep aloud out of sorrow, or to beat the face and chest, or to cry in a shouting manner.
31. To break the containers which were in use at the time of death, or to get the clothes washed which touched the body of the dead.
32. Not to prepare pickles, etc. in the house of mourning for about a year or so.
33. Not to celebrate any happy or joyous occasion.
34. To revive the sorrow or mourning on certain fixed dates.
35. To excessively occupy one's self in make-up and self-beautification and to look down upon simplicity.
36. To hang pictures and photographs in the house.
37. To use gold or silver utensils.
38. To wear thin or flimsy clothing, or to wear jingling and tinkling jewellery.
39. To wear short skirts.
40. To attend the gatherings of men, e.g. processions and fairs.
41. To adopt the dressing of the opposite sex.
42. To tattoo the body.
43. To practise witchcraft and cast spells.
44. To hang and suspend carpets from walls and ceilings merely for decoration and beautification.
45. To embrace and hug *ghayr mahrams* (those with whom *hijaab* is necessary) at the time of departing or returning from a journey.
46. To pierce the nose or ear of a male child as an omen for long life.
47. To make the male child wear a nose or ear ring, or silk, or saffron-dyed clothes, or any jewellery on the neck, feet or wrists.
48. To feed the children with opium (and other similar drugs) in order to keep them quiet.
49. To give someone the meat or milk of a lion because of some illness.

There are many other similar incorrect beliefs, customs, and innovations. These have been mentioned to serve as an example.

A few major sins regarding which severe warnings have been mentioned

1. To ascribe partners to Allâh.
2. To shed the blood of someone unjustly.
3. To practise witchcraft and charms by childless women during the confinement of another woman so that the child of that woman may die and she may have a child. This also amounts to murder.
4. To taunt or torment one's parents.
5. To commit adultery.
6. To devour the wealth of orphans, e.g. many women usurp the wealth and belongings of the deceased husband and deprive the children of their share.

7. To deprive the daughters of their share in the inheritance.
8. To accuse a woman of adultery even on the slightest doubt.
9. To oppress or persecute someone.
10. To backbite or slander someone.
11. To despair of the mercy of Allâh Ta'âla.
12. To act contrary to one's promise.
13. To betray a trust (*amaanah*).
14. To discard any *fardhh* (compulsory duty) enjoined by Allâh Ta'âla, e.g. salaah, fasting, *hajj*, *zakaat*, etc.
15. To forget the Holy Quran after having memorized it.
16. To speak lies. Especially to take false oaths.
17. To swear by the name of anyone other than Allâh.
18. To take an oath with such words that the person is deprived of the *kalimah* at the time of death, or may die without Imaan.
19. To prostrate before anyone other than Allâh Ta'âla.
20. To miss *salaah* without a valid excuse.
21. To call any Muslim a *kafir*, or non-believer, or to invoke the wrath or punishment of Allâh on him, or to call him an enemy of Allâh.
22. To complain against someone, or to hear such a complaint.
23. To steal.
24. To take interest (usury).
25. To express joy on the rise and inflation of the value of commodities or goods.
26. To insist on reducing the price after having agreed to it.
27. To sit in seclusion with *ghayr mahrams* (those with whom the observance of *hijab* is necessary).
28. To gamble. Some women and girls play certain games with stakes on them. This is also a kind of gambling.
29. To like and be attracted to the customs of the *kuffaar*.
30. To find fault with food.
31. To enjoy dancing and listening to music.
32. To abstain from giving advice in spite of having the power to do so.
33. To ridicule someone with a view to humiliating and embarrassing him.
34. To look for faults in others.

The Worldly Harms of Sinning

1. Deprivation of knowledge.
2. Decrease in one's sustenance (*rizq*).
3. Trembling and shuddering at the mention of Allâh Ta'âla.
4. Feeling uneasy in the presence of men, especially good and pious men.
5. Experiencing difficulty in most affairs.
6. Loses purity of the heart.
7. Feels weakness of heart, and at times, weakness of the entire body.
8. Gets deprived or bereft of obedience (doing good deeds).
9. His life is shortened.

10. Deprived of the capability to repent (make *taubah*).
11. After some time, the seriousness of sins comes out of his heart.
12. Becomes despicable in the sight of Allâh.
13. His immorality or wrongdoing affects other people and he is thereby cursed by them.
14. His intellect becomes weak or deficient.
15. He is cursed by Rasulullah sallallahu alayhi wa sallam.
16. Is deprived of the *duas* of the angels.
17. Faces a shortage in crops.
18. Loses modesty and a sense of self-respect.
19. The greatness of Allâh Ta'âla comes out of the heart.
20. Is deprived of all bounties and blessings.
21. Is engulfed or inundated by difficulties and calamities.
22. The *shayateen* are deputed over him.
23. His heart is always in turmoil.
24. Is unable to read the *kalimah* at the time of death.
25. Despairs of the mercy of Allâh Ta'âla, and because of this, dies without having repented.

The Worldly Benefits of Obedience

1. Sustenance is increased.
2. Receives blessings and bounties of all kinds.
3. Problems and difficulties distance themselves.
4. Experiences ease in fulfilling his needs.
5. Experiences a life of contentment.
6. Rains become plentiful.
7. All types of calamities are warded off.
8. Allâh Ta'âla becomes very kind and helpful.
9. Angels are commanded to keep his heart strong.
10. Gets true respect and honour.
11. His status is raised.
12. Everyone has love for him in their hearts.
13. The Quran becomes a source of deliverance on his behalf.
14. If he experiences any material loss, he is compensated with something better.
15. Experiences an increase in blessings day by day.
16. There is an increase in his wealth.
17. Experiences comfort and tranquility in his heart.
18. All these benefits pass on to the next generation.
19. Experiences unseen glad tidings in this very world.
20. Hears and receives the glad tidings of the angels at the time of death.
21. There is an increase in his life-span.
22. Experiences abundance in things which are in small quantity.
23. Removal of Allâh Ta'âla's anger.

SUPPLEMENT TO BAHISHTI ZEWAR

(Part One)

After praising Allah Ta'ala and sending salutations to Rasulullah sallallahu alayhi wa sallam, it is conveyed to the Muslims that there is no need to mention the general and specific acceptance and benefit derived from the book "Bahishti Zewar". However, it has very few themes with which a yearning for *jannah* and a fear and dislike for *jahannam* can be created. Most aspects of the book are connected to *masa'il* (rules and regulations). It was therefore the opinion of my spiritual guide, Maulana Ashraf Ali Thanwi, that a supplement be added at the end of every part of the book. The supplement should contain themes on *targheeb* (yearning for jannah) and *tarheeb* (fear and dislike for jahannam), and also other important matters. Wherever any text of the original book is difficult to understand, it should also be explained in the supplement. Apart from this, other themes should be written in separate supplements. In response to his request, a supplement was included in every part of Bahishti Zewar in the year 1333 A.H. This was first published in 1335 A.H.. Since then it has been printed several times with the original book and also separately. Notes in this regard have been given in the footnotes. A request is made to the readers that they make dua that through His virtue, Allah Ta'ala makes this a means of benefit in both the worlds. It should be noted that themes in regard to *targheeb* and *tarheeb* and other necessary *mas'alas* will be included within the supplement. And additional explanations of the original text will be separate from the supplement. Instead, they will be given as footnotes. Just as we have tried to use simple language in the original book, so too will the case be in the supplement. The themes and subject matter will be taken from reliable sources and the supplement of each source will be separate. A request is made for duas from the readers.

The Importance of Knowledge

Allah Ta'ala says: "Allah raises in rank those who believe among you and those who have been given knowledge." That is, Allah Ta'ala elevates the rank of those who have brought Iman among you. That is, they have completed their Iman by doing good deeds and following the *Shariah*. It should be noted that wherever the Quran and the Hadith mention any virtue of bringing Iman, they refer to **complete Iman**. He also elevates the rank of those who have been given knowledge over those who have not been given knowledge. Here, the lofty status of the knowledgeable has been established from the Holy Quran. First He praised those who have brought faith. Thereafter, He specifically mentions the people of knowledge and says that they have very high ranks. And when Allah Ta'ala says that a particular person is of a high rank, how great that person must be! In another place Allah Ta'ala says: "Say, (O Muhammad!), are those who know equal to those who know not?" Here the question is used for negation. That is, those who have attained knowledge are much higher than those who have not.

Ahadeeth Related to the Acquisition of Knowledge

1. There is a Sahih Hadith which has been narrated in the Jaami as-Sahih: "Seeking knowledge is compulsory (fardh) on every Muslim." (irrespective of whether he is a male or a female). We know that to leave out a compulsory act is a major sin. It should be also known that it is compulsory to learn the method of doing an act which in itself is compulsory. And it is *mustahab* to learn the method of doing something that is *mustahab*. So if salaah is fardh, then to learn the *mas'alas* in regard to it are also fardh. The same applies to fasting and other acts of *Ibadah*. If a person is employed somewhere or starts a business, etc., it becomes incumbent upon him to

learn and put into practice the rules of the *Shariah* that are connected to employment, business transactions, etc. All this that has been explained is in regard to that knowledge which is compulsory on every person. There are other branches of knowledge which, if acquired by a few people, absolve the rest of the community from acquiring them. For example, it is necessary to have at least one *Aalim* in every town and city who is well versed in the Quran, Hadith, jurisprudence, etc. He must be able to defend Islam against the onslaughts of the opposition, and if asked a *mas'ala*, he must be able to answer it with ease. To acquire knowledge of this type is not compulsory on every person. However, if someone has the time, the desire and the opportunity to acquire this type of knowledge despite it not being compulsory on him, then to acquire it will be *mustahab* and there is great reward in it. This was a brief explanation to show that the acquisition of knowledge is compulsory.

2. It is mentioned in a Hadith that Rasulullah sallallahu alayhi wa sallam said: "When Allah desires good for a person, He gives him an understanding of the Deen. I am a distributor of knowledge and Allah is the real giver." (Bukhari and Muslim)

3. It is also related in a Hadith that when a person dies, his deeds are cut off, except the reward of three deeds: (1) *sadaqah-e-jaariyah* (continuous charity - example endowing a property, building, well, or masjid in the name of Allah), (2) knowledge which benefits the people (for example by teaching, writing books, etc.), (3) a pious child that makes *duas* for the deceased. (Muslim) The meaning of this Hadith is that the reward of all good deeds ceases once the person dies. This is so because a dead person cannot do any good, so why should he get any reward? However, these three deeds are such that their rewards continue after death as well. These deeds are such, that they continue even after death because in *sadaqah-e-jaariyah* the people continue benefitting from it. Similarly, the benefit of knowledge also continues. And pious children make *duas* for their parents, so this act also remains after one's death.

4. Kathir bin Qays (he is a *taabi'ee* - a *taabi'ee* is one who saw a Sahabi in a state of Islam and also died as a Muslim) relates: "I was sitting in the masjid of Damascus with Hadrat Abu Darda radiallahu anhu. A person came to Hadrat Abu Darda radiallahu anhu and said: "O Abu Darda, I have left Madinah and come to you so that I may learn a particular Hadith from you. I have been given to understand that you have heard this Hadith from Rasulullah sallallahu alayhi wa sallam. I have not come to you for any other purpose." Hadrat Abu Darda replied: "Without doubt, I have heard Rasulullah sallallahu alayhi wa sallam saying: "Whoever takes a path seeking knowledge therein, Allah Ta'ala will make easy for him, a path to *jannah*. The angels, out of happiness, will place down their wings for the seeker of knowledge (laying down the wings is out of humility for the seeker of knowledge. Or it means that they have kindness and mercy for the seeker of knowledge, the result of which is making *dua* for his success. This is a sign that the person is accepted in the eyes of Allah because angels are sinless and are the special servants of Allah. To be accepted by the angels is like being accepted by Allah Ta'ala because your friend's friend is also your friend) and whatever is in the heavens and the earth seek forgiveness for the seeker of knowledge (that is they seek forgiveness for his sins) and even the fish in the sea seek forgiveness for him. It is apparent that the disbelievers and the *shayateen* are not included among those who seek forgiveness, because they do not deserve this bounty. If they disobey the Creator, how can they have good relations with the friends of the Creator? This is something that is obvious, therefore it was not mentioned in the Hadith. The *Ulama* say that it refers to all animals and not only fish. Fish have been specifically mentioned because water comes into existence through the *barakah* of the *ulama* and it is also the source of life, and we also know that fish are dependent on water. The superiority of an *aalim* over an *aabid* (worshipper) is like the superiority of the fourteenth moon over all the stars. In other words, it is as if the *aalim* is the fourteenth moon and the worshipper is like the stars. The *aalim* is likened to the moon of the fourteenth night which illuminates the entire universe. Because the benefit of knowledge extends to others as well, and the entire universe is illuminated with this knowledge, he has therefore been likened to the moon of the fourteenth night. As for the worshipper, his benefit is restricted to himself. Others cannot benefit from him. He has therefore been compared to the stars. If someone argues that by looking at the *aabid* one also yearns to do *Ibaadat* and that through the blessings of his *Ibaadat*, the mercy of Allah descends on the people. And in the

same way, the land is also illuminated by the stars. Then the answer to all this is that all these benefits are nothing compared to the benefits of the *aalim* and the moon. In fact, they are not even worthy of consideration. *Aalim* in this context refers to that person who knows more than the basic tenets (such as salaah, fasting, etc.) of Islam while an *aabid* refers to that worshipper who has a basic knowledge of Deen and occupies himself in *Ibaadat* and is not inclined towards intellectual pursuits. It does not refer to an ignorant worshipper because what *Ibaadat* can he make, and how can his *Ibaadat* be correct? It is therefore necessary for the *aabid* to have a basic knowledge of the Deen.

There is no doubt that the Ulama are the inheritors of the Prophets. We know that they did not leave behind any *dinars* or *dirhams* (i.e. they did not make anyone inheritors of worldly possessions). They did not leave behind any inheritance besides knowledge. So the one who acquires this knowledge has in fact acquired a lot of good. (This Hadith has been quoted from Mishkaat and narrated by Imam Ahmad, Tirmidhi, Ibn Majah, Abu Daud and Daarimi).

5. Hadrat Abdullah bin Abbas radiallahu anhu narrates that to acquire and transmit knowledge (by writing etc) for a portion of the night is better than making *Ibaadat* for the entire night. (Daarimi). One should understand that by mentioning all these virtues of knowledge, it does not mean that optional prayers should be discarded completely. Instead, some time should be kept aside for optional prayers. However, more time should be spent in intellectual pursuits because this is the greatest form of *Ibaadat*. Knowledge in the above context refers to Deeni knowledge.

6. It is mentioned in a Hadith: "*Wayl* is for the one who has no knowledge." (*Wayl* is the name of a pit in hell as has been mentioned in another Hadith. It also means destruction or terrible doom). In other words, the abode of a *jaahil* (ignorant person) is hell because very seldom does a *jaahil* die with Iman.

7. It is related in a Hadith that Rasulullah sallallahu alayhi wa sallam said: "I swear by Allah that He will not put any of His beloved servants into hell." This Hadith has been narrated through a correct chain of narrators in Jaami as-Sagheer. It is obvious that only an *aalim* who practises on his knowledge can be the beloved and close one of Allah. As for the *jaahil*, he can never be accepted by Allah. In order to save one's self from the fearful punishment of Allah Ta'ala and gain His pleasure, it is necessary for one to occupy oneself with knowledge and to practise on that knowledge. A poet says: "Whatever difficulties the friends of Allah experience in this world, are in reality their punishment. And forgiveness for their sins is sufficient. By Allah! hell will not punish them after this." But understand well that the friend of Allah, for whom such great glad tidings have been given, can only be that person who seeks His pleasure and follows His commands all the time. If by chance a sin is committed, one should repent immediately.

8. It is mentioned in a Hadith that "You should make Allah beloved in the eyes of the people and Allah Ta'ala will make you His beloved." (Kanzul Ummaal) That is, address the people, and by reminding them of the favours and bounties of Allah, make them turn towards Allah. Educate them in such a way that they begin to yearn for Allah Ta'ala. The result of this will be that Allah Ta'ala will begin to love you. That is, He will shower you with the highest form of mercy. It is obvious that this work can only be carried out by an *aalim* who practises on his knowledge and no one else. What great glad-tidings are in this for the *ulama* and *sufis*! What bounty can be greater in this world and in the hereafter than becoming the beloved of the **Real Master**? (O Allah! make me Your best servant as well - Aameen).

9. It is related in a Hadith that the one who will practise on his knowledge, Allah will grant him knowledge which he does not know. (Hulyatul Awliyaa) That is, he will be given the knowledge of unknown things and thereby progress even further with his knowledge.

10. It is related in a Hadith that when an *aalim* intends to please his Creator with his knowledge, then everything else (in the world) will fear him. (i.e. he will have nothing to fear).

11. In another Hadith it is mentioned that if the *ulama* are not the friends of Allah, then in the hereafter Allah has no friend. Meaning that an *aalim* is in reality a *wali*. (Sakhaawi).

12. It is mentioned in a Hadith that to look at the face of an *aalim* is an act of *Ibaadat*. (Daylami - on the authority of Anas radiallahu anhu)

Rasulullah sallallahu alayhi wa sallam is reported to have said: "Allah be pleased with that man (and woman) who hears something from me and then conveys it to others exactly as he heard it. The reason is that often, the person who receives the message is more knowledgeable than the one who conveys it." (Tirmidhi and Ibn Majah). How great a virtue has been attached to the knowledge of Deen that Rasulullah sallallahu alayhi wa sallam honoured the one who serves the Deen, especially the one who serves the science of Hadith by including him in his blessed dua. The Ulama have stated that through the learning and teaching of Hadith, if there was no other benefit apart from the blessings of this dua; even then one cannot afford to leave these blessings. In reality, great rewards apart from the blessings of this dua are found. O people! value this pious dua, seek knowledge of the Deen and there will be success in this world and in the hereafter.

13. It is mentioned in a Hadith that even if one person accepts Islam at the hands of someone, he will definitely get paradise. (Tabrani) In this Hadith there are glad tidings of dying in a state of Iman because if a person dies in a state of Iman, he will definitely enter paradise. To make someone a Muslim is actually the work of an *aalim*. What guidance will a *jaahil* who does not even know the rules himself be able to give to others? Here, *aalim* does not refer to a ranking *aalim*. Instead, his virtue will be according to whatever knowledge he has.

14. It is related in a Sahih Hadith that Rasulullah sallallahu alayhi wa sallam said: "Whoever conveys forty Ahadeeth to my *ummah*, I will make a special intercession for him on the day of *Qiyamat*." (Jaami as-Sagheer) Here, "conveying" is general - it could be done through teaching, through writing, or by delivering lectures. In other words, convey it in any way as long as it is conveyed to the people. It is for this reason that the *ulama* have written many compilations of "Forty Ahadeeth".

15. It is mentioned in a Hadith: "Most certainly, Allah does not like an *aalim* who is fat." (Bayhaqi) This means that the *aalim* who is a practising *aalim* can never be fat on account of his services to the Deen and fear of the Hereafter. Being fat is actually an indication of living a life of luxury and pleasure and falling into negligence. Such a person cannot be accepted. At times negligence, luxuries and pleasures are considered to be sins. Some of them are *makruh*, while others are below the stage of perfection. The dislike of Allah will be according to the level of negligence. However, if a person is fat from birth or due to some illness, then this obesity will not be a cause of dislike on the part of Allah Ta'ala.

16. It is mentioned in a Hadith that the most severely punished person on the day of *Qiyamat* will be that *aalim* who did not benefit from his knowledge. (Jaami as-Sagheer)

17. It is mentioned in a Hadith that there is a valley in hell which seeks refuge four hundred times daily. The proud and haughty *ulama* will be entered into it. (Mishkaat) This refers to that *aalim* who renders religious services in order to show people. He acquires and imparts knowledge so that people may regard him as an *aalim*, respect him, give him money and regard him as a pious person. To offer acts of worship in order to show anyone other than Allah is a major sin and is also a form of *shirk* (ascribing partners to Allah).

18. Hadrat Abdullah bin Mas'ud radiallahu anhu says that if the people of knowledge valued knowledge and placed it in the right hands (i.e. passed it on to those who have the capability of acquiring it and becoming leaders. To teach that which is compulsory, is necessary on every person, but more than the basic with which a person can lead others, should only be taught to those who have the capability); then without doubt, the Jews and the Christians would have become leaders of the time on account of their knowledge. However, they wasted their knowledge on the worldly people in order that they may gain some worldly benefit from them. As a result, they became wretched and disgraced in the eyes of the worldly people. (This happened because the right of knowledge was that through it the pleasure of Allah should have been sought. By seeking the benefits of this world, they actually disgraced knowledge, the result of which was that they themselves became disgraced. If an *aalim* does not have any greed and fulfils the rights of the Deen, Allah Ta'ala will automatically put respect in the hearts of the people for him. In the same way, the one who seeks the world

through knowledge and does not fulfil the rights of knowledge, Allah Ta'ala disgraces him. Such a person will suffer a loss in both the worlds). I have heard Rasulullah sallallahu alayhi wa sallam saying that the person who makes all his concerns and objects into one object alone, and that is the object of the hereafter (i.e. his aim and object is the hereafter and he continually tries to put this aim in order and leaves all his other aims and concerns to Allah according to the rules of the *Shariah*), then Allah Ta'ala will fulfil all his aims of this world. In other words, Allah Ta'ala will fulfil all his worldly affairs in a way that will be most beneficial to him. As for the one who is in turmoil on account of sorrow and worldly aims and objectives, Allah will not worry in which valley of this world he will be destroyed." (here, valley refers to difficulties and hardships). (Ibn Majah)

O Muslim brothers and sisters! Ponder a little and save yourselves and your children from the darkness of ignorance and confine yourselves to the commandments of Allah Ta'ala all the time. When a person devotes himself totally to Allah Ta'ala, then Allah loves him and helps him in many ways. And when Allah becomes a person's, then what can he be short of? Is there a shortfall of anything in the treasures of Allah? But all these favours can only be attained by obeying Him. It is mentioned in a Hadith that whatever can be received from Allah Ta'ala can only be got by obeying Him. These days, the ways of thinking have become so corrupt that religious education is regarded as a drawback and defect. And it is said that by acquiring religious education, what can one achieve besides poverty? Modern culture, modern ways of thinking, following the footsteps of the *kuffaar* (disbelievers) - all these things have become a source of pride and honour, and are regarded as progress. In actual fact, these are the very things which cause the wrath of Allah to descend daily. At times there is a plague, at times there is a flood of poverty and anxieties, and at times there is a drought. These are only the difficulties of this world. As for the punishment of the hereafter, it will be multiplied manifold. May Allah Ta'ala have mercy on the Muslims.

We do not say that, according to need, worldly knowledge should not be acquired, or that a profession or business be abandoned. What we are saying is that do not remain ignorant of the Deen. Do not destroy the Deen but do everything according to the *Shariah*. Following the *Shariah* without knowledge is impossible. It has been experienced that the one who follows the Deen completely also lives a life of honour and comfort. Even a single person will not be found who is extremely pious, and yet is in poverty and living a life of anxiety, contempt and wretchedness.

This world is a place of trials. The actual abode is the hereafter and it is there that one will live forever. It is necessary to make preparations for inhabiting that world, and as for this world, live in it as you would stay in a hotel or lodge.

Save yourself and your children from the darkness of modernism. This apparent light of modernism is actually very dark and would destroy one's Deen. When a person holds on tight to the Deen, he gets the world submissive to him, and he in turn does not even pay any attention to it - as has been mentioned in a Hadith. Hadrat Abdullah ibn Abbas radiallahu anhuma narrates that Allah Ta'ala gave Hadrat Sulayman alayhis salaam to choose between knowledge and kingship. He chose knowledge. Allah Ta'ala gave him knowledge and kingship as well. And He gave him such a kingdom that it became a proverb - when a person wants to exalt a kingdom, he refers to it as *Mulk-e-Sulaymani* (the Kingdom of Sulayman). No one will receive a kingdom like his right until the day of *Qiyamat*, and no one before Sulayman alayhis salaam received such a kingdom. It is obvious that the mastery of Sulayman alayhis salaam over the world was through the *barakah* of Deen - that he gave preference to knowledge over kingship.

Hadrat Saalim bin Abi al-Ja'd, a great *tabi'ee*, says: "When my master freed me (he was a slave), I pondered over what occupation I should choose with which I could pass my time. Until now I was fulfilling the orders of my master and all my time used to pass in that. Now that I am free, some other arrangement will have to be made. It came to my mind that I should acquire knowledge, so I did this. One year had not even passed, when the governor of Madinah wanted to meet me, but I did not allow him to come to me. What I mean is that because of a specific reason, I did not meet him even though to refuse to meet him without any special reason

is contrary to the Deen and also amounts to disrespect. Anyhow, what I am trying to say is that in this short period my status increased to such an extent that governors began visiting me. And without realizing it, I could not meet them and clearly refused them." Really, this is the *barakah* of Deen. Fear of anyone except Allah does not remain in the heart. Whoever fears Allah alone, everything else fears him. Such people do not become disgraced out of greed nor do they become dependent on anyone. Read these themes with full concentration. Both these stories, i.e. the story of Hadrat Sulayman alayhis salaam and Hadrat Saalim, have both been extracted from the book *Ihyaa ul-Uloom* and its commentary.

19. It is mentioned in a Hadith that one should seek knowledge on Mondays. In doing so, there is ease in acquiring knowledge. (Kanzul Ummaal) A similar narration has come in regard to Thursdays. What this means is that it is better to commence a book on a Monday or Thursday. Similarly, it is better to commence any other intellectual pursuit on these days.

20. It is related in a Hadith that: "Whoever teaches someone even one verse of the Quran, then that teacher becomes a master over that student." (Tabrani) That is, the teacher has become a master, and the student, his slave. What this means is that the teacher has many rights. As far as possible, the teacher and spiritual guide should be obeyed and their pleasure sought. They are the ones who remove one from darkness into light, and lead one to the original beloved, that is Allah Ta'ala. Can there be any kindness better than this? To be a slave does not mean that the teacher can sell the student. What it means is that he has to expound the truth in the best way possible. One should understand well that the rights of the teacher and spiritual guide are less than that of the parents.

21. It is related in a Hadith that if an *aalim* is asked a *mas'ala*, and he conceals it without any *Shar'ee* reason, then he will be made to wear a necklace of fire on the day of Resurrection. (Mishkaat) Here it refers to knowledge whose exposition is necessary. To be miserly with knowledge without any *Shar'ee* reason, irrespective of whether its exposition is *fardh* or *mustahab*, is extremely disgraceful.

The Education of Women

After knowing the Hadith, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject. Moreso because this subject was touched on in the journal "*al-Qasim*" volumes one and two. But because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, it is necessary to write a special and detailed article on this subject, and is therefore being repeated.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways: (1) there are those who do not oppose nor support the education of women. At the same time they do not place any importance on it, (2) those who are completely opposed to it, and (3) those who support it totally. All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that it does not regard any need whatsoever to educate women. This total disregard is both in their men and women. The proof of these people which has actually put them into confusion is the question whether women have to seek employment, because of which arrangements have to be made for their education? From this we can deduce that these people have not understood the object of education, they have not pondered over those verses and Ahaadith which have made the acquisition of knowledge compulsory on both male and female,

nor have they understood the type of education which is *fardh*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the Deen, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of "they are the ones who are on guidance from their Lord", and in the hereafter he gets the glad tidings of "they are the one's who are successful". So the necessity of acquiring Deeni knowledge is obvious, both textually and logically. The textual proofs are as follows:

- 1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Anas)
- 2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Ali)
- 3) "The acquisition of *fiqh* (understanding of Deen) is *wajib* on every Muslim." (Hakim in his Tarikh on the authority of Anas)
- 4) "Acquire knowledge and pass it on to the people." (Darqutni on the authority of Abu Saeed, and Bayhaqi on the authority of Abu Bakr)
- 5) "Acquire knowledge before it is raised." (Daylami on the authority of Ibne Mas'ud on the authority of Abu Hurayrah)
- 6) "O people! hold on to knowledge before it is raised." (Tabrani and Khateeb on the authority of Abu Umamah)
- 7) "O people! seek knowledge before it is raised." (Ahmad and Daarmi, Tib and Abu al-Shaykh in his tafseer, and Ibne Mardawiyah on the authority of Abu Umamah)
- 8) "Destruction for the one who has no knowledge." (on the authority of Hudhayfah)

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, beliefs and good deeds are compulsory. And beliefs and good deeds are dependent on acquiring knowledge of them. This is something that is obvious. And that thing upon which a compulsory thing is dependent, is also compulsory. So to acquire knowledge is also compulsory. Nevertheless, that deeds are dependent on knowledge is something that is very obvious. But if we go a little further, then it even becomes seen or observed. Consequently, the state in which uneducated women are, can be seen by all: that they cannot distinguish between *kufir* and *shirk*, nor do they have any love for Iman and Islam. They blurt out whatever they want with regards to Allah Ta'ala. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or special incantations irrespective of whether these things are permissible or not. If this is the state of their beliefs, then what can be said of their salaah and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their salaah despite knowing that it is *fardh*. Others do not respect it and do not regard it as compulsory, while others take ill omens from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufir*, while the first is regarded as *fisq* and a major sin. If this is the condition of their salaah and fasting, wherein no money is spent, then what will the condition of their *zakaat* and *hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and *Ibaadaat*, then there is no possibility of putting right their business and social dealings (*mu'aamalaat*). This is so because salaah, fasting, etc. are regarded as Deeni activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'aamalaat*. What improvements can uneducated women make?

If this is the condition of their *mu'aamalaat*, then when will their minds ever go towards reforming society (*mu'aasharat*)? This is so because *mu'aamalaat* are regarded as *huquq al-ibad* (the rights of fellow beings), as opposed to *mu'aasharat* because this aspect of *huquq al-ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'aamalaat* and *mu'aasharat*, when will any efforts be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'aamalaat*, and to a less degree, the effects of *mu'aasharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'aamalaat* and *mu'aasharat*. But when it comes to one's internal character or condition, then even its overwhelming effect is restricted to one's self. As a result of it being concealed, others do not even come to know of it whereby a person could be addressed as a religious or irreligious person. It is for this reason that giving importance to it is very rare, so much so that this is even the case among the pious. Then what can be expected of the masses?

Be that as it may, the real cause and reason for this complacency in all religious matters is a paucity of knowledge of the Deen. So where there is no knowledge at all, and added to this where the intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fardh*. Consequently, the acquisition of Deeni knowledge being compulsory, as had been claimed above, has now also been proven logically. And prior to this, it was also proven textually (i.e. through Ahaadith). It has now been established both ways that to acquire knowledge of the Deen is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, there could be some doubt that by establishing that acquiring Deeni knowledge is compulsory, it does not necessarily mean that it becomes compulsory to acquire education in the normal way: that books should also be taught to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of noting:

(1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for Hajj on foot. But in his time, trains and ships have been set aside to undertake that journey and he also has the money and ability to undertake that journey. It will therefore be compulsory on him to intend to undertake the journey, purchase the ticket and board the train or ship. To purchase the train or ship ticket and to board it in itself is not compulsory on him according to the *Shariah*, but because it is a means to fulfilling a *fardh* act (i.e. hajj), it will also become compulsory on him. This is called *fardh bil-ghayr* (i.e. compulsory because of another factor).

(2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is necessary. This happens to be the normal way of education. And to preserve Deeni knowledge is compulsory. So based on the first principle, it will also be compulsory to impart Deeni knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the Deen and who can answer the questions of those who need to know.

(3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the Deeni requirements of women. There are two reasons for this: (1) Because of *pardah* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they

could use. In some places, even the men give no importance to matters of Deen, so where will they take the responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of the Deen. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is an *aalim*, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart Deeni knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has been totally uprooted.

We will now deal with the second group which is opposed to the education of women and which regards it as extremely harmful. It is their claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if she knows how to write, she becomes even more daring. She writes to whoever she wants and sends messages and greetings to whoever she wishes. Similarly, others also get the urge to express their desires by sending letters to her. When these messages reach her, she gets affected by them and also sends compassionate replies. This bond grows until whatever was bound to happen, happens. At times she does not reply, but keeps silent. Those who are ill at heart take this as a sign of acceptance and try to fill this void in the future by sending messages, greetings and letters. It is a general principle that, that which is written affects the ears. Furthermore, the ways of expression of some people are very enchanting and women are soft-hearted by nature. So for the web of shaytaan to spread is not surprising. If a woman to whom a letter was written was displeased, and she even expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she did not inform them about this. In this way, those who wrote the letter will be safe from any harm. They will get more bold and at the next opportunity, they will write again. All this happened because the women were educated. If they were uneducated, they would not have been able to write anything, nor would anyone come to know of them, and this whole chapter would have been closed.

This evil becomes even more conceivable when a particular woman's articles begin to appear in the newspapers. By reading these articles, those shayateen who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread even wider, especially if what she has written is in the form of a poem. These days, the outrage is even greater, because out of boastfulness, the name and even address of the writer is clearly stated, that she is the wife of so and so, or the daughter of so and so, residing in a particular place. All these evils came about because of their being able to read and write. If all these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with such explanations and excuses that no word will come against her. She will make excuses and pretensions and begin crying and say that she had said this and not that, etc.

She might even threaten to kill or drown herself until that poor person who had enquired about it will have to flatter her and he will not even dare uttering a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually explicit novels and poems that arouse one's desire. Due to this, one's nature becomes corrupted. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people. I do not deny nor reject these incidents, but I will definitely say that these people have worked with short-sightedness. They have not pondered over the reality of these incidents. The reality is that education is not responsible for all these evils. The responsibility either lies on the system of education, or the syllabus, or the methodology, or poor planning. In other words, it could have happened that those books were not taught with which one could learn the rules of *halaal* and *haraam*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they studied different booklets in Urdu and increased their mastery over reading and writing. By getting the title of "educated person", they have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

Alternatively, it could have happened that despite the syllabus being beneficial and adequate, no effort was made to embed the themes of that syllabus into their hearts and nothing was done to ensure that they were put into practice. For example, if a girl who has been taught that *gheebah* (back-biting) is a sin does indeed make *gheebah*, she should be reminded immediately that what she is doing is contrary to what she learnt. Or she was taught the necessity of *hijab* (seclusion) or of speaking in a low tone, and thereafter a shortcoming or negligence was noticed in this respect, then she should be immediately reprimanded. Or she was taught to regard the greed for wealth and jewellery with contempt and later she expressed the desire for expensive clothing or unnecessary jewellery, then she should be immediately made mindful of this. In this way there is a hope that noble characteristics and good deeds will be inculcated in her.

Alternatively, it could have happened that her very nature and disposition did not have that capability and potential. Then in such a case, the idiom "imparting knowledge to the one who does not have the potential is like placing a ball on a dome" and the poem "how can a good sword be made from inferior steel?" Without good education, a person cannot become an *insaan* (total human)" will both apply. This discussion was connected to their very circumstances and actions. And as for those actions that were enumerated in regard to other corrupt persons, this is due to poor planning. The best way of combating this is to exercise sternness by employing the men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why are the women singled-out? If men had to face these same causes, they would also become like this. So on what grounds are women being sped from education and men given full freedom in this respect? In fact, given full importance? After pondering on the reason for this difference, we find no answer except that evils committed by women or attributed to them are regarded as a cause of disgrace and distress. And if the same evils are committed by men or attributed to them, then society does not regard them as a cause of disgrace and distress. It is for this reason that when it applies to women, these evils have been regarded as barriers to their education, and not when it applies to men. Apart from this, it is obvious from the *Shariah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of condemnation for women, then so is the case for men. And if it is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal according to the *Shariah*, but unequal according to custom (*urf*), and this discrimination is actually practised, then it clearly shows that custom is being given preference over the *Shariah*. This is a very big branch of ignorance the cause of which is pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Accordingly, very often we hear them saying that a man is like a utensil: if it gets dirty ten times, and thereafter you wash it, it gets absolutely clean. A woman, however, is like the lustre of a pearl: if it comes off even once, it cannot come on again. In other words, this clearly means that when it comes

to men, they regard sinning very lightly. And for women, they regard it very seriously. Apart from pride, there is a very great possibility of passing a *fatwa* (religious verdict) of *istikhsaaf* (belittling the rules of the *Shariah*).

Now, just the third group is left. These people support and defend the education of women but have erred in determining or laying down a system for it. Some of their mistakes have already been incorporated when discussing the second group above. For example, teaching the women to read the alphabets only and thereafter leaving them to read the different booklets and magazines of their choice. Or, for example, not ensuring that they put into practice what they learn - different examples in this respect were also mentioned. We will now mention some other mistakes of theirs. For example, instead of teaching them Deeni knowledge, some of the women are taught History, Geography and English. Worse than this, they also teach them the Bible. This is due to just blind following of the Europeans. In other words, they feel that the worth and credibility of their syllabus is dependent on this. But they do not think that even if there was no difference between the two of us in regard to customs, habits, natural inclinations and peculiarities, the greatest distinction of religion still exists. That we follow the religion of Islam and they either follow no religion (which is the case with a majority of them), or they follow a religion opposed to our religion. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. In any case, this system of education of theirs has a specific basis. But if we had to choose their system of education, on what basis is it going to be? If the purpose of their education is different, as has just been mentioned, and our goal is different, as had been briefly explained when rectifying the mistakes of the first group, i.e. rectifying the beliefs, actions, transactions, social dealings, and morals; and this goal is dependent on Deeni knowledge - then it is obvious that for us to adopt their system of education is unsuitable or incompatible. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired Deeni knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, History, Geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is only experienced by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *purdah* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *purdah*. Therefore, to teach them these things is fruitless and a waste of time. In fact, apart from being fruitless, it will also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, Mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then whoever wishes, he could check and see for himself that no other system or education can teach good manners and character the way Deen can. Hence, take a person who has been totally influenced by Deeni knowledge and another person who has been totally influenced by modern civilization. Thereafter, compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then his mistake will be that he has misunderstood the meaning of a particular concept. At this very moment, if some religious person comes to mind who has some short-coming in real character, then the reason for this will be that he did not take full benefit from Deeni knowledge. In other words, Deen has many aspects: beliefs, actions, *mu'aamalaat* (transactions), *mu'aasharat* (social relations), and self-purification. Some people regard only salaah and fasting as knowledge of the Deen and only people who fulfil these

duties as religious people. This is a mistake in itself. To have sufficient knowledge of all the aspects of Deen mentioned above is called Deeni knowledge. And those who abide by the rules of all these aspects are called religious people. So that person who was called a religious person but was found to be wanting in his character, is in reality not fulfilling all the aspects of the Deen. And the discussion is on that person who is influenced by **all** the aspects. Now the doubt has been cleared. The author has written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from Deeni education. It is this very Deeni knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that is in our homes and begging from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions. This is more so when the person in whose company one is, is followed and respected. Obviously, who can be more worthy of following and respect than one's teacher? So in this case, that liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom *hayaa'* (shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *hayaa'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have *aql* (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to stop them.

Similarly, if the female teachers are not like this, but the class mates and school mates are like this (i.e. liberal and shameless), then being close to them will also cause many harms.

After this discussion, the condition of two evils, which are presently widespread, may also have come to the fore. One is the construction of girl's schools, and like normal *madrasahs*, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come here and stay in secluded places; incidents have shown and experience has proven that here such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going to her daily or weekly for tuition in something or some craft, then both her chastity and Iman will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to

teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Quran correctly. Thereafter, Deeni books which have been written in simple language and in which all aspects of the Deen have been dealt with completely (in my opinion, the ten parts of Bahishti Zewar are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are "shameful" should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is an *aalim*, she could ask him, or her husband could inquire from an *aalim* on her behalf.

At the end of Bahishti Zewar, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Together with education, practising on the knowledge should also be seen to. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for *ilm* and *amal* (knowledge and practicing on it). They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Quran, Hadith, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Quran only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

Ashraf Ali Thanwi

Shawwal 1331 A.H.

The Virtues and Rewards of Wudhu and Ghusl

It is mentioned in a Hadith that whoever reads *Bismillah* when commencing with wudhu (and to read

Bismillahi wal hamdolillah is better), and when washing every limb he reads:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"*Ash hado al la ilaha illa Allaho wahdaho la shareeka laho, wa ash hado anna Muhammadan abduhu wa rasuluh*", and on completing his wudhu he reads:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي
مِنَ الْمُتَطَهِّرِينَ

"*Allahumma ij'alni minat tawwaabeena waj'alni minal mutatahhireen.*"

Translation: "O Allah! Make me among the repenters and among the purified ones."

then after he dies, the eight doors of paradise will be opened for him and he can enter from whichever one he wishes. If immediately after that, he reads two *rak'ats* of *nafl* salaah, reciting the Quran therein with full concentration, and he also reads all his other salaah in this way, i.e. with presence of mind, then when he completes his salaah, he will be purified of all his sins just as the day when his mother had given birth to him. He will be told to start with his deeds from the beginning, and until now, all his past sins will be forgiven. The *ulama* say that here it refers to minor sins. How will he know that he has been told to start his deeds again? The answer to this is that by Rasulullah sallallahu alayhi wa sallam mentioning this in the Hadith, we have come to know of it. To mention it in this way and to get glad tidings and practise on it is sufficient.

It is mentioned in a Hadith: "That person's wudhu is not complete who does not send salutations (*durood*) upon me." And in another Hadith, the time for sending *durood* is after completing the wudhu.

It is related in a Hadith that: "When a person makes wudhu and washes his face, all those sins which he committed with his eyes are washed off with the water or the last drop of water. When he washes his hands, all those sins which he had committed with his hands are washed off with the water or the last drop of water. When he washes his feet, all those sins which he had committed with his feet are washed off, until he is completely purified from all sins." (Muslim) Here sins refer to minor sins as explained by the *ulama*. The sin of the eyes is to look at something evil. The sin of the hands, for example, is to touch someone with an evil intention. The sin of the feet is to go somewhere with an evil intention. Ensure that you make wudhu thoroughly. Value the virtues and rewards that have been mentioned in regard to wudhu.

Hadrat Anas radiallahu anhu (he is a senior Sahabi who had remained in the service of Rasulullah sallallahu alayhi wa sallam for ten years) has related a lengthy Hadith. He says that Rasulullah sallallahu alayhi wa sallam said: "O Anas! wash thoroughly when you are making *ghusl* of *janabat* (major impurity). If you do this, then without doubt you will come out from that place of bathing in such a state that no sin will remain on you. (here too it refers to minor sins) I asked: "O Rasulullah! how does one wash thoroughly?" He replied: "It means that you wet the roots of the hair and clean the body thoroughly." (it is *mustahab* to cleanse the body by rubbing it. It cannot be cleaned properly without rubbing it. "Thoroughly" means to wash it very well as has been explained by Rasulullah sallallahu alayhi wa sallam). Rasulullah sallallahu alayhi wa sallam then said: "O my dear son! (here son is used out of love) if you have the strength, try to be in a state of wudhu all the time. The one

who dies while he is in a state of wudhu will get the reward of martyrdom." (Abu Ya'la).

ISTINJA

1. On awakening from sleep, a person should not put his hands in the water (container) until and unless he washes his hands up to his wrists irrespective of whether the hands are pure or impure. If water has been kept in a small container, such as a pitcher or jug, then it should be carried with the left hand and poured onto the right hand and washed three times. Thereafter, the utensil should be taken into the right hand and the left hand should be washed three times. If the water is not kept in a small container, but in a big drum, etc., then it should be taken out with a small utensil, such as a jug. Care should be taken that the fingers do not touch the water. If there is no small utensil, then water should be taken out with the palm of the left hand. As far as possible, very little of the fingers should be put in the water. On taking out the water, first the right hand should be washed, and thereafter, as much of the right hand can be put in the water. On taking out water, the left hand should be washed. This method of washing the hands is only permissible if the hands are **not** impure. If they are impure, then under no condition should the hands be put in the drum. Water should be taken out in such a way that it does not become impure. For example, a clean handkerchief could be dipped in the water and whatever comes onto the handkerchief could be used to purify the hands. Alternatively, any other possible method could be used to purify them.
2. It is *sunnah* to make *istinja* of those impurities emitted from the anterior or posterior private parts.
3. If the impurity does not stick to the sides (or anywhere else), and a person does not use water for *istinja*, but instead uses pure stones or lumps of clay, and wipes in such a way that the impurity goes away and the body gets clean; then this will also be permissible. But this method is contrary to purity consciousness. If there is no water or a shortage of it, then there is no alternative but to cleanse oneself in this way.
4. There is no special method for using stones. But care should be taken that the impurity does not spread and the body gets thoroughly cleaned.
5. After having made *istinja* with stones, it is *sunnat* to make *istinja* with water. But if the impurity spreads more than the size of a fifty cents coin, it will be *wajib* to wash with water. Without washing, salaah will not be valid. If the impurity has not spread, then even after purifying with stones alone, salaah will be valid, but this is contrary to the *sunnat*.
6. When making *istinja* with water, first the hands up to the wrists should be washed. Thereafter go to a secluded spot, and after loosening the clothes, sit down. Wash until you are thoroughly satisfied that the body is clean. But if a person is always in doubt and he uses a lot of water, and still he is not fully satisfied, then he should wash three or seven times and not more than this.
7. If a secluded place cannot be found, then for the sake of making *istinja* with water, one should not expose one's private parts, neither to women nor men. In such a case, *istinja* should not be made with water (but stones). Salaah should be offered without having made *istinja* (with water). This is because the exposing of one's body is a major sin.
8. Making *istinja* with the following objects is a sin and prohibited, and should be abstained

from: bones, impurities such as cow-dung and droppings of goats, coal, coarse limestone, glass, baked bricks, edibles, paper, etc. It is also sinful to make *istinja* with the right hand. But if someone does this, the body will be cleaned.

9. It is prohibited to stand and urinate.
10. It is prohibited to face or turn one's back towards the *qiblah* when passing stool or urinating.
11. It is also prohibited and *makruh* to make small children to face the *qiblah* and pass stool or urinate.
12. It is permissible to use the left-over water of *istinja* for wudhu. It is also permissible to use the left over water of wudhu for *istinja*, but not to do so is better.
13. When entering the toilet, *Bismillah* should be read outside, and then the following dua should be read:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"Allahumma inni a'udhu bika minal khubusi wal khabaa'is."

[Translation: "O Allah! I seek refuge with You from the impure male and female *jinn*."]

One should not enter the toilet bare-headed. If one is wearing any ring, etc. on which is the name of Allah or His Rasul sallallahu alayhi wa sallam, it should be removed. One should enter with the left foot. Allah's name should not be taken inside. If one sneezes, then *Alhamdulillah* should be recited in the heart only and nothing should be said with the tongue. Nor should one talk or say anything in the toilet. When leaving the toilet, one should step out with the right foot first. After leaving the toilet, the following dua should be read:

عَفْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى
وَعَافَانِي

"Ghufraanaka, alhamdulillahil lazi az'haba anni al-adha wa aafaani."

[Translation: "I seek Your forgiveness, O Allah! Praise be to Allah who has removed from me this discomfort and granted me tranquility."]

After making *istinja*, the left hand should be rubbed on the ground or washed with sand (or soap)

Things that one should abstain from when passing stool or urinating

1. To talk.
2. To cough unnecessarily.
3. To read some verse of the Quran, Hadith, or respected thing.
4. To take something to the toilet on which the following things are written: the name of Allah, any prophet, any angel, or any respected person; any verse of the Quran, Hadith, or *dua*. But if these things are in the pocket, or wrapped in a *ta'wiz* (amulet), then there's no harm in this.
5. To relieve one's self in a standing or lying down position without any genuine excuse.
6. To remove all the clothes and relieve one's self completely naked.

7. To make *istinja* with the right hand.
8. To face the moon or sun, or to turn one's back towards them while one is passing stool or urinating is *makruh*. It is also *makruh* to do the same on the bank of a river, pond, etc. even if the impurity does not fall inside. Similarly, it is *makruh* to do this under trees in whose shade people sit, or under fruit and flowering trees where people sit in winter in order to get some sunshine. It is *makruh tahrیمی* (extremely detestable) to do this in the following places: among animals, very close to the masjid or *eid-gah* whereby the foul smell disturbs the *musallis*, in a grave yard, at a place where people make *wudhu* or *ghusl*, on the road, in the direction of the wind, in a hole, on the road-side, near a caravan or some gathering. In other words, it is *makruh* to relieve one's self in such a place where people move around and thereby cause them discomfort; and also in such a place where the impurity can flow back towards the person.

Unsuitable items for *istinja*

1. Bones, edibles, excreta and all impure substances.
2. That stone or clay which has already been used for *istinja*.
3. Baked bricks, small pieces of broken earthenware, glass, coal, limestone, steel, silver, gold, etc.
4. Those things that do not clean impurities, such as vinegar.
5. Those things that are eaten by animals, such as straw and grass.
6. Those things that are of value, irrespective of whether they are of little or great value, such as clothing or the extract of some plants.
7. Parts of a human, such as hair, bone, meat.
8. The mat, dirt, or broom of a masjid.
9. The leaves of trees.
10. Paper, irrespective of whether something is written on it or not (this excludes toilet paper).
11. *Zam zam* water.
12. Someone else's possessions without their permission, irrespective of whether it be water, clothing, or anything else.
13. Cotton and all similar things from which humans and their animals derive benefit.

Suitable items for *istinja*

1. Water.
2. Clods of earth.
3. Stones.
4. Clothes that have no value (rags).
5. All those things that are pure, that can remove impurities, that are not regarded as possessions,

and are not respected.

PURIFICATION OF IMPURITIES

1. *Najâsat* (impurity) is of two kinds: one that is very thick or hard, and even if a little touches a person, it will have to be washed. This *najâsat* is called *najâsat-e-ghalîzah* (heavy impurity). The other is a little less and lighter, and is called *najâsat-e-khafîfah* (lighter impurity).
2. The following substances are regarded as *najâsat-e-ghalîzah*:

blood; stool, urine and semen of humans; intoxicating drinks; the excreta and urine of cats and dogs; the meat, hair, bones, and everything else of pigs; the dung of horses, donkeys, mules, cattle, oxen, buffaloes, etc; the droppings of goats and sheep; in other words the excreta of all animals; the droppings of fowls, ducks and wild ducks; and the urine of donkeys, mules and all *harâm* animals.

3. The stool and urine of a small child that is still being breast-fed is also *najâsat-e-ghalîzah*.
4. The excreta of *harâm* birds and the urine of *halâl* animals, such as goats, cows and buffaloes. The urine of horses is *najâsat-e-khafîfah*.
5. With the exception of fowls, ducks and wild ducks, the excreta of all other *halâl* birds such as pigeons, sparrows, etc. is pure. The urine and stool of bats is pure.
6. If a *najâsat-e-ghalîzah* that is thin and flowing falls on the body or clothes, it will be excused if the area on which it falls is equal to or less than a fifty cents coin in extent. If the person performs his *salât* without washing it off, his *salât* will be valid. But to refrain from washing it and to continue offering his *salâts* in this way is *makruh*. If it is more than a fifty cents coin, then it will not be excused. *Salât* will not be valid if it is not washed off.

If a *najâsat-e-ghalîzah* is thick and solid, for example stool or the excreta of fowls, etc. and its weight is equal to or less than about 4 grams, then performing *salât* without washing it off will be valid. But if it is more than this weight, *salât* will not be valid.

7. *Najâsat-e-khafîfah* falls on the body or clothing. If it is less than a quarter of the area on which it fell, it will be excused. But if it is equal to a quarter or more, it will not be excused. In other words, if it falls on one sleeve, it is less than a quarter of that sleeve. If it falls on one panel of a shirt, it is less than a quarter of it. If it falls on a scarf, it is less than a quarter of that scarf. Only if it is less than a quarter of all these it will be excused.

Similarly, if the *najâsat-e-khafîfah* falls on one hand or on a leg, then if it is less than a quarter of that hand or leg, *salât* will be valid if it is not washed. In other words, on whichever limb the *najâsat* falls, less than a quarter of that limb will be considered. If it is equal to a quarter or more, then it will not be excused. It will have to be washed. *Salât* that is performed without washing it will not be valid.

8. The water in which *najâsat-e-ghalîzah* falls also becomes *najas-e-ghaleez*; and the water in which *najâsat-e-khafîfah* falls also becomes *najas-e-khafeef*.
9. Impure oil fell on one's clothing but the extent of it was less than three centimetres in diameter. However, after some time it spread and became more than three centimetres in diameter. As long as it was less, it will be excused. But once it spreads beyond the limit, it will not be excused. Washing it off will be *wajib*. If it is not washed off, *salât* will not be valid.
10. The blood of fish is **not** impure. There is no harm if it falls on a person. The same applies to

the blood of flies, bugs and mosquitos.

11. If a drop of urine equal to the eye of a needle falls, and it cannot be seen except after very careful examination, then there's no harm in it. It is not obligatory to wash it off, but to do so is preferable.
12. If a *najâsat* which can be seen, such as stool or blood, falls on the clothing, it should be washed until the *najâsat* is removed and no stain remains. There is no limit to the number of times it should be washed - the moment the *najâsat* is removed, it will become pure. The same rule applies when it falls on the body.

However, if the *najâsat* is removed in the first instance, it will be better to wash it two more times. And if it is removed in the second time, it will be better to wash it one more time. In other words, it is preferable to wash it three times.

13. If the *najâsat* is such that despite washing it several times and despite it being removed, the foul smell still remains or some stain is still there. Even in this instance, the clothing will be purified. It is not necessary to use any soap or detergents in order to get rid of the smell or stain.
14. If any impurity similar to urine which cannot be seen, falls on the clothing; then it should be washed three times. Each time that it is washed, the water should be squeezed out of it. After washing it the third time, the cloth should be wrung with full force - only then will it be purified. If it is not wrung with full force, the cloth will not be purified.
15. If any impurity falls on such a thing which cannot be wrung or squeezed, such as a bed, mat, jewellery, sand, utensils, bottles, shoes, etc., then the method of purifying these things is as follows: the item should be washed once and then the person should wait. When the water is dripping from it, it should be washed a second time. When the water is dripping, it should be washed a third time. In this way it will be purified.
16. If anything is thin and pure like water, it can also be used to wash off any impurity. If a person uses rose-water, or the extract of any herb, or vinegar; even then that thing will be purified. However, it is not permissible to use ghee, oil, milk and other similar substances which are sticky or fatty. That thing will remain impure.
17. Semen fell on the body or clothes and got dried. The body and clothes can be purified by scraping it off and rubbing it thoroughly. But if it has not dried as yet, it will have to be washed. But if a person did not wash himself after passing urine, and at that time semen came out; it will not become purified by rubbing it off. It will have to be washed.
18. If *najâsat* which can be seen, eg. dung, stool, blood, semen, etc., falls on one's shoes or leather socks, it could be removed and purified by rubbing it thoroughly on the ground. Similarly, it can also be purified by scraping it off. Even if it is not dry, and it is thoroughly scraped and rubbed off to such an extent that no sign of the *najâsat* remains, it will be purified.
19. If any *najâsat* like urine which is not seen, falls on the shoes or leather socks, then it cannot be purified except by washing.
20. As for clothing and the body, these can only be purified by washing. This is irrespective of whether the *najâsat* can be seen or not.
21. If mirrors, knives, gold and silver jewellery, copper, brass, steel, etc. become impure, they can be purified by wiping them thoroughly, or scraping them, or rubbing them with sand. But if these items have been engraved, they cannot be purified except by washing.
22. Some *najâsat* fell on the ground and got dried in such a way that there is no sign of it - there is no stain nor any foul smell of that *najâsat*. If it gets dry in this way, the ground will be pure. However, *tayammum* on such a piece of ground will not be permissible. However, it will be permissible to perform *salât* there. The same rule applies to bricks and stones that have been

embedded with limestone or mortar into the ground in such a way that these cannot be removed except by digging them out. That is, once the *najâsat* dries and no sign of it remains, they will be purified, but *tayammum* will not be permissible.

23. Those bricks that have just been placed on the ground without being embedded with lime or cement will not get purified with the drying of the *najâsat*. They will have to be washed.
24. Grass which is growing on the ground also becomes purified with the drying and disappearance of the *najâsat*. But if the grass is cut, it will not be purified without washing.
25. If impure knives, earthen and copper utensils are placed on a blazing fire, they will also get purified.
26. There was some impurity on one's hand. Someone removed this *najâsat* by licking it off three times. It will become purified, but it is prohibited to lick it. A child vomited milk on one's chest, and thereafter it licked the vomit and drank it up. The chest will be purified.
27. If an unused earthenware utensil becomes impure, and it is such that it absorbs the impurity, then it will not become purified by merely washing it. Instead, it should be filled with water and when traces of the impurity appear in the water, the utensil should be emptied. It should be filled again, and emptied again. This should be continuously done until no sign of the impurity remains - neither its colour nor its smell. Only then will it be purified.
28. The utensils which a potter makes with impure clay will remain impure as long as they are unbaked. Once they get baked, they will become pure.
29. Honey, syrup, ghee or oil became impure. Whatever the amount may be, add the same amount or more of water to it and keep it to boil. Once the water has evaporated, add more water and do the same three times. In this way it will get purified.

Alternatively, add the same amount of water and stir the contents. Once it comes on of the water, remove it in some way or another. Repeat the process three times and it will be purified. If the ghee is gone hard, add water to it and heat it. Once it melts, remove it.

30. Clothes were dyed in an impure dye. It should be washed until clean water begins to come out of it. It will now be purified, irrespective of whether the dye comes out of the clothes or not. However it is preferable to wash it at least three times.
31. The ashes of dung-cakes, droppings of goats and other impure things are pure. Their smoke is also pure. If it comes onto one's bread, there is no harm in it.
32. One corner of a mat is impure and the balance of it is pure. It will be permissible to offer salât in the corner that is pure.
33. Land that has been plastered by dung is impure. Salât on it is not permissible without having laid some pure thing over it.
34. If the land which has been plastered by dung is dry, then it is permissible to spread even a wet cloth over it and offer salât. But it should not be so wet that some soil from that ground comes onto one's clothing.
35. After having washed his feet, a person walked bare-footed on some impure place and his foot-prints were visible on that place. His feet will not become impure. However, if due to the wet feet, the ground gets so wet, that some sand or impurity from that ground comes onto the feet; then they will become impure.
36. A person slept on an impure carpet and due to perspiration his clothes became damp. The same rule applies here, i.e. his clothes and body will not become impure. However, if they get so wet that some impurity from the carpet gets onto his clothes or body, they will be rendered impure.
37. A woman applied impure henna (*mehendi*) on her hands or feet. By washing them thoroughly until clean water flows out of them, the hands and feet will be purified. It is not obligatory to remove the colour.

38. A person applied *surmah* (antimony) or *kajal* (eye-pencil) which was impure. It is not necessary to wipe or wash it off. However, if it spreads and comes out of the eye, it will be obligatory to wash it.
39. If one applied impure oil onto one's head or body, then according to the normal procedure, it should be washed off three times. It is not necessary to remove it by putting soap or any such thing.
40. A dog put its mouth in flour or a monkey ate some of it. Whatever portion of the flour got dirty should be removed. It is permissible to eat the rest of it. If the flour was dry, then wherever its saliva is, that place should be removed. The balance of it is pure.
41. The saliva of a dog is impure, but the dog itself is not impure. So if a dog touches anyone's body or clothes, they will not become impure irrespective of whether the dog's body is dry or wet. However, it will be a different case if there is some *najâsat* on the dog's body.
42. A person passed wind at a time when his underclothing were wet. His clothing will not become impure by passing wind in such a state.
43. The clothes that got wet with impure water were wrapped with clean clothes. The wetness from the impure clothes got into the clean clothes, but no colour or smell of the impurity got into them. If these clean clothes got so wet that by wringing them one or two drops of water fall down, or at the time of wringing them, the hands get wet - then these clean clothes will also become impure. However, if they are not so wet, they will remain pure. And if the clothes that got wet with some specific impurity such as urine, were wrapped with clean clothes, then even if a little dampness or smell of those clothes gets into the clean clothes, they will also become impure.
44. A wooden plank is impure on one side and pure on the other side. If it is so thick that it can be sawed off in the centre, he can turn it over and perform salât on the pure side. But if it is not so thick, it will not be permissible.
45. A particular cloth is double-folded - one fold is impure and the other is pure. If both the folds are not stitched, it will be permissible to offer salât on the fold that is pure. But if both folds are stitched, salât will not be permissible even on the fold that is pure.

RULES REGARDING PURITIES AND IMPURITIES

1. At the time of threshing out the grain, an ox urinates on the grain. Because of necessity, this will be excused. In other words, the grain will not become impure. But if it urinates on it at some other time, the grain will become impure because there is no necessity now.
2. The food prepared by a disbeliever, his utensils, and his clothes will not be regarded as impure until and unless there is some proof or indication of its impurity.
3. It is wrong of some people to use the fat of lions, etc. and to regard it as pure. However, if a religious-minded doctor says that there is no cure other than the fat, then in such a case, some *Ulama* say that it will be permissible. But it will be necessary to purify oneself from it when performing salaât.
4. Mud and dirty water that is on the roads is excused on condition that the impurity is not seen on the body or clothes. This is the *fatwa* on this matter. However, caution demands that the person who does not travel to the markets and on the roads very often, should always try and cleanse his body and clothes from this mud and dirty water even if he does not see any impurity.
5. When any impurity is burnt, its smoke becomes pure. If it becomes hard and something is made out of it, then it will also be pure. As has been said of sal ammoniac, that it is made out

of impure smoke.

6. Sand and dust that is on of some impurity is pure on condition that the dampness of the impurity does not make them damp as well.
7. Gases that rise from impurities are pure. Worms that emerge from fruits are pure, but it is not proper to eat them if they are alive (or even dead). The same rule applies to the worms of wild figs, etc.
8. When edibles such as meat, sweetmeats, etc. get stale and begin to stink, they do not become impure. But when taking into consideration the harm that can be caused, it will not be proper to consume them.
9. Musk and the bag from which it is extracted is pure. The same applies to amber.
10. The saliva which comes out from a person's mouth while he is sleeping is pure.
11. An egg whose colour has changed is pure as long as it is not broken.
12. The skin of a snake is pure.
13. The water with which impure clothes were washed is also impure, irrespective of whether the water was used to wash the first, second or third time. However, the difference in these three waters is that if the water which was used to wash the first time falls on some clothing, this clothing will be purified after it is washed three times. If the water of the second time falls, then the clothing will be purified after it is washed twice. And if the water of the third time falls, then it will be purified after washing it once.
14. The water with which a dead person is given a bath is impure.
15. The skin of a snake is impure, i.e. the skin which is still attached to its body. The skin which it sheds is pure.
16. The saliva of a dead person is impure.
17. On one side of a cloth an excusable amount of impurity falls and seeps through the other side. The impurity that seeps through is also of an excusable amount. However, if both these excusable amounts are added together, they exceed the excusable limit. Even then it will be regarded as less and therefore excusable. But if the cloth is double-folded or two cloths have been placed together, and when added together they exceed the limit, it will not be excusable.
18. If one or two pieces of dung or excreta of a cow or goat fall into the milk while they are being milked, it is excusable as long as the dung or excreta is removed immediately. If it falls at some time other than the time of milking, the milk will become impure.
19. If a four to five year old boy who does not understand what *wudhu* is, makes *wudhu*; or an insane person makes *wudhu*, then the water will not be considered to be *musta'mal* (in other words that water can be used for *wudhu* by someone else).
20. Water that is used to wash clean clothes, utensils and other pure items can be used for *wudhu* and *ghusl* as long as its density does not change and as long as it is still referred to as water in normal conversation. But if there was some food or drink in the utensils, then using that water for *wudhu* or *ghusl* will only be permissible if at least two of the three qualities of water remain unchanged. If two qualities change, *wudhu* or *ghusl* will not be permissible.
21. It is *makruh* to drink used water, or to use it in cooking. *wudhu* and *ghusl* with such water is not permissible. However, it can be used to wash impurities.
22. The one who is in need of *wudhu* should not make *wudhu* with *zam zam* water. Nor should it be used by the one who has to have a bath. To wash impurities with it and to make *istinja* with it is *makruh*.

However, if one is compelled to use it, in the sense that water cannot be found within 1.6 kilometres, and one cannot purify one's self in any other way, then all these things will be permissible with *zam zam* water.

23. The water that is left behind by a woman after she made *wudhu* or *ghusl* should not be used by a man to make his *wudhu* or *ghusl*. Although this is permissible according to the Hanafi Mazhab, it is not permissible according to Imam Ahmad (Hanbali Mazhab). It is therefore better to abstain from those matters in which there is difference of opinion.
24. To make *wudhu* or *ghusl* with the water of those places where some nation was punished by Allah Ta'ala, such as the people of *Thamud* and *Aad*, is not proper. There is also difference of opinion in this matter. It is therefore better to abstain from this. But if one is compelled, then the same rule as that for *zam zam* water will apply.
25. An oven which has become impure can be purified by lighting a fire in it on condition that after it gets hot, no traces of the impurity remain.
26. If an impure piece of ground is covered with sand and the impurity gets concealed in such a way that even its smell does not come, then the surface of the sand will be pure.
27. Soap made with impure oil or fat will become pure.
28. If the place of venesection (cutting of veins) or any other wound from which blood or pus came out became impure and washing it will be harmful, then it will be sufficient to wipe it with a wet cloth. It will not be necessary to wash the place after it has healed.
29. If an impure dye falls on the body or clothes or the hair gets coloured with this dye, it will be sufficient to wash them until clear water begins to flow even if the colour is not removed.
30. If a tooth which broke off is refitted with some pure or impure substance; or a broken bone is replaced by an impure bone; or a wound is filled with some impure substance; and all these get healed; then they (i.e. the impure substances) should not be removed. They will automatically become pure.
31. If any sticky substance which is impure, such as oil, ghee, the fat of a dead animal, gets stuck to something and is washed until clear water begins to flow, it will be purified even if the stickiness of that impurity remains.
32. Some impurity falls into pure water. By its falling, the water splashes and a few drops fall on someone. These drops are pure on condition that there are no traces of that impurity on the person.
33. If a cloth having two folds or a cloth that is filled with cotton (such as duvets) becomes impure on one side and is pure on the other side, then the whole cloth will be regarded as impure and salaah on it will not be permissible. This is only if the impure area of the impure side is the area on which the *musalli* will stand or prostrate. Another condition is that both the cloths must be sewn together.

If they are not stitched together, then impurity on one side will not render the other side impure. In fact, salaah will be permissible on the pure side on condition that the cloth is so thick that the traces and smell of the impurity underneath do not come on .

34. If a chicken or any other bird is boiled in water before its stomach, intestines and other filth can be removed, as is the custom today, it can in no way be regarded as pure.

WUDHU [ABLUTION]

1. The person making wudhu should face the *qiblah* and sit on an elevated place so that the water does not splash on him.
2. When commencing wudhu, *Bismillahir Rahmânir Raheem* should be recited.
3. First of all, the hands should be washed up to the wrists three times.
4. Thereafter, rinse the mouth three times and use a *miswâk*.

5. If there is no *miswāk*, a thick cloth or even the fore-finger could be used so that all the dirt is removed.
6. If the person is not fasting, he should gargle the mouth thoroughly. However, if he is fasting, he should not gargle thoroughly because there is a possibility that water will go down the throat.
7. Thereafter, rinse the nose three times and clean it with the left hand. However, the fasting person should not allow the water to go beyond the soft-bone of the nose.
8. Wash the face three times: from the hair-line till below the chin, and from one ear-lobe to the other. Water must reach all these places. Water must also reach below the eye brows - no place should remain dry.
9. Wash the right hand up to and including the elbows.
10. Thereafter wash the left hand up to and including the elbows.
11. Make *khilāl* of the fingers. That is, pass the fingers of one hand through the fingers of the other hand.
12. If there is a ring or any such jewellery on the fingers, it should be removed so that no part is left dry.
13. Thereafter make *masah* of the head (passing wet hands over the head).
14. Make *masah* of the ears by inserting the forefingers into the ears and making *masah* of the back of the ear-lobes with the thumb of each hand.
15. Make *masah* of the neck with the back of the fingers of both hands. However, *masah* of the fore-neck/throat should not be made as this is prohibited.
16. Fresh water need not be used for making *masah* of the ears. Whatever water is left over after making *masah* of the head will be sufficient.
17. Thereafter wash the right foot up to and including the ankles. Do the same for the left foot. Make *khilāl* of the toes of the feet with the little finger of the left hand. When making *khilāl*, commence with the little toe of the right foot and end with the little toe of the left foot.

This is the correct method of performing wudhu. However, there are certain acts, which if even a part is left out or not completed, then the wudhu will be regarded as incomplete. In fact, it will be as if wudhu was not performed at all. Such acts are called *fardh*. There are other acts, which if left out, the wudhu will be regarded as complete. Carrying out these acts will entail reward (*thawâb*) and these have been emphasised in the *Shariah*. It is a sin to leave out such acts unnecessarily. Such acts are called *Sunnats*. There are other acts, which if carried out entail reward, and if left out, entail no sin. Neither have they been emphasised in the *Shariah*. Such acts are called *mustahab*.

Fardh (compulsory) acts of wudhu

There are four *fardh* acts in wudhu:-

1. To wash the entire face once.
2. To wash both hands up to and including the elbows once.
3. To make *masah* of one-quarter of the head once.
4. To wash both feet up to and including the ankles once.

These are the *fardh* acts of *wudhu*. Even if one of these acts is left out, or even if a place equal to a hair's breadth is left dry, *wudhu* will not be complete.

Sunnah acts of wudhu

1. To say *Bismillahir Rahmânir Raheem*.
2. To wash both hands up to the wrists.
3. To rinse the mouth.
4. To wash the nose.
5. To use *miswâk*.
6. To make *masah* of the entire head.
7. To wash each part three times.
8. To make *masah* of the ears.
9. To make *khilâl* of the fingers and toes.

Apart from this, the balance of the acts are *mustahab*.

1. Once the four *fardh* acts of *wudhu* are carried out, *wudhu* will be regarded as complete, irrespective of whether one intended to make *wudhu* or not, eg.: (a) at the time of bathing, one pours water on the entire body, or (b) falls into a well, or river, or (c) stands in the rain. In all these conditions, if the limbs of *wudhu* get wet, *wudhu* will be regarded as complete. However, one will not obtain the reward (*thawâb*) of *wudhu*.
2. *Sunnah* is to make *wudhu* exactly as has been mentioned above. But if anyone alters or reverses the procedure of *wudhu*, eg. by washing the feet first, then making *masah*, and then washing the hands, and thereafter washing the face, or alters the procedure in any other way - then *wudhu* will still be regarded as complete. However, it will not be considered to be in accordance with the *sunnah*, and there is always the fear of having sinned.
3. Similarly, if the left hand or the left foot is washed first, *wudhu* will be completed, but it will be contrary to being *mustahab*.
4. After washing one part, one should not delay in washing the next part to such an extent that the first part gets dry. Instead, he should wash the next part as quickly as possible. If, after washing the second part, the first part gets dry, then *wudhu* will be regarded as complete, but it will be contrary to the *sunnah*.
5. It is also *sunnah* to pass the hand on the part that is being washed so that no place is left dry.
6. It is better and *mustahab* to prepare for *wudhu* and *salât* well before the time.
7. As long as there is no genuine excuse, one should perform *wudhu* with one's very own hands and should not seek assistance from someone else.
8. While making *wudhu*, worldly talk should be avoided. Instead, *Bismillah* and the *kalimah* should be read on washing each and every part.
9. No matter how freely water may be available, it should not be wasted. Even if one is at the sea-shore, one should not use more than necessary. At the same time, one should not use so little water that one has problems in washing the parts thoroughly.
10. The parts should not be washed more than three times.

11. . When washing the face, water should not be splashed with great force, nor should one splash water by making hissing sounds.
12. One should not close one's eyes and mouth very tightly. All these things are *makruh* and prohibited. The reason for this is that if the mouth and eyes are shut so tightly to the extent that the lips or eye lashes remain dry, then the wudhu will not be regarded as complete.
13. If rings, bangles, bracelets, etc. are so loose that water will reach under them without having to remove them, it will still be *mustahab* to remove them. If they are so tight that there is a possibility of water not reaching under them, then it will be necessary and *wajib* to remove them. A similar rule applies to the nose ring: that is, if it is loose, then it will be *mustahab* to move it, and if it is tight, then while one is washing the face it will be *wajib* to move it around so that water reaches everywhere.
14. If some dough or similar substance got stuck under the nails and got dried, and water did not reach there, the wudhu will not be complete. If one sees the flour and realizes that water did not reach there, then water should be poured over it. However, if salât was performed prior to pouring the water, it will be necessary to repeat the salât.
15. If one has applied tinsel or some other decorative paint on the forehead and does not wash it thoroughly, but just pours water over it, then wudhu will not be completed. It should be removed before washing the face.
16. After having performed the wudhu, *Surah al-Qadr* should be recited.

Thereafter the following *dua* should be recited:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ
مِنَ الْمُنْتَظِرِيْنَ

["O Allah! Make me of the repentants, and make me of the purified, and include me among Your pious servants."]

17. After having performed the wudhu, it is preferable to read two rakâts of *nafl* salât. This salât is called *Tahiyatul wudhu*. Great reward and merit has been mentioned in the Hadith in regard to this salât.
18. If one had made wudhu for a particular salât, and thereafter the next salât time entered without the wudhu having broken, then it will be permissible to read salât with that same wudhu. However, if the person repeats the wudhu, he will be greatly rewarded.
19. Once wudhu has been made and has not broken as yet, then as long as no act of worship (*ibâdat*) has been performed with that wudhu, it will be *makruh* to make a new wudhu. Based on this, if a person makes wudhu while bathing, then he should read his salât with that same wudhu. Without that wudhu breaking, he should not make a new wudhu. However, if a person has read even just two rakâts of salât with that first wudhu, then there will be no problem in making a second wudhu. In fact, there is reward in making a second wudhu.
20. If someone's hands or feet are cracked and he filled them with wax, an ointment, or some other medicine (and he fears some harm by removing it) then his wudhu will be regarded as complete if he just poured water over it without having removed the medicine.
21. If water did not reach the heels or some other place while making wudhu, and only after completing the wudhu one realized that a particular place is dry, it will not be sufficient to merely pass the hand over that place. Instead, water will have to be poured over it.
22. If there is a sore or some other wound on the hands, feet, etc. and one fears that it would be harmful to pour water over it, then water should not be poured. Instead, the wet hand should

- be passed over the wound. This is called *masah*. If this is harmful, *masah* should not be made and that place should be left out.
23. If a wound has been bandaged and it will be harmful to open the bandage and make *masah* over the wound, or it will be difficult and painful to open the bandage, then in both cases it will be permissible to make *masah* on the bandage. But if this is not the case, the bandage will have to be removed and *masah* will have to be made on the wound.
 24. If the wound is not under the entire bandage, then after opening the bandage, that portion which is not wounded should be washed if possible. However, if it is not possible to open the bandage, *masah* should be made on both the portions- the wounded and the unwounded portions.
 25. In case of a fracture where splints and pads are applied, the above directions will apply. That is, as long as the splints cannot be opened, it will be sufficient to make *masah* over it. The same rule will apply to plasters - that is, if *masah* cannot be made on the wound, the plaster should be removed and *masah* should be made on the gauze. But if there is no one to help in opening and closing the plaster, then it will be sufficient to make *masah* on the plaster itself.
 26. In the case of bandages, splints, plasters, etc. it is preferable to make *masah* on the entire covering. If this is not possible, then it will be permissible to make *masah* on more than half of the covering. However, it is not permissible to suffice with *masah* on half or less of the covering.
 27. If after performing *masah*, the bandage, plaster, etc., opens up and one sees that the wound has not healed as yet, then it should be re-tied and the previous *masah* will suffice. However, if the wound has healed and there is no need to bandage it again, then the *masah* will be broken. That portion should be washed and *salât* performed. There is no need to repeat the entire *wudhu*.
 28. *Khilâl* [passing of wet fingers] of the beard should be made three times after having washed the face. *Khilâl* should not be made more than three times.
 29. It is *fardh* to wash the chin as long as there is no hair of the beard on it, or if there is, it is so little that the skin can be seen.
 30. It is *fardh* to wash that part of the lips which can be seen after the lips are closed.
 31. If the hair of the beard, moustache and eyebrows is so thick that the skin cannot be seen, then it is not *fardh* to wash that skin which is hidden. That hair is actually in place of the skin. To pour water over it is sufficient.
 32. If the hair of the eyebrows, beard, or moustache is so thick that the skin cannot be seen, then in such a case it is *wajib* to wash that hair which falls within the boundaries of the face. It is not *wajib* to wash the hair that is beyond the boundaries of the face.
 33. If a person's piles come out, his *wudhu* will break irrespective of whether it went back inside on its own, or by pushing it back with a stick, a cloth, or his hand.
 34. If semen comes out without any desire, *wudhu* will break. For example, a person carried a very heavy weight, or jumped from an elevated place and due to this shock semen came out without any desire.
 35. If there is some defect in one's senses, but this defect does not reach the stage of insanity or unconsciousness, his *wudhu* will not break.
 36. If a person sleeps away and laughs (in his sleep) while in *salât*, his *wudhu* will not break.
 37. By laughing in a *janaza salât* or in a *sajdah tilâwat* *wudhu* will not break irrespective of whether the person is mature or immature.

Factors that break and do not break wudhu

1. The passing of stool, urine and wind breaks wudhu. However, if one passes wind from the forepart, as it occasionally happens because of sickness, wudhu will not break. If some worms or stones come out from the front or back, then too wudhu will break.
2. If a worm comes out from a wound, or from the ear, or if a piece of flesh falls off from a wound and no blood comes out; then in all these cases wudhu will not break.
3. If one was bleeding, or his nose was bleeding, or is injured and begins to bleed, or blood comes out from small boils (and pimples, etc.), or bleeds from any other part of the body, or some matter or pus comes out - then in all these cases wudhu will break. However, if the blood or pus remains on the mouth of the wound and does not flow over it, wudhu will not break. Based on this, if a person is pricked by a pin and blood comes out, but does not flow, then wudhu will not break.
4. If a person sneezes and some clotted, dry blood comes out, wudhu will not break. wudhu will only break if it is thin and flows. If a person inserts his finger in his nose, and after removing it sees a spot of blood which is more like a stain on his finger but does not flow, wudhu will not break.
5. If a pimple or boil in the eye bursts, or the person bursts it himself - and its liquid flows within the eye, wudhu will not break. But if it flows out of the eye, wudhu will break. In the same way, if a pimple or boil bursts in the ear, then as long as the pus remains in the canal and does not flow to a place whose washing is necessary when making ghusl, wudhu will not break. But if it flows to such a place which is necessary to wash when making ghusl, wudhu will break.
6. If someone scratches the skin of his boil or pimple and he sees some blood or pus underneath it, and it remains in the same place without flowing out, wudhu will not break. But if it flows out, wudhu will break.
7. If a wound is very deep, then as long as the blood or pus from it remains there and does not come out and flow onto the body, wudhu will not break.
8. If the blood of a sore does not come out on its own, but is forced out, then wudhu will also break if it flows.
9. If blood oozes out of a wound and it is covered with some dust, or dabbed with a cloth, and again it oozes out, and again he dabs it - and this is done repeatedly - then he should think for himself and deduce that had he not dabbed at it, the blood would have flowed, and therefore wudhu would break. And even if he did dab at it, it would not have flowed, then wudhu will not break.
10. Someone notices blood in his saliva: if the blood is very little and the colour of the saliva is whitish or yellowish, wudhu will not break. But if the blood is equal to or more than the saliva, and the saliva is reddish in colour, wudhu will break.
11. If something is bitten with the teeth and a blood stain is found on that thing, or if the teeth were brushed and some redness is seen on the brush - and despite all this no blood or redness is seen in the saliva then wudhu will not break.
12. If one is bitten by a leech and so much of blood flows into it that if the leech is dissected, blood will begin to flow, wudhu will break. But if the leech has sucked out very little blood, wudhu will not break. If a mosquito, fly, bee, or bug sucks out blood, then wudhu will not break.

13. If someone has an ear-ache and, on account of that, water comes out of it continuously - then this water will be regarded as impure even if there is no sore or pimple. The mere flowing of that water will break wudhu if it flows to a place which is fardh to wash during ghusl. Similarly, if water flows from the nose and this is accompanied by pain, then too wudhu will break. Similarly, if there is pain in the eyes and they are sore, and in addition to this they water or tears come out, then too wudhu will break (as in the case of pink eyes). But if there is no pain in the eyes nor are they sore, then wudhu will not break by the mere flowing of tears.
14. If water comes out from the nipple (of a male or female) and this is accompanied by pain, then this water is also regarded as impure and wudhu will therefore break. But if this is not accompanied by pain, the water will not be impure and wudhu will not break.
15. If someone vomits out food, water or bile, and it is a mouthful, wudhu will break. But if it is not a mouthful, wudhu will not break. "Mouthful" here means that the vomit cannot stay in the mouth except with difficulty. If a person vomits phlegm only, wudhu will not break irrespective of the amount and irrespective of whether it was a mouthful or not. If blood comes out in the vomit and it is thin and flowing, then wudhu will break irrespective of whether it is less or extra, and irrespective of whether it is a mouthful or not. But if the blood comes out in clots or bits and pieces, then wudhu will only break if it is a mouthful.
16. If one vomits small quantities several times and all these quantities would have equalled a mouthful, and in addition to this the person still feels nauseous after each time that he vomits, wudhu will break. But if a person does not feel nauseous after vomiting the first time, but feels better, and later feels nauseous and vomits a little, and again feels better, and then feels nauseous a third time and vomits a little again - then wudhu will not break.
17. If one falls asleep while lying down, or falls asleep while leaning on something for support and gets into such a deep sleep that if that support is removed, he will fall - wudhu will break. If one falls asleep while sitting or standing in salât, wudhu will not break. But if one falls asleep while in *sajdah*, wudhu will break.
18. If one is not in salât and falls asleep while sitting down with his buttocks pressed on his heels and without leaning against a wall or anything else - then wudhu will not break.
19. While sitting, if one is suddenly overcome by sleep and falls down, then wudhu will not break if the person's eyes open immediately after falling down. But if even a few moments lapse for the eyes to open, wudhu will break. But if, in the sitting position, the person sways from side to side without falling down, wudhu will not break.
20. If one falls unconscious, or loses his senses because of insanity, then wudhu will break even if the unconsciousness or insanity was for a few moments. Similarly, if some drug or intoxicant is consumed and one is intoxicated to the extent that he cannot walk properly and his steps are unsteady - then too wudhu will break.
21. If one laughs so loudly in salât that he hears the laughter himself and those near him hear it as well, then both wudhu and salât will break. If only the one who laughed hears the laughter and those near him do not hear it, then only salât will break and not the wudhu. But if one only smiles without any sound coming out, neither the wudhu nor the salât will break. However, if an immature person (*na-bâligh*) laughs aloud in the salât, or if a mature person (*bâligh*) laughs while making *sajdah-e-tilawat* - then wudhu will not break. However, the *sajdah-e-tilawat* (of the mature person) and the salât (of the immature person) will break.
22. If liquid comes out from the front organ by touching a person of the opposite sex or merely having such thoughts, wudhu will break. This liquid which comes out at the time of excitement or passion is called *mazi* (pre-coital fluid).
23. If, due to illness, some sticky fluid similar to mucus, comes out from the front organ, then as a

precaution it should be regarded as impure. By it coming out, wudhu will break.

24. If a drop of urine or pre-coital fluid comes out from the urinary passage, but remains within the foreskin, even then wudhu will break. In order for wudhu to break, it is not necessary for any liquid to come out from the foreskin.
25. If a man's organ touches the private part of a woman and there is no cloth or any such barrier between them, wudhu will break. Similarly, if the private parts of two women touch each other, wudhu will break. But to indulge in such acts is a very serious sin. In both instances, whether any fluid comes out or not, wudhu will break.
26. If after performing wudhu, one clipped one's nails, or scratched the dead skin of a wound - then no harm comes to the wudhu. It is not necessary to repeat the wudhu, nor does one have to wet that place.
27. If after performing wudhu, one sees the private area (*aurah*) of someone, or one's own private area gets exposed, or one had a bath or made wudhu while being naked - then in all these cases wudhu will remain and there will be no need to repeat it. However, it is a great sin to intentionally look at someone's private area, or to intentionally expose one's own private area.
28. That substance whose discharge causes wudhu to break is regarded as *najis* (impure) and that which does not break wudhu will not be *najis*. Based on this if a little blood oozes out but does not flow out of the mouth of the wound, or if vomiting takes place and it is not a mouthful, and food, water, pus or clotted blood came out - then this blood and this vomit will **not** be *najis*. If it falls on the clothing or the body, it will not be obligatory to wash it off. If vomiting was a mouthful, or if blood flowed out of the wound, both will be regarded as impure and necessary to wash. If (immediately) after vomiting a mouthful, one touched a utensil of water with one's mouth, then that utensil will also become impure. It is therefore advisable to take water in one's palms.
29. The same rule will apply to a small child who has been fed with milk and thereafter vomits it out. That is, if it is not a mouthful, it will not be impure, and if it is a mouthful, it will be impure. If the mother performs her salât without washing out that vomit from her clothing, her salât will not be in order.
30. If one remembers making wudhu but is unsure as to whether the wudhu is still intact or broken, the wudhu will be regarded as not broken. Salât with that wudhu will be proper but it is preferable to repeat the wudhu.
31. If someone is in doubt as to whether a particular limb has been washed in wudhu or not, then that part should be washed. But if the doubt crops up after completing the wudhu, he should not worry, wudhu is complete. But if he is certain that a particular thing has been left out, he should complete it.
32. It is not permissible to touch the Qur'ân without wudhu. But if it is touched with a cloth which the person is not wearing, then it will be permissible. To touch it with a scarf or sleeve of a shirt while it is being worn will not be permissible. But if he touches it while it (i.e. the scarf or shirt) is not being worn, it will be permissible. It is permissible to read the Qur'ân from memory without wudhu. If the Qur'ân is open and one looks into it and reads from it without touching it, then this is also permissible. In the same way, it is not permissible to touch an amulet (*ta'wiz*) or a plate on which the verses of the Qur'ân are written without wudhu.
33. To touch any page of the Qur'ân is *makruh tahrîmi* (not permitted) irrespective of whether he touches that part where something is written or that part which is blank. But if it is not the whole Qur'ân, but one complete verse written on a page, or cloth, or thin skin, and the balance of it is blank; then it is permissible to touch the blank portion if the hand does not touch the verse.

34. It is **not makruh** to write the Qur'ân (without wudhu) as long as the written portion is not touched and only the blank places are touched. But according to Imam Muhammad (rahmatullahi alayhi) even the blank place cannot be touched. As a precaution, this is best. The first ruling was according to Imam Abu Yusuf (rahmatullahi alayhi). The same difference of opinion exists in the previous *mas'ala* as well. This rule only applies to anything other than the Qur'ân, such as a piece of paper, cloth, etc. on which some verse is written and the balance of it is blank.
35. It is **not makruh** to give the Qur'ân to immature children if they are in a state which requires wudhu.
36. As regards heavenly books other than the Qur'ân, such as *Torah*, *Zabur* and *Injil*; it is *makruh* to touch only those places where something is written without wudhu. To touch the blank places is not *makruh*. The same rule applies to those verses of the Qur'ân whose recitation has been abrogated or cancelled.
37. After having made wudhu one has a doubt that a part has not been washed but he does not know exactly which part it was. In order to get rid of this doubt, he should wash his left foot. Similarly, if in the midst of making wudhu he has a doubt, then in such a case, he should wash the last part. For example, if after washing the hands up to the elbows he has a doubt, then he should wash his face. Or, while washing the feet he has a doubt, then he should wash his hands up to his elbows. All this will apply when a person has such doubts occasionally. As for the person who experiences these doubts most of the time, he should not worry about them but regard his wudhu as complete.
38. It is not proper to make wudhu on the floor of the masjid. But if it is made in such a way that it does not fall on the floor of the masjid, then there is no harm in it. The carelessness of dropping water on the masjid floor is prevalent in many places.

GHUSL

[Bath]

1. The person taking a bath should first of all wash both hands up to the wrists. Then wash the private parts. The hands and private parts should be washed irrespective of whether there is any impurity on them or not. Both these have to be washed under all conditions. Thereafter, any impurity found on the rest of the body should be washed. Then make wudhu. If one is sitting on a stool or stone while bathing, then the feet should also be washed when making wudhu. But if one is sitting in a place where the water accumulates and he will have to wash the feet again after completing the ghusl, then the entire wudhu should be made but the feet should not be washed. After performing wudhu, pour water on the head three times. Thereafter pour water over the right and left shoulders three times each in such a way that water reaches the entire body. Thereafter move from this place and go to a clean spot and wash the feet. If the feet were washed when making wudhu there will be no need to wash them again.
2. Whilst pouring water over the body the first time, rub the body well so that water reaches everywhere properly and no place remains dry.
3. The above method of ghusl is according to the *sunnah*. Some of the items explained above are *fardh* without which ghusl will not be complete and the person will remain impure. Some other items are *sunnah*. Observing them entails reward, and by not carrying them out, ghusl will still be complete. The *fardh* acts are only three:

- (a) To gargle the mouth in such a way that water reaches everywhere.
 - (b) To wash the nose up to the soft bone.
 - (c) To pour water over the entire body.
4. While bathing, one should not face the *qiblah*. Too much of water should not be used, nor should so little be used, that one is unable to wash thoroughly. The bath should be taken at such a place that no one can see the bather. One should not talk while bathing. After bathing, the body should be wiped with a cloth or towel. The person should hasten to cover his body to the extent that if the feet were not washed when making wudhu, then when he moves from the place of ghusl, he should cover himself up first and then wash the feet.
 5. If the bathing place is secluded where no one can see, then it is permissible to bath naked, irrespective of whether one is standing or sitting and irrespective of whether the roof is covered or not. However, it is better to sit and bath because there is more modesty in this. To expose the body from the navel to below the knees before anyone is a sin. Many women bath completely naked in the presence of other women. This is a very evil and shameful act.
 6. Once water reaches the entire body, and the mouth and nose are washed; ghusl will be complete irrespective of whether one made intention for ghusl or not. Based on this, if someone stands in the rain in order to cool himself, or falls in a pool, etc. and in doing so the entire body gets wet and the mouth and nose are also washed - then ghusl will be complete. Similarly, it is not necessary to read the *kalimah* or to read it and blow on the water at the time of making ghusl. Whether one reads the *kalimah* or not, one will still get purified. In fact, it is better not to read the *kalimah* or any other *dua* while bathing.
 7. Even if an area equal to a hair's breadth is left dry, ghusl will not be complete. In the same way, if one forgets to gargle the mouth or wash the nose, ghusl will not be complete.
 8. If after having a bath, one remembers that a particular area was left dry, then it is not necessary to repeat the entire ghusl. Instead, only that dry area should be washed. However, it is not sufficient to merely pass the wet hand over that area. Some water should be taken and poured over that area. If a person forgets to gargle the mouth, he should gargle it. And if a person forgets to wash the nose, he should wash it. In other words, whichever part has been left out, should be washed. It is not necessary to repeat the entire ghusl.
 9. If, due to some illness, it would be harmful to pour water on the head, and he left out the head and washed the rest of the body, even then ghusl will be complete. But once the head has healed, it should be washed and it will not be necessary to repeat the entire ghusl.
 10. In ghusl it is *fardh* to wash the foreskin of the front organ. If water does not reach there, ghusl will not be complete.
 11. If the hair of the head is not plaited, then it is *fardh* to wet all the hair and the roots of the hair. If even one hair is left dry, or water did not reach even one root, ghusl will not be complete. However, if the hair is plaited, it is not necessary to wash it. But it is *fardh* to wet all the roots of the hair. Even one root should not be left dry.
 12. Nose, ear and finger rings should be moved so that water reaches the holes. Even if ear-rings are not worn, one should try and put water into the holes. It should not happen that water does not reach and ghusl remains incomplete. If rings are so loose that without moving them water will reach below them, then it won't be necessary to move them. Instead, it will be *mustahab* to move them.
 13. If dough gets stuck under the nails and gets dry and water does not go there, then ghusl will not be complete. When one remembers and sees the dough, it should be removed and water poured there. If any salaah was offered prior to pouring water, that salaah will have to be

repeated.

14. If the hands or feet get cracked and some wax, ointment, or some other medication is applied; then it is permissible to suffice with pouring water over the area.
15. Care should be taken that water reaches the nose and the navel. If water does not reach, ghusl will not be complete.
16. If the mouth was not gargled at the time of bathing, but instead a mouthful of water was drunk in such a way that the water reached the entire mouth, ghusl will be complete because the object is that water should reach the entire mouth, irrespective of whether one gargles or not. However, if one drinks water in such a way that water does not reach all parts of the mouth, then this drinking will not be sufficient. One will also have to gargle the mouth.
17. If oil has been applied on the head, hands or feet in such a way that when water is poured, it passes off without wetting those parts, then there is no harm in this. Once water has been poured on the entire head and body, the ghusl will be complete.
18. If betel nut (or other such food particle) gets stuck between the teeth, it should be removed with a toothpick. If, for some reason, water does not reach between the teeth, ghusl will not be complete.
19. If there is tinsel or decorative paint on the forehead, or some sort of gum has been applied in such a way that the hair will not get wet properly, then the gum should be removed and the tinsel washed. If water does not reach under the gum but just flows over it, ghusl will not be complete.
20. If someone has applied a lot of lipstick, etc. it should be removed first and then the mouth should be gargled. If not, ghusl will not be complete.
21. Someone has a very sore eye and because of this a lot of pus came out and became dry in such a way that if it is not removed, water will not reach below it. It will therefore be *wajib* to remove it. Without removing it neither wudhu nor ghusl will be complete.

Things or acts which make ghusl obligatory

1. If semen is discharged out of passion while one is awake or asleep, ghusl becomes *wajib* irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way -in all cases, ghusl will be *wajib*.
2. If one awakens and sees semen on his clothing or body, ghusl will be *wajib* irrespective of whether one sees a dream or not.

Note: At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of *mazi* does not decrease the excitement but increases it. Furthermore, *mazi* is thin while semen is thick. The discharge of *mazi* does not make ghusl obligatory; however, wudhu breaks.

3. When the glans of the penis enters the vagina and is not visible, ghusl becomes *wajib* irrespective of whether semen was discharged or not. The insertion of the penis in the front

makes ghusl obligatory irrespective of whether semen is discharged or not. If it is inserted in the anus, then too ghusl will be obligatory. However, it is a major sin to insert or ask someone to insert the penis into the anus.

4. That blood which is discharged monthly is called *haidh* (menstruation, or monthly period). When this blood is flowing, ghusl becomes obligatory. That blood which is discharged after child-birth is called *nifaas*. Ghusl also becomes obligatory when this blood is flowing. In short, ghusl becomes obligatory in four conditions:
 - (a) Discharge of semen out of excitement.
 - (b) Entry of the glans of the penis into the vagina (or anus).
 - (c) At the end of menstruation.
 - (d) At the end of *nifaas*.
5. If a person has sexual intercourse with a minor girl, ghusl will not be obligatory on her. But in order to get her into the habit, she should be made to bath.
6. While sleeping, one has a wet dream and even experiences some excitement. However on awakening, one notices that no semen was discharged. Ghusl will therefore not be obligatory. However, if semen was discharged, ghusl will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is *mazi* or semen, then too it will be obligatory to make ghusl.
7. A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again. If after bathing, the husband's semen comes out of the wife's vagina, the ghusl will be complete and it will not be necessary to repeat it.
8. If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then ghusl will not be obligatory, but wudhu will break.
9. The husband and wife were sleeping on one bed. When they awoke, they saw stains of semen on the bed-sheet. However, neither the husband nor the wife remember seeing any dream. As a precaution, both of them should have a bath because it is not known as to whose semen it is.
10. If any non-Muslim accepts Islam, it is *mustahab* for him to have a bath.
11. If someone gives ghusl to a dead person, it is *mustahab* for that person to have a bath.
12. If one upon whom ghusl is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands, face and gargle his mouth. Thereafter he should eat and drink. But if he eats or drinks without washing his hands and face, there is no sin in this.
13. It is not permissible for the one on whom ghusl is obligatory, to touch the Quran, read it or to enter a masjid. However, it is permissible to take the name of Allah, to read the *kalimah* or to read *durood shareef* (salutations upon Rasulullah sallallahu alayhi wa sallam). Rules similar to these will Insha Allah be explained in detail in the chapter on menstruation.
14. To touch the books of *tafsir* (commentaries of the Quran) without bathing or without wudhu, is *makruh*. To touch a Quran with its translation is *haraam*. (Note: this prohibition is in regard to the one upon whom ghusl is obligatory).

Additional rules concerning ghusl

In order to purify one's self from *hadath-e-akbar*, ghusl is *fardh*. There are four causes of *hadath-e-*

The First Cause

The first cause is the coming out of semen. That is, the coming out of semen from its place and out of the body with desire. This is irrespective of whether it comes out while one is asleep or awake, unconscious or conscious, through sexual intercourse or without sexual intercourse, by thinking or imagining, or by fondling one's private part, or in any other way.

1. If the semen was ejaculated from its place with desire, but at the time of actually coming out of the private part there was no desire, even then ghusl will become *fardh*. For example, the semen came out of its place with desire but he sealed the exit by holding it with his hand or placed cotton wool or something else over it. After some time when his desire or excitement subsided, he removed his hand or the cotton wool from the exit and the semen came out without any desire. Even then ghusl will be *fardh*.
2. Semen came out of his penis and he made ghusl. After having made ghusl, semen came out again without desire. In this case, the first ghusl will be nullified and it will be *fardh* to make ghusl again. This is on the condition that this second semen comes out before sleeping, or before urinating, or before taking forty steps or more. But if he read salaah before this semen could come out a second time, the salaah will be valid and it will not be necessary to repeat it.
3. After urinating, semen came out of a person's penis. Ghusl will be *fardh* on him as long as it came out with desire.
4. If anyone (man or woman) awakens from his sleep and notices some wetness on his body or clothing, then there can be many possibilities in this. From among these possibilities, ghusl will become *fardh* in eight conditions: (a) a person has conviction or is quite sure that it is semen and even remembers having a wet dream, (b) he is convinced that it is semen but does not remember having a wet dream, (c) he is convinced that it is pre-coital fluid (*mazi*) and even remembers having a wet dream, (d) he is not sure as to whether it is semen or pre-coital fluid but remembers having a wet dream, (e) he is not sure as to whether it is semen or *wadi* (liquid that precedes urine) but remembers having a wet dream, (f) he is not sure as to whether it is pre-coital fluid or *wadi* but remembers having a wet dream, (g) he is not sure as to whether it is *mani*, *mazi*, or *wadi* but remembers having a wet dream, (h) he is not sure as to whether it is *mani* or *mazi* and does not even remember having a wet dream.
5. A person has not circumcised himself and semen comes out from his penis and goes into that skin which is removed when circumcision takes place. Ghusl will become *fardh* on him even though the semen may not have come out of that skin.

The Second Cause

The second cause of *hadath-e-akbar* is insertion (*eelaaj*). That is, the insertion of the glans of the penis with desire into the vagina of a living woman or into the anus of any other person irrespective of whether the person is a man, woman or hermaphrodite and irrespective of whether semen comes out or not. Ghusl will become *fardh* on both of them if the condition is found in both of them, i.e. if both of them have reached the age of puberty. If this condition is only found in one of them, ghusl will only be *fardh* on the one in whom the condition is found.

1. If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together; then by the insertion of the glans of the penis into her vagina ghusl will become *fardh* on the man if he has reached the age of puberty. (However, if there is the

aforementioned fear in a very minor girl, then mere insertion of the penis does not render ghusl obligatory.)

2. If a person whose testicles have been cut off inserts his penis into the back part of anyone or the vagina of a woman, ghusl will be *fardh* on both of them if both are mature. Alternatively, it will be *fardh* on the one who is mature.
3. If the glans of a person has been cut off, it will be calculated according to the balance of his organ. That is, if from the balance of his organ, he inserts equal to the extent of the glans, ghusl will be *fardh*. If it is less than that, it will not be *fardh*.
4. If a man wraps his private part with a cloth, etc. and then inserts it, then ghusl will become *fardh* if he can perceive the heat of the body. However caution demands that it becomes *fardh* irrespective of whether one feels the heat or not.
5. If a woman inserts the penis of a man who has no desire, the penis of an animal, a stick or any other object, or her own finger into her vagina out of passion - even then ghusl will become *fardh* on her irrespective of whether seminal fluid comes out or not.

The Third Cause

Purification after menstruation.

The Fourth Cause

Purification after *nifaa*s.

Those conditions when ghusl is not *fardh*

1. If semen does not come out with desire from its actual place, ghusl will not be *fardh* even if it comes out from the exit. For example, a person lifted a heavy weight, fell from an elevated place, or someone hit him and out of this shock semen came out without any desire. In this case ghusl will not be *fardh*.
2. If a man has intercourse with any under-aged woman, ghusl will not become *fardh* on condition that semen does not come out and that woman is so young that one fears that by having intercourse with her, her private parts will become connected.
3. If a person wraps his penis with a cloth and has intercourse, then ghusl will not become *fardh* on condition that the cloth is so thick that he does not feel the heat of the body, nor does he get any enjoyment from the intercourse. But as a precaution, it is best to say that the moment the glans is inserted, ghusl becomes *wajib*.
4. If a man inserts less than the size of the glans of his penis, ghusl will not be *fardh*.
5. By the emission of *mazi* and *wadi*, ghusl does not become *fardh*.
6. Ghusl is not *fardh* in the case of *istihaada*.
7. If a person has the sickness of continuous flowing of semen, then due to this flowing, ghusl will not be *fardh* on him.
8. On awakening, some wetness is noticed on the clothes. In the following cases ghusl will **not** be compulsory: (a) he is convinced that it is *mazi* and does not even remember having a wet dream, (b) he is in doubt as to whether it is semen or *wadi* and does not even remember having a wet dream, (c) he is in doubt as to whether it is *mazi* or *wadi* and does not remember having a wet dream, (d) he is convinced that it is *wadi*, but remembers having a wet dream, (e)

he is convinced that it is *wadi* and does not even remember having a wet dream, (f) he is in doubt as to whether it is *mani*, *mazi*, or *wadi* and does not remember having a wet dream.

Note: As a precaution, it will be *wajib* to make ghusl in the first, second and sixth cases. If he does not make ghusl, his salaah will not be valid and he will be committing a grave sin. This is because there is a difference of opinion between *Imam Abu Yusuf* and *tarafayn*, i.e. *Imam Abu Hanifah* and *Imam Muhammad*. *Imam Abu Yusuf* says that ghusl is not *wajib*, while *tarafayn* say that it is *wajib* and the *fatwa* is according to what *tarafayn* say.

9. By injecting something into the anus, ghusl does not become *fardh*.
10. If a man inserts his penis into the navel of a man or woman, ghusl will not become *fardh* if semen does not come out.
11. In his dream a person sees his semen coming out and he even experiences satisfaction upon its emission. However he does not see any wetness or any other traces on his clothing. Ghusl will not be *fardh* in this case.

Those conditions when ghusl is *wajib* [obligatory]

1. A disbeliever accepts Islam and while he was in the state of *kufr* he experienced *hadath-e-akbar*. He did not have a bath, or if he did, it was not considered to be a valid ghusl in Islam. After accepting Islam, ghusl will become *wajib* on him.
2. If a person reaches puberty before the age of fifteen and he experiences his first wet dream. As a precaution, ghusl will be *wajib* on him. If he has any wet dreams after this or after the age of fifteen, ghusl will be *fardh*.
3. To give a bath to the dead body of a Muslim is *fardh-e-kifayah*.

Those conditions when ghusl is *sunnat*

1. It is *sunnat* to make ghusl on Fridays at any time after *Fajr* salaah until the time of *Jumuah* salaah for those upon whom *Jumuah* is *wajib*.
2. It is *sunnat* to make ghusl after *Fajr* salaah on the days of *Eid* for those upon whom *Eid* salaah is *wajib*.
3. It is *sunnat* to make ghusl when donning the *Ihraam* for *Hajj* or *Umrah*.
4. It is *sunnat* for the person performing *Hajj* to make ghusl after *zawaal* (mid-day) on the day of *Arafah* (ninth of *Zil Hijjah*).

Those conditions when ghusl is *mustahab*

1. It is *mustahab* to make ghusl upon accepting Islam if one is pure from *hadath-e-akbar*.
2. A boy or girl reach the age of fifteen and until now there is no sign that they have reached puberty. It is *mustahab* for them to make ghusl.

3. It is mustahab to make ghusl after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness.
4. After bathing the dead, it is mustahab for the one who gave the bath to make ghusl.
5. It is mustahab to make ghusl on the night of *Bara'at*, i.e. fifteenth of *Sha'baan*.
6. Ghusl is mustahab for the one who identifies *Lailatul Qadr* (the night of power).
7. It is mustahab to make ghusl when one intends entering *Madinah Munawwarah*.
8. In order to stay in *Muzdalifah* on the tenth of *Zil Hijjah*, it is mustahab to make ghusl after *Fajr*.
9. Ghusl is mustahab for *Tawaaf-e-Ziyaarat*. (this *tawaaf* is made during *Hajj*).
10. Ghusl is mustahab at the time of pelting the shaytaan.
11. Ghusl is mustahab for offering the salaats of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqaa'* (salaat read for rains).
12. Ghusl is mustahab for offering the salaat of *Khauf* (fear and calamities).
13. It is mustahab to make ghusl when repenting for any sin.
14. Ghusl is mustahab for the traveller upon returning to his home or country.
15. Ghusl is mustahab when going to a gathering and when wearing new clothes.
16. Ghusl is mustahab for the one who is about to be killed.

Rules concerning *hadath-e-akbar* (major impurity)

1. When ghusl becomes *fardh* on a person, it is *haraam* for him to enter a masjid. However, it will be permissible if there is a dire need. For example, the door of someone's house opens out into the masjid and there is no other way for him to come out nor is there any other place where he could stay. It will be permissible for him to make *tayammum* and go into the masjid. Or, for example, there is a fountain, well, or pond of water in the masjid and there is no water anywhere else.; To make *tayammum* and go into that masjid will be permissible.
2. It will be permissible for such a person to go into the *Eid-gah*, the *madrasah*, the *khanqah*, etc.
3. When a woman is in a state of menstruation or *nifaas*, it is not permissible to look at the area between her navel and knees, it is not permissible to touch that area if it is not covered with any clothing nor is it permissible to have sexual intercourse with her.
4. It is permissible to do the following things with a woman who is in a state of menstruation or *nifaas*: to kiss her, to drink her left-over water, etc., to sleep next to her, to touch the areas above her navel and below her knees even if there is no clothing on them, to touch the area between her navel and knees if it is covered with a cloth. However, it is *makruh* to sleep separately or stay aloof from a woman on account of her bleeding.
5. A person awakes from his sleep and sees some wetness on his private part, and prior to sleeping he had an erection. Ghusl will not be *fardh* on him and that wetness will be regarded as pre-coital fluid. This is on the condition that he does not remember having a wet dream, nor is he convinced that the wetness is semen. If there is wetness on his thighs and clothes as well, ghusl will be obligatory on him.
6. If two men, or two women, or one man and one woman slept together on one bed; and after awakening they noticed some stains of semen on the bed and they do not know whose semen it is, nor did anyone else sleep on that bed prior to that; then in such a case ghusl will be *fardh* on both of them. But if someone had slept on that bed prior to this and the semen is dry, then

in both these cases ghusl will not be *fardh*.

7. Ghusl became *fardh* on a person but there is no secluded place. It will be *wajib* on a man to bath naked in front of other men. The same will apply to a woman in front of other women. But for a man to bath in front of women or a woman to bath in front of men is *haraam*. Instead, they should make *tayammum*.

SUITABLE AND UNSUITABLE WATER FOR WUDHU AND GHUSL

1. It is permissible to make wudhu and ghusl with rain-water and water from rivers, canals, springs, wells, dams and seas irrespective of whether the water is sweet or salty.
2. It is not permissible to make wudhu with the juice extracted from any fruit, tree, or leaf. In the same way, the water which comes out from a water-melon or sugar-cane, etc. cannot be used for wudhu or ghusl.
3. If something is mixed or boiled in water in such a way that it is no more referred to as water but is called by some other name, then wudhu and ghusl with it is not permissible. For example, wudhu is not permissible with any syrup, juice, soup, vinegar, rose-water, etc.
4. A pure substance falls in the water and some change has taken place in the colour, smell and taste of the water. However, that thing was not boiled in the water, nor was there any change in the density (liquidity) of the water. For example, some sand falls in flowing water, or saffron falls in the water and slightly changes its colour, or soap, or any such thing falls in the water - in all these cases wudhu and ghusl will be permissible with such water.
5. If anything has been cooked or boiled in water and it has changed its colour or taste, wudhu with such water will not be permissible. However, if any such thing is boiled in the water which purifies it and does not make it thicker, then wudhu with such water is permissible. For example, berry leaves are boiled in water to bathe a dead person. There is no harm in this. However, if a large quantity is boiled which causes the water to get thick, then wudhu and ghusl will not be proper with such water.
6. Water in which saffron or powder has been dissolved for dyeing a cloth cannot be used to make wudhu.
7. If milk is mixed in water and its colour is dominant, wudhu is not permissible. But if the milk was very little and did not affect the colour of the water, wudhu with it will be permissible.
8. If a small quantity of water is found in a jungle, one can continue using it for wudhu as long as its impurity (*najaasat*) is not established. wudhu should not be abandoned merely on the premise that perhaps it is impure. If, in the presence of such water, one makes *tayammum*, that *tayammum* will not be accepted.
9. Some tree-leaves fell in a well, etc. The water began to smell and its colour and taste also changed. wudhu with such water will still be permissible as long as its density does not change.
10. The water in which some impurity falls cannot be used for wudhu or ghusl irrespective of whether the impurity is little or plentiful. However, if the water is flowing, it will not be rendered impure by the falling of some impurity in it until and unless its colour, taste or smell changes. If due to the impurity, the colour, taste or smell of the water changes, then even flowing water will be impure and wudhu will not be permissible. That water which carries away grass, straws, leaves, etc. will be regarded as flowing water no matter how slowly it

flows.

11. A large pond or tank which measures about 5 x 5 metres and is so deep that when a handful of water is scooped from it, its bed is not visible - is also regarded as flowing water. If such an impurity falls into it which cannot be seen after having fallen into it, eg. urine, blood, wine, etc. then wudhu can be made from any of the four sides. But if an impurity which is visible, falls into it, eg. a dead dog, then wudhu cannot be made from that side in which it fell. Any of the other sides can be used.

But even in such a tank, if some impurity falls and changes the colour, taste or smell of the water, it will become impure.

12. The water of a tank measuring about ten by two and half metres or twelve and half by two metres, is also treated as 5 x 5 metres.
13. Impurity fell on the roof. When it rained, the water came down the drains. If half or more of the roof was impure then that water will be impure. If less than half of the roof was impure, that water will be pure. If the impurity is only near the drain and it is such that all the water comes down from that drain alone, then that water will be impure.
14. If water is flowing very slowly, wudhu should not be performed very hastily so that the water which was used does not come back in the hands.
15. If, from a tank measuring about 5 x 5 metres, water is taken from the place where the used water had fallen, this is also permissible.
16. If a non-Muslim or child puts his hand in the water, it will not become impure. However, if it becomes known that there was some impurity in the hands, the water will be impure. But because children cannot be trusted, it would be preferable not to use that water until some other water is not found.
17. If a living creature whose blood does not flow, eg. a mosquito, fly, wasp, gnat, scorpion, bee, etc. dies in the water or falls into it after dying, the water does not become impure.
18. If creatures which are born in water and remain in water all the time die, the water does not become polluted but remains pure. Such creatures are: fish, frogs, turtles, crabs, etc.

If such creatures fall in anything else besides water, eg. vinegar, syrup, milk, etc. then even these liquids will not become impure. The rule is the same for the land and water frogs, i.e. their dead bodies do not pollute the water. However, if the land frog has flowing blood, then by its death the water, etc. will become impure. Note: The distinguishing feature between the land and water frog is that the feet of the water frog are webbed while those of the land frog are not webbed.

19. Creatures which live in water but are not born in water, such as ducks and water-fowls, if they die, the water becomes polluted and impure. Similarly, if they die outside and then fall in the water, it becomes impure.
20. If a frog, turtle, etc. dies in the water and disintegrates and breaks down into minute fragments and gets completely mixed in the water - even then the water will be pure. However, it is not proper to drink that water or cook food with it. wudhu and ghusl can be made with it.
21. By using water heated directly by the sun there is a fear of contacting leprosy. Therefore, wudhu and ghusl should not be made with such water.
22. When the skin of a dead animal is dried or treated chemically in such a way that the water is removed completely and when stored it does not get decomposed - then it becomes purified and salaah can be offered on it. It can also be used for making water bags. However, the skin of a pig can never be purified. All other skins can be purified. But to use or utilise the skin of

a human being is a major sin.

23. The skins of dogs, monkeys, cats, lions, etc. which become pure after treating them chemically can also be made pure by reciting *Bismillah* and slaughtering them. This is irrespective of whether they have been treated chemically or not. However, by slaughtering them, their meat does not become pure nor is it permissible to eat them.
24. The hair, horns, bones and teeth of dead animals are pure. If they fall in water, it will not become impure. However, if the bones, teeth, etc. have some fat of the dead animal on them, they will be regarded as impure, and if they fall in water, it will also be rendered impure.
25. The bones and hair of human beings are also pure. But to use them in any way is not permissible. Instead, they should be buried in the ground with respect.

RULES RELATING TO WELLS

1. When any impurity (*najaa*) falls into a well, it becomes impure. By drawing out the water, it becomes purified. Irrespective of whether a little or a lot of impurity falls in it, all the water will have to be drawn out. Once all the water has been drawn out, it will become purified. It is not necessary to wash the gravel and walls of the well. All these will be automatically cleaned. In the same way, the rope and bucket will also be automatically cleaned once the well is purified. There is no need to wash these things.

Note: Drawing out all the water means that so much of water is drawn out that all of it is finished to such an extent that even half a bucket cannot be filled.

2. If the excrement of a pigeon or sparrow falls into a well, it will not be rendered impure. However, the excrement of chickens and ducks will render it impure and all the water will have to be drawn out.
3. If a dog, cat, cow or goat passes urine in a well, or some other impurity falls into it, all the water will have to be removed.
4. If a human being, dog, goat, or any similar animal falls into a well and dies in it, all the water will have to be drawn out. If it dies outside and then falls into the well, the same rule will apply, i.e. all the water will have to be drawn out.
5. If any living creature, big or small, dies in a well and gets bloated or bursts, even then all the water will have to be drawn out. Based on this, if a rat or sparrow dies and gets bloated or bursts, all the water will have to be drawn out.
6. If a rat, sparrow, or any similar sized creature falls and dies, but does not get bloated or does not burst, then it is obligatory to draw out twenty buckets of water from the well. But drawing out thirty buckets is preferable. However, first the dead rat, etc. should be taken out, then only should one commence drawing out the water. If the rat was not taken out first, then whatever water was drawn out will not be considered. After removing the rat, that amount of water will have to be drawn out again.
7. The same rule applies to a chameleon which has flowing blood, i.e. if it dies without getting bloated, twenty buckets will have to be drawn out and thirty will be preferable. However, the

- death of a lizard which does not have flowing blood does not render the water impure.
8. If a pigeon, fowl, cat, or any similar sized creature falls and dies without getting bloated, then it is obligatory to draw out forty buckets of water and preferable to draw out sixty buckets.
 9. The water will be drawn out according to the bucket which is normally used for that well. If a bucket larger than the normal one is used, water should be drawn out proportionately: if it equals two buckets, it should be estimated accordingly. And if it equals four buckets, it should be estimated accordingly as well. In short, the water will be drawn out in proportion to the number of buckets that can be accommodated by this one bucket.
 10. If there is such a large spring in the well that all the water cannot be drawn out and as you draw out of it, it begins to fill again - then in this case one should estimate the amount of water that is presently in the well and then draw out accordingly. Note: There are several ways of estimating the amount of water. One method is that for example the depth of the water is equal to five hands. So draw out 100 buckets continuously and then see the extent to which the water level has decreased. If it has decreased by one hand, then accordingly, five hands will equal 500 buckets. Another method is to call two pious Muslims who have knowledge about water and are able to estimate it. Water should be drawn out according to whatever estimate they give. However, if it is not possible to employ these methods, 300 buckets should be drawn out.
 11. If a dead rat or any other creature came out of the well and it is not known as to when it fell into the well, nor has it burst or bloated, then whoever made wudhu from this well should repeat his salaah of one day and one night. And the one who washed his clothing in this well, should re-wash them. But if that dead creature got bloated or burst, then the salaah of three days and three nights should be repeated. However, those who have not made wudhu from this well do not have to repeat their salaah. All this is done as a precaution. Some *ulama* say that the well should be regarded as impure from the time its impurity has been established and all the previous wudhu and salaah will be proper. If anyone acts on this, it will also be proper.
 12. If anyone upon whom ghusl is necessary goes down a well in search of its bucket and there is no impurity on his body or clothes, the well will not be rendered impure. Similarly, if a non-Muslim goes down and there is no impurity on his body or clothing, the well will remain pure. But if there is some impurity, the well will become impure and all the water will have to be drawn out. If one is in doubt as to whether the clothing is clean or not, even then the well will be regarded as pure. However, there is no harm if 20-30 buckets are drawn out in order to keep one's heart at ease.
 13. If a goat or rat falls into a well and comes out alive, the water will be pure and there is no need to draw out anything.
 14. If a rat is caught and wounded by a cat biting at it, thereafter it is left free and in this bleeding condition it falls into a well - then all the water will have to be drawn out.
 15. A rat comes out of a drain and its body is covered with impurity. Thereafter it falls into a well. All the water will have to be removed irrespective of whether it dies in the well or not.
 16. The tail of a rat was cut off and it fell into a well - all the water will have to be drawn out. The same rule applies to the tail of that lizard which has flowing blood.
 17. If the thing with which the well becomes impure cannot be removed despite trying to do so, then the nature of the thing should be established. If the object is pure in itself, but is rendered impure by some other impurity, eg. impure clothing, a dirty ball, dirty shoes, etc. then one is excused from removing the object. Only the water should be drawn out. If the thing is impure by nature, eg. a dead creature, a rat, etc. then as long as it is not established that that thing has decomposed and turned into mud, the well cannot become pure. But once this has been

established, all the water should be drawn out and the well will now be pure.

18. The quantity of water which has to be drawn out could be drawn out all at once or little by little. It will be purified in any way.

THE LEFTOVER WATER OF ANIMALS

1. The leftover water of human beings is pure irrespective of whether the person is a disbeliever, or a woman is in her monthly period, or in *nifaas*. In all cases it will be pure. In the same way, the perspiration of all these persons is pure. However, if there is any impurity on the hands or mouth, that leftover water will become impure.
2. The leftover water of a dog is *najis*. If a dog puts its mouth in a utensil, it will become purified after washing it three times irrespective of whether the utensil is of clay or copper, etc. All these will be purified once they are washed. However, it is preferable to wash it seven times and thereafter to scrub it once with sand (or soap) so that it is thoroughly washed.
3. The leftover water of a pig is also impure. In the same way, the leftover water of lions, wolves, monkeys, jackals and all other ferocious animals is impure.
4. The leftover water of a cat, although pure, is *makruh*. In the presence of other water, it should not be used for wudhu. However, if no other water is found, it can be used for wudhu.
5. If a cat puts its mouth in milk or curry, etc. then a man whom Allah Ta'ala has bestowed with wealth should not consume it. But if a man is poor, he can consume it. There is no harm or sin in this. In fact, for such a person, its consumption is not even *makruh*.
6. A cat killed a rat. Immediately thereafter it put its mouth in a utensil. This will render it impure. But if it does so after some time, after having licked its mouth, it will not be impure but will remain *makruh*.
7. The leftover water of a fowl which is not encaged and which eats filth and dirty things is *makruh*. The leftover water of a fowl that is encaged is pure.
8. The leftover water of birds of prey such as hawks and falcons is also *makruh*. But those that are domesticated and are unable to eat dead animals, nor is there any doubt about any impurity being on their beaks - their leftover water is pure.
9. The leftover water of *halaal* animals such as sheep, goats, cows, buffaloes, antelopes, etc.; and *halaal* birds such as nightingales, parrots, doves, sparrows, etc., is all pure. Similarly, the leftover water of horses is also pure.
10. The leftover water of creatures which inhabit houses, such as snakes, scorpions, rats, lizards, etc. is *makruh*.
11. If a rat nibbles at a piece of bread, it will be better to break off that portion and then consume it.
12. The leftover water of a donkey or mule is pure but doubtful for wudhu. If only this water is present and no other water can be found, wudhu as well as tayammum will have to be made. One has the choice to make any one of the two first.
13. The sweat of animals whose leftover water is impure is also impure. And the sweat of those whose leftover water is pure is also pure. And those whose leftover water is *makruh*, their sweat is also *makruh*. The sweat of a donkey or mule is pure. If it comes on the clothing, washing it will not be obligatory but preferable.
14. If a domesticated cat comes and sits on someone or licks the hands or some other part of the body, then where ever it licks or where ever its saliva goes - all these will have to be washed. If it is not washed, but left as it is, then this is *makruh* and detestable.

15. The leftover food and drink of an unrelated person of the opposite sex is *makruh* if it is known that it is of a particular person. But if it is not known by whom it has been left behind, it will not be *makruh*.

TAYAMMUM

[Purifying with dust or sand where water is not available]

1. If someone is in a jungle and does not know where water could be found, nor is there anyone from whom he could find out, then in such a case he should make tayammum.

But if he found someone who pointed out water within 1.6 kilometres and he is confident that this person is speaking the truth, or the person himself feels confident of finding water within 1.6 kilometres - then it will be necessary to search for water in such a way that it does not cause any harm or inconvenience to him or to his fellow companions. It is not permissible to make tayammum without searching for water. If one is definite that there is water within 1.6 kilometres, it will be obligatory to bring the water.

2. If water is available, but it is beyond 1.6 kilometres, it is not obligatory to go for the water. It will be sufficient to make tayammum.
3. If a person is about 1.6 kilometres from an inhabited area and water cannot be found before that, it will still be permissible to make tayammum. This is irrespective of whether one is a *musaafir* (traveller) or just came out for a short distance.
4. If one found a well on the way, but there is no bucket or rope to draw the water nor is there anyone from whom he can ask, even then tayammum will be permissible.
5. If water was found somewhere, but it is so little that the face, hands and feet can only be washed one time each, then tayammum will not be permissible. Instead, these parts should be washed once and masah of the head should be made. The other *sunnah* acts of wudhu could be left out. But if even this much is not available, tayammum should be made.
6. If, due to some illness, water is harmful and wudhu or ghusl will increase the illness or delay its healing, tayammum will be permissible. But if cold water is harmful and warm water is not, it will be obligatory to use warm water. However, if warm water is not available, tayammum may be performed.
7. If water is near, i.e. definitely within 1.6 kilometres, then it is not permissible to make tayammum. It is obligatory to bring the water and make wudhu. It is not permissible for women to abstain from going for the water and sufficing with tayammum merely because of shyness or *hijaab*. *Hijaab* of this sort which causes one to forego any ruling of the *Shariah* is not permissible and *haram*. It will be obligatory for her to cover herself with a veil or sheet and bring the water. However, she should not make wudhu nor open her face and hands in front of others.
8. As long as wudhu cannot be made, one can continue making tayammum. No matter how many days pass, one should not allow any doubts or misgivings to creep in. Whatever purity is obtained from wudhu and ghusl, the same purity is obtained from tayammum. One should not think that by making tayammum the same purity is not obtained.
9. If water is being sold and one does not have the money, tayammum is permissible. If one has the money and it is more than what one will require for the fare, freight etc. of the journey, then to purchase the water will be obligatory. However, if the price of the water is so exorbitant that no one can afford it, then it will not be obligatory to purchase the water. Tayammum will

be permissible. If one does not have any spare money, it will not be obligatory to purchase the water. Tayammum will be permissible.

10. If it is extremely cold somewhere and there is a fear of dying or falling ill if one takes a bath and there is no blanket or any such warm thing with which one could warm one's self after bathing, then in such dire circumstances tayammum could be made.
11. If someone has wounds on more than half of his body, or is suffering from small-pox, then it is not obligatory on him to bath. Instead, tayammum could be made.
12. If tayammum was made in a field and there was water nearby but he did not know about it, then both the tayammum and the salaah are proper. When he comes to know about the water, there is no need to repeat the tayammum and salaah.
13. While on a journey, if someone else has water, then one should judge for oneself and see what one's heart says: "If you ask for the water the person will give you." In such a case it will not be permissible to make tayammum without asking for the water. And if the heart says: "If you ask for the water, that person will not give you." In such a case it will be permissible to make tayammum even without asking for water. But if after performing the salaah, he asked for the water and the person gave it, then the salaah will have to be repeated.
14. If *zam-zam* water is kept in cans, tayammum is not permissible. It will be obligatory to open the cans and make wudhu and ghusl with it.
15. A person has got water with him, but the journey is so bad that no water is obtainable. He therefore has the fear of death or illness on account of thirst. wudhu should not be made. Tayammum will be permissible.
16. If making ghusl is harmful and wudhu is not, then instead of ghusl, tayammum should be made. If wudhu breaks after the tayammum of ghusl, then for this broken wudhu, tayammum should not be made. Instead, for the broken wudhu, wudhu should be made. If before making the tayammum for ghusl, one experiences something which breaks wudhu and thereafter one made tayammum for ghusl, then this tayammum will be sufficient for both wudhu and ghusl.
17. The method of making tayammum is as follows: Both palms should be placed on pure ground and the entire face must be wiped with them. Place the palms on the ground for a second time and wipe each hand up to and including the elbows. The areas under the bangles, bracelets, etc. should be thoroughly rubbed. If, according to the person, even a place equal to a nail is left out, tayammum will not be complete.
18. After placing the palms on the ground, they should be dusted so that no dirt goes on the face and hands thereby making them unsightly.
19. Tayammum is also permissible with things other than soil if they also have the same qualities, eg. sand, lime-stone, lime, sulphurate of arsenic, antimony (surmah), brick dust, etc. Those things which do not have the qualities of soil cannot be used for tayammum, eg. gold, silver, tin, wheat, wood, clothing, corn, etc. However, if dust or sand has fallen on these things, tayammum on them will be permissible.
20. Matter which neither burns in fire nor melts, possesses the qualities of earth and tayammum with it will be permissible. Tayammum is not permissible on that which burns and turns into ash or melts. In the same way, tayammum with ash is not permissible.
21. Tayammum is not permissible on copper utensils, pillows, mattresses and other clothing. However, if there is so much of dust on them that if by striking them with the hands, a lot of dust comes on the palms, tayammum will be permissible. If very little dust comes on the palms by striking them, tayammum will not be permissible. Tayammum on clay pots and pitchers is permissible irrespective of whether they are filled with water or not. But if something is written or painted on them, tayammum will not be permissible.
22. If there is no dust whatsoever on a stone, even then tayammum will be permissible. In fact,

even if it is thoroughly washed with water, tayammum will be permissible. It is not necessary for the dust to come on the hands. Similarly, tayammum on a baked brick is permissible irrespective of whether there is dust on it or not.

23. Tayammum with mud is permissible but not desirable. If one cannot find anything besides mud, one should fill a cloth with the mud and once it dries, make tayammum with it. However, if the salaah time is about to expire, he should not worry about the mud being wet or dry. He should make tayammum and should not allow the salaah to be missed.
24. If urine or some other impurity fell on the ground, got dried by the sun and even the foul smell is gone, then that place is pure, salaah can be read there. However, tayammum is not permissible on such a place when one knows that it is impure. But if one does not know about its state, one should not have doubts about it.
25. Just as tayammum can be made in place of wudhu, it can also be made in place of ghusl when one is constrained to do so. In the same way, the woman that has just completed her monthly periods or the after-birth bleeding (*nifas*), at the time of necessity she too can make tayammum. There is no difference in the tayammum of wudhu and ghusl - the procedure for both is the same.
26. If one demonstrated the procedure of tayammum to another person but had no intention of making tayammum in his heart - a mere demonstration was intended - then this tayammum will not be considered. The reason is that for tayammum to be proper, it is necessary to have the intention of tayammum in the heart. If one has no intention of tayammum and merely intends a demonstration, then tayammum will not be considered.
27. At the time of making tayammum one should merely have this intention in his heart: $\textcircled{\small{O}}$ I am making tayammum in order to purify myself. $\textcircled{\small{O}}$ Alternatively: $\textcircled{\small{O}}$ I am making tayammum so that I can perform my salaah. $\textcircled{\small{O}}$ Tayammum will be complete. To make intention that I am making tayammum for wudhu or for ghusl is not necessary.
28. If tayammum was made specifically to touch the Quran, it will not be permissible to read salaah with that tayammum. If tayammum was made for a particular salaah, the next salaah could be read with that same tayammum. Even the Quran may be touched with that same tayammum.
29. A person has to have a bath and he does not even have wudhu. He should make only one tayammum, it is not necessary to make a separate tayammum for each one.
30. A person made tayammum and even performed his salaah with it. Thereafter, he found water and the salaah time has not expired as yet. It is not obligatory to repeat the salaah, the salaah performed with that tayammum is complete.
31. The water is within 1.6 kilometres but the time is so short that if he went for the water, he will miss his salaah. Even then tayammum is not permissible. He will have to go for the water and read the salaah later.
32. In the presence of water, it will not be permissible to make tayammum in order to be able to touch the Quran.
33. While on a journey, one has the hope of finding water further along the way. He should therefore not hasten to read his salaah in the beginning but should wait until he comes to the water. However he should not delay to the extent that the *makruh* time of salaah enters. If the person did not wait for the water at all but performed his salaah in the beginning, then too it will be proper.
34. If one has water with him but fears that if he gets off the train he will be left behind, tayammum will also be permissible. If there is a snake or any other animal near the water and one cannot go there, tayammum will be permissible.
35. A person had kept water together with all his belongings but forgot about it and made tayammum and also read his salaah. Thereafter he remembered that his water is with his

belongings. Now it is not obligatory on him to repeat his salaah.

36. All those things and acts which break wudhu also break tayammum. In addition to this, tayammum also breaks once water is found. Similarly, if, after making tayammum, one proceeds further and reaches a place where water is within 1.6 kilometres - then too tayammum will break.
37. If one made tayammum for wudhu, then upon finding sufficient water for wudhu, tayammum will break. If one made tayammum for ghusl, then upon finding sufficient water for ghusl, tayammum will break. If less water was found, tayammum will not break.
38. There was water on the way but one just passed by and did not know about it and had no knowledge that it is there - even then tayammum will not break. Similarly, if one finds water or comes to know of it but is unable to get down from the vehicle, tayammum will not break.
39. A person made tayammum on account of illness. Once he recovers and making wudhu or ghusl will not cause any harm, then tayammum will break. Now it will be obligatory to make wudhu and ghusl.
40. One could not find water so he made tayammum. Thereafter he was afflicted with a sickness which is aggravated by water. After being afflicted with this sickness, he finds water. Now, that tayammum which he had made on account of not finding water will break and he will have to make tayammum again.
41. One had to take an obligatory bath. After bathing, a particular area was left dry and all the water had got finished as well. Such a person has not purified himself as yet. Tayammum will have to be made. When he finds water anywhere, he should wash that dry area and it will not be necessary to have a bath all over again.
42. If the person finds water at such a time that even his wudhu broke, then he should first wash that dry area and make tayammum for the wudhu that broke. If the water is so little that wudhu could be made but that dry area cannot be washed, then wudhu should be made. And for that dry area, the tayammum for ghusl should be made. But if the tayammum for ghusl has already been made, there is no need to make tayammum again. The first tayammum will still be intact.
43. A person's body and clothing are impure and he also has to make wudhu. And the water for all this is not sufficient. He should therefore wash his body and clothing and make tayammum in place of wudhu.
44. There is nothing with which one could draw water from a well nor does he have a cloth which he could dip into the well and after wringing it purify himself. Alternatively, there is water in a big drum but he does not have anything with which he could draw the water nor can he take out water by tilting the drum. Alternatively, his hands are impure and there is no one else who could draw the water for him or wash his hands for him. Tayammum will be permissible in all such cases.
45. If the reason for which tayammum was made was caused by a human being, then once that cause is removed or goes away, the person will have to repeat all the salaats that were offered with that tayammum. For example, a person was in prison and the warden refused to give him water or someone told him that if you make wudhu I will kill you. Whatever salaats he offers with this tayammum will have to be repeated.
46. It is permissible for several persons to make tayammum one after the other from one spot of ground or from one lump of earth.
47. If a person is unable to use water or sand, irrespective of whether they are not available or it is because of some sickness; then he should offer his salaah without purifying himself. Once he purifies himself later, he should repeat his salaah. For example, a person is travelling by train and salaah time enters. He does not have any water nor anything with which he could make tayammum, such as sand, clay utensils, or dust, etc. and the salaah time will expire soon. In

such a condition he should offer his salaah without purifying himself. Similarly, a person is in prison and does not have any clean water or sand. He should offer salaah without having made wudhu or tayammum. In both cases salaah will have to be repeated.

48. It is *mustahab* for the person who is definitely sure or convinced of finding water until the last time of the salaah to delay his salaah until the last *mustahab* time of the salaah. For example, he does not have anything with which he could draw water from the well but he is sure or convinced that by the last *mustahab* time he will obtain a bucket or rope. Or, for example, a person is travelling by train and is sure or convinced that by the end of the time the train will stop at such a station where he will find water. In such a case it is *mustahab* to delay the salaah until the last *mustahab* time (of that salaah).
49. A person was travelling by train and on account of not having any water, he made tayammum. On the course of his journey, while the train was moving, he saw a spring, or pond of water. His tayammum will not break because in this case he is unable to use that water. The train cannot stop nor can he jump off a moving train.

RULES CONCERNING MASAH ON LEATHER SOCKS

1. If one wears leather socks after having made wudhu and his wudhu breaks thereafter, then when he makes his wudhu again, it will be permissible for him to make masah (passing of wet hands) on the leather socks. However it is preferable to remove the leather socks and wash the feet.
2. If the socks are so short that they do not cover the ankles, masah on them is not permissible. Similarly, if a person is not in a state of wudhu and wears the leather socks, masah on them will not be permissible. He will have to remove them and wash the feet.
3. The person who is on a journey can make masah on the leather socks for a period of three days and three nights (72 hours). As for the one who is not travelling, for him the period is one day and one night (24 hours). This period of one day and night or three days and three nights will be calculated from the time the wudhu breaks and **not** from the time when the leather socks were worn. For example, a person made wudhu at the time of *Zuhr* and then wore his leather socks. Thereafter his wudhu broke at the time of sunset. It will now be permissible for him to make masah right until the sunset of the following day. And if he is on a journey, then right until the sunset of the third day. Once the sun sets, it will not be permissible for him to make masah.
4. If ghusl becomes obligatory on a person he should first remove the leather socks and then have a bath. Making masah on the leather socks when bathing is not permissible.
5. Masah should be made on the *top* section of the leather socks and not of the soles.
6. The method of making masah is that after wetting the fingers, they should be placed in the front. Place the fingers flat on the socks with the palms away from them. Thereafter, draw or pull the fingers towards the ankles. If the palms are also placed flat on the socks together with the fingers, it will be permissible.
7. If instead of drawing the fingers from the front to the ankles, one draws them from the ankles to the front, then this will be permissible but contrary to the *mustahab* method. Similarly, if masah is made on the width of the leather socks and not on the length, it will be permissible but contrary to the *mustahab* method.
8. Masah on the soles, heels or sides of the leather socks is not permissible.
9. If the fingers were not placed flat on the leather socks but only the finger tips were placed, then this masah will not be permissible. However, if water drips continuously on the fingers and it

- could wet an area equal to three fingers, it will be permissible.
10. When making masah, the *mustahab* method is that it should be made with the palm-side of the hands. But if someone makes masah with the back of the hands, it will also be permissible.
 11. A person did not make masah but went outside in the rain or walked on wet grass whereby the leather socks got wet. Masah will be complete.
 12. It is fardh to make masah equal to three fingers of the hands on each leather sock. Masah will not be complete with anything less than this.
 13. Whatever breaks wudhu also breaks masah of the leather socks. In addition to this, removing the leather socks also breaks masah. If a person is in a state of wudhu and he removes his leather socks, masah will break. He will have to wash both his feet again and there is no need to repeat the entire wudhu.
 14. If the leather sock of only one foot was removed, it will be wajib to remove the other foot as well and to wash both feet.
 15. Masah also breaks with the expiry of the period of masah. If the person is still in a state of wudhu after the expiry of the period, then only the feet will have to be washed. There is no need to repeat the entire wudhu. But if wudhu has also broken, then after removing the leather socks, the entire wudhu will have to be repeated.
 16. After having made masah on the leather socks, the person's foot got immersed in water. On account of the leather socks being loose, water went inside and the entire foot or more than half of the foot got wet. Masah will break, the socks will have to be removed and both the feet will have to be thoroughly washed.
 17. If the leather socks are torn to the extent that when one walks, an area equal to three fingers of the feet becomes exposed, then masah on them will not be permissible. But if less than three fingers get exposed, it will be permissible.
 18. If the stitches of the leather socks got opened but the foot is not visible from them, masah will be permissible. But if it is such that while walking they become visible and when one is not walking they cannot be seen, then masah will not be permissible.
 19. If the leather socks gets open on one foot equal to two fingers, and equal to one finger on the other foot, masah will be permissible. If one foot is torn in several places and all this equals three fingers, masah will not be permissible. But if these several places do not add up to three fingers, masah will be permissible.
 20. A person who was not on a journey began making masah on the leather socks. Before the expiry of one day and one night, he embarked on a journey. He can now continue making masah for three days and three nights. But if one day and one night passes before he can embark on the journey, the time will be expired. He will have to wash his feet and then wear the leather socks.
 21. If a person was on a journey and then went home and one day and one night had already expired, then the leather socks will have to be removed. Masah on them will not be permissible. But if one day and one night is not over as yet, he can complete this period and cannot go beyond it.
 22. If leather socks are worn over ordinary socks (cotton or woollen socks, etc.), masah will also be permissible.
 23. To make masah on ordinary socks alone is not permissible. However, if they have been covered with leather, or covered in leather in the shape of men's shoes (in other words there are leather soles upon ordinary socks), or they are so thick and hard that they can stay on without being tied, and one can walk about four to six kilometres with them - then in all these cases masah on ordinary socks is permissible.
 24. Masah is not permissible on a *burqah* (head cover), gloves, hat or turban.

25. Masah on boots is permissible with the following conditions:
 - (1) that they cover the entire feet together with the ankles.
 - (2) the lace (or zip) closes them in such a way that the skin of the feet do not get exposed to such an extent which would make masah impermissible.
26. A person who was making tayammum had his leather socks on. When he makes wudhu, he cannot make masah on those socks because tayammum is not a complete purity. This is irrespective of whether the tayammum was for ghusl only, for wudhu and ghusl, or for wudhu only.
27. The person who is making ghusl cannot make masah irrespective of whether it is a compulsory or *sunnat* bath. For example, a person raises his feet in such a way, that he washes his entire body except his feet, and after having washed his entire body, he makes masah on his feet. This is not permissible.
28. Just as the wudhu of a *ma'zur* breaks on the expiry of a salaah time, in the same way his masah also breaks. It is wajib on him to remove his leather socks and wash them. However, if at the time of making wudhu and masah of the socks, that sickness of his was not present then he will be regarded as any normal person.
29. If a major portion of his foot got wet in some way or another, the leather socks will have to be removed and the feet will have to be washed.

HAIDH AND ISTIHAADA

[Menstruation and Bleeding Out of the Normal Period]

1. Blood which flows out of the vagina every month is called haidh (menstruation or monthly periods).
2. The minimum period of haidh is three days and three nights and the maximum period is ten days and ten nights. Blood which flows for less than three days and three nights is not haidh but is referred to as istihaada (flowing of blood out of the normal period). This happens on account of some sickness. If blood flows for more than ten days and ten nights, then all those days beyond ten days will be regarded as istihaada.
3. If blood flows for three days and not three nights, it will not be haidh but istihaada. For example, if blood started to flow on Friday morning and sped flowing on Sunday after sunset, then this is not haidh but istihaada. If it flows slightly less than three days and three nights, it will not be haidh. For example, if blood started to flow at sunrise on Friday morning and sped flowing slightly before sunrise on Monday morning, then it is not haidh but istihaada.
4. Whatever colour flows in the period of haidh, such as red, yellow, green, brown, will all be regarded as haidh until the pad is completely white in colour. When it is white and remains as it was when it was placed, the woman will be cleansed from her haidh.
5. A woman does not get haidh before the age of nine and after the age of fifty five. Therefore, if blood flows from a girl who is under nine years, it will not be haidh but istihaada. If blood flows after the age of fifty five, it will only be regarded as haidh if it is extremely red or black. If it is yellow, green or brown, it is not haidh but istihaada. However, if yellow, green or brown blood used to flow from this woman before she turned fifty five, then after the age of fifty five, these colours will also be regarded as haidh. But if it happens contrary to her habit, it will not be haidh but istihaada.
6. A woman used to bleed for three or four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days that she bled will be haidh. But if she bled for more than ten days, then all the days which are more

than her normal period will be regarded as istihaada. For example, a woman always had a habit of bleeding for three days. However, in a particular month she bled for nine days or ten days and ten nights. All these days will be regarded as haidh. But if she bled for even a moment more than ten days and ten nights, then her first three days are haidh and the balance of the days will be regarded as istihaada. It will be wajib for her to make *qada* of her salaah for the balance of these days.

7. A certain woman has no fixed period. At times she bleeds for four days, at times for seven days and at times for ten days. All this will be regarded as haidh. If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as haidh (for this month) and the balance will be istihaada.
8. A certain woman always bled for four days. Then one month she bled for five days. The following month she bled for fifteen days. Out of these fifteen days, five days will be haidh and the balance ten days will be istihaada. Her first normal habit will not be considered and it will be regarded that her first habit has changed and that now her habit is five days.
9. A certain woman bled for more than ten days and she completely forgot her previous habit - that is, for how many days she bled the previous month. Her problem is a very intricate one and is extremely difficult to explain. In addition to this, such a problem is very rare. We are therefore not going to explain the ruling in regard to her problem. When the need arises, she should consult a learned *aalim* and abstain from asking anyone who is not sure of himself.
10. A girl sees blood for the first time. If she bleeds for ten days or less, it will all be haidh. If she bleeds for more than ten days, the ten days will be haidh and whatever extra days she bleeds will be regarded as istihaada.
11. A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till ten days and ten nights will be regarded as haidh. Thereafter, the next twenty days will be istihaada. In this way, she will continue regarding ten days as haidh and twenty days as istihaada.
12. The minimum period of purity between two haidh periods is fifteen days. There is no maximum period. If, for some reason, she stops bleeding, then no matter how many months blood does not flow, she will remain pure.
13. If a woman bleeds for three days and three nights and thereafter remains pure for fifteen days and again bleeds for three days and three nights, then the former and latter three days and three nights will be the periods of haidh and the fifteen days will be the days of purity.
14. If she bleeds for one or two days and then remained pure for fifteen days, and thereafter bled for one or two days again, then the fifteen days will be the period of purity and the former and latter one or two days will not be haidh but istihaada.
15. If she bled for one or several days and then remained pure for less than fifteen days, then these will not be considered. Instead, the first day till the last day will be regarded as if she bled continuously. Whatever her normal period of bleeding may have been will be regarded as haidh and all the balance of the days will be regarded as istihaada. An example of this is as follows: a woman had the habit of bleeding on the first, second and third day of every month. In a certain month it happened that she bled on the first day and thereafter remained pure for fourteen days. Thereafter she bled for another day. It will be regarded as if she bled continuously for sixteen days. Out of these sixteen days, the first three days will be of haidh and the thirteen days will be regarded as istihaada.

If she had a habit of bleeding on the fourth, fifth and sixth of every month, then these dates

will be the days of haidh and the first three days and the last ten days will be of istihaada. If she had no habit and this was the first time that she bled, then the first ten days will be of haidh and the last six days of istihaada.

16. Whatever blood that flows while a woman is pregnant is not the blood of haidh but of istihaada - irrespective of how many days she bleeds.
17. Whatever blood that comes out prior to the delivery of the child is also the blood of istihaada. In fact, as long as more than half the child does not come out, until then whatever blood that flows will be that of istihaada.

Rules concerning Haidh

1. During haidh, it is not permissible to offer salaah or to fast. The only difference is that she is completely excused from salaah. After the haidh, it is not wajib on her to make *qada* of her salaah. However, she is not excused from fasting. After her haidh she will have to keep her missed fasts.
2. If she begins to bleed while offering her *fardh* salaah, that salaah will also be excused. After her haidh she does not have to make *qada* of it. If she was offering an optional or *sunnah* salaah, she will have to make *qada* of it.

If she begins to bleed while fasting, that fast will break and she will have to make *qada* of it. Even if she bleeds while keeping an optional fast, she will have to make *qada* of it.

3. If she begins to bleed at the end of a salaah time and had not offered her salaah as yet, even then she is excused from that salaah.
4. During haidh, sexual intercourse is not permissible. Apart from sexual intercourse everything else is permissible. In other words, they can eat, drink, and sleep together.
5. A certain woman had a habit of bleeding for five or nine days. According to her habit, she bled for that number of days and thereafter she sped bleeding. As long as she does not have a bath, sexual intercourse will not be permissible with her until one salaah time passes whereby the *qada* of one salaah becomes *wajib* on her.
6. If she had a habit of five days and she sped bleeding after four days, she will have to have a bath and salaah will be *wajib* on her. But as long as five days do not pass, sexual intercourse with her will not be permissible because it is possible that she will start bleeding again.
7. If she bled for a full ten days and ten nights, then the moment she ss bleeding, sexual intercourse with her will be permissible irrespective of whether she had a bath or not.
8. If she sped bleeding after one or two days, it is not *wajib* on her to have a bath. She can make wudhu and offer her salaah but intercourse is not permissible. If she starts to bleed again before fifteen days, it will now be established that those days were the days of haidh. According to calculation, whichever days were of haidh should be regarded as haidh. Now she will have to have a bath and offer her salaah. However, if fifteen days pass and she did not bleed, it will now be established that those one or two days were of istihaada. Since she did not read her salaah for that one or two days on account of bleeding, she will now have to make *qada* of those missed salaahs.
9. She has the habit of bleeding for three days. But in a particular month, three days passed and she still had not sped bleeding. She should not have a bath nor should she offer any salaah. If on the completion of ten days and ten nights, or before that, she ss bleeding; then the salaah for

all these days will be excused. She will not have to make any *qada* and it will be said that now her habit has changed and all these days will therefore be of haidh. But if she bled on the eleventh day as well, it is now established that only three days were of haidh and all the rest were of istihaada. She has to have a bath on the eleventh day and make *qada* for the salaats of the seven days. She should not leave out her salaat now.

10. If she had haidh for less than ten days and she sped bleeding at such a time that so little time was left to offer her salaat that if she had to rush and have a bath, and after bathing so little time is left that she could only say *Allahu Akbar* and make her intention and could not read anything further; even then the salaat of that time will become *wajib* on her. She will have to make *qada* of it. If the time left is even less than this, that salaat will be excused and she does not have to make *qada*.
11. If she had haidh for the full ten days and ten nights and she sped bleeding at such a time that she only has time to say *Allahu Akbar* and nothing else, nor has she the time to even have a bath; then even in this case salaat will become *wajib* on her and she will have to make *qada*.
12. If she sped bleeding in Ramadaan during the day, it will not be proper for her to eat or drink for the rest of the day. It will be *wajib* on her to behave like all other fasting persons until sunset. However, this day will not be counted as a fast. She will have to make *qada* of it.
13. If she sped bleeding in Ramadaan at night and she had haidh for the full ten days and ten nights, then if such a little time of the night is left that she cannot even say *Allahu Akbar* once, it will still be *wajib* on her to keep fast the next day.

If she had haidh for less than ten days, then if she has so much time of the night whereby she could have a quick bath but after bathing she does not have the time to say even one *Allahu Akbar*; even then she will have to keep fast the next day. If she had the time, but did not have a bath, she should not break her fast. Instead, she should make her intention (for fasting) and have a bath in the morning. If she has even less time than this, that is she does not have the time to have a bath, then it will not be permissible for her to fast the next day. However, it will not be proper for her to eat or drink anything. She will have to spend the entire day like all other fasting persons and even make *qada* of that fast.

14. Once blood flows into the external skin of the vagina, haidh commences. This is irrespective of whether it flows out of the skin or not. So if some cotton wool or something similar is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no spot of blood comes onto the cotton wool (or pad) that is outside; until then we cannot say that haidh has commenced. When a spot of blood comes onto the external skin of the vagina or if the cotton wool which was inserted is removed; then haidh will be calculated from that time.
15. A woman who was not in haidh inserted a tampon in the internal vagina at night. In the morning, she saw a spot of blood on the pad. haidh will be calculated from the time that she saw the spot of blood.

Rules concerning Istihaada

1. The rule in regard to istihaada is the same as for the one whose nose bleeds continuously. Such a woman should offer her salaat, fast and should not leave out these. It is also

permissible to have sexual intercourse with such a woman.

Note: The rules for istihaada are the same as those of the *ma'zur*. (Rules concerning the *ma'zur* have already been mentioned previously).

NIFAAS

[Bleeding after Child Birth]

Rules Concerning Nifaas and Haidh

1. After childbirth, the blood that comes out of the vagina is called nifaas. The maximum period of nifaas is forty days and there is no limit for the minimum period. Even if the blood starts flowing after half an hour or so, it will still be regarded as nifaas.
2. If after the birth of the child no blood comes out at all, even then it will be *wajib* to have a bath after the delivery.
3. If **more** than half the child came out but it has not come out completely as yet, then whatever blood comes out at that time will also be regarded as nifaas. If **less** than half the child came out, then whatever blood comes out at that time will be regarded as istihaada. If the mother is conscious and in her senses, then even at that time she has to offer her salaah. If she does not do so she will be sinful. If she cannot offer her salaah, she should read through gestures (*ishaarah*) and should not postpone her salaah. However, if by engaging in salaah, she fears for the life of the child, she should not offer her salaah.
4. A certain woman miscarried. If a few parts of the child have been formed, then whatever blood comes out after miscarrying will also be nifaas. But if no part at all has been formed, it will not be nifaas. If that blood could be regarded as haidh, it will be haidh. If not, it will be istihaada, e.g. the blood flows for less than three days or she has not completed the full fifteen days of purity as yet - it will be regarded as istihaada.
5. If the blood flows for more than forty days and this is the first time that she gave birth, then the forty days will be of nifaas and whatever extra days she bleeds will be istihaada. After the fortieth day she must have a bath and continue offering her salaah. She should not wait for the bleeding to stop.

If this is not the first time that she has given birth and she knows her previous habit as to how many days she had nifaas, then whatever may have been the number of days of nifaas will be regarded as nifaas and whatever is more than that will be istihaada.

6. A certain woman had the habit of nifaas for thirty days. However, thirty days passed and she did not stop bleeding as yet. She should not have a bath now. If the blood stopped on the fortieth day, then all these days will be regarded as nifaas. However, if it exceeds forty days, only thirty days will be of nifaas and all the rest of the days will be of istihaada. She should therefore immediately have a bath and make *qada* for the salaah of ten days.
7. If the blood of nifaas stops before forty days, she should immediately have a bath and commence offering her salaah. If bathing will be harmful to her, she should make tayammum and start offering her salaah. Under no circumstances should salaah be abandoned.
8. During nifaas, one is completely excused from offering salaah. Fasting is not excused. She will have to make *qada* of all missed fasts. The rules concerning fasting, salaah and sexual intercourse during haidh are the same for nifaas.

9. If twins are born within a period of six months of each other, then the period of nifaas will be calculated from the birth of the first child. For example, if the second child is born after ten to twenty days or one or two months, nifaas will not be calculated from the second child but from the first.

Rules concerning nifaas and Haidh

1. The woman who is in haidh or nifaas and bathing is *wajib* on her, then it is not permissible for her to enter a masjid, to make *tawaaf* of the *Ka'bah*, to read the Quran or to touch it. However, if the Quran is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Quran and which can be removed; then in such a case, the Quran could be touched and could also be carried.
2. The person who does not have wudhu, even he cannot touch the Quran. However, he could recite it out of memory.
3. Touching a coin, saucer, amulet (*ta'wiz*), etc. on which some Quranic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
4. It is not permissible to hold or carry the Quran with the sleeve of the *kurta* or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
5. It is permissible to read a word from a verse (*ayat*) or half a verse. However, that half verse should not equal any full verse in length.
6. If the entire *Surah Fatihah* is recited with the intention of *dua*, or if any other *duas* in the Quran are recited with the intention of *dua* and not with the intention of *tilaawat* (recitation); then it will be permissible and there is no sin in this. For example, the *dua*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

["*Rabbana aatina fid dunya hasanataw wa fil aakhirati hasanataw wa qinaa adhaaban naar.*"]

and the *dua*:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"*Rabbana la tu'aakhidhna in naseena aw akhta'naa.*"

till the end which is towards the end of *Surah Baqarah* or any other *dua* which is in the Quran. It will be permissible to read all such verses with the intention of *dua*.

7. It is also permissible to read *Dua-e-Qunoot*. (the *dua* which is read in Witr salaah).
8. If a woman is teaching the Quran to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by sping regularly.
9. It is permissible to read the *kalimah*, *durood*, to take the name of Allah, to read *istighfaar* (repentance), or any other remembrance (*dhikr*) such as:

"La hawla wa la quwwata illa billahi al-aliyyil azeem."

10. In the period of haidh, it is *mustahab* for a woman to make wudhu at the time of salaah, to sit in a clean place and take the name of Allah Ta'ala so that she does not forget the habit of offering her salaah, and when she gets pure she is not reluctant to offer her salaah.
11. Ghusl was *wajib* on a woman. But before she could have a bath, she started bleeding (haidh started). It is not *wajib* on her to have a bath. On completion of her haidh she must have a bath. One bath will suffice for both conditions.

NIFAAS

[Bleeding after Child Birth]

1. After childbirth, the blood that comes out of the vagina is called nifaas. The maximum period of nifaas is forty days with no limit for the minimum period. Even if the blood is flowing after half an hour or so, it will still be regarded as nifaas.
2. If after the birth of the child no blood comes out at all, even then it will be *wajib* to have a bath after the delivery.
3. If **more** than half the child came out but it has not come out completely as yet, then whatever blood comes out at that time will also be regarded as nifaas. If **less** than half the child came out, then whatever blood comes out at that time will be istihaada. If the mother is conscious and in her senses, then even at that time she has to offer her salaah. If she does not, it will be sinful. If she cannot offer her salaah, she should read through gestures (*ishaarah*) and should not postpone it. However, if by engaging in salaah, she fears for the life of the child, she should not offer her salaah.
4. A certain woman miscarried. If a few parts of the child have been formed, then whatever blood comes out after that will also be nifaas. But if no part at all has been formed, it will not be nifaas. If that blood could be regarded as haidh, it will be haidh. If not, it will be istihaada, e.g. the blood flows for less than three days or she has not completed the full fifteen days yet - it will be regarded as istihaada.
5. If the blood flows for more than forty days and this is the first time that she gave birth, then the forty days will be nifaas and whatever extra days she bleeds will be istihaada. After the fortieth day she must have a bath and continue offering her salaah. She should not wait for the bleeding to stop.

If this is not the first time that she has given birth and she knows her previous habit as to how many days she has bled, then whatever may have been the number of days of nifaas will be regarded as nifaas and whatever is more than that will be istihaada.

6. A certain woman had the habit of nifaas for thirty days. However, thirty days passed and she did not stop bleeding and she has not had a bath now. If the blood stopped on the fortieth day, then all these days will be regarded as nifaas. However, if it continues beyond forty days, only thirty days will be of nifaas and all the rest of the days will be of istihaada. She should therefore have a bath and make *qada* for the salaah of ten days.
7. If the blood of nifaas stops before forty days, she should immediately have a bath and commence offering her salaah. If it is harmful to her, she should make tayammum and start offering her salaah. Under no circumstances should she stop offering her salaah.
8. During nifaas, one is completely excused from offering salaah. Fasting is not excused. She will have to make *qada* for her fasts. The rules concerning fasting, salaah and sexual intercourse during haidh are the same for nifaas.
9. If twins are born within a period of six months of each other, then the period of nifaas will be calculated from the first child. For example, if the second child is born after ten to twenty days or one or two months, nifaas will not be calculated from the second child but from the first.

Rules concerning nifaas and Haidh

1. The woman who is in haidh or nifaas and bathing is *wajib* on her, then it is not permissible for her to enter a masjid, to make *tawaaf* of the Ka'bah, to read the Quran or to touch it. However,

if the Quran is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Quran and which can be removed; then in such a case, the Quran could be touched and could also be carried.

2. The person who does not have wudhu, even he cannot touch the Quran. However, he could recite it out of memory.
3. Touching a coin, saucer, amulet (*ta'wiz*), etc. on which some Quranic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
4. It is not permissible to hold or carry the Quran with the sleeve of the *kurta* or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
5. It is permissible to read a word from a verse (*ayat*) or half a verse. However, that half verse should not equal any full verse in length.
6. If the entire *Surah Fatihah* is recited with the intention of *dua*, or if any other *duas* in the Quran are recited with the intention of *dua* and not with the intention of *tilaawat* (recitation); then it will be permissible and there is no sin in this. For example, the *dua*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

["*Rabbana aatina fid dunya hasanataw wa fil aakhirati hasanataw wa qinaa adhaaban naar.*"]
and the *dua*:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"*Rabbana la tu'aakhidhna in naseena aw akhta'naa.*"

till the end which is towards the end of *Surah Baqarah* or any other *dua* which is in the Quran. It will be permissible to read all such verses with the intention of *dua*.

7. It is also permissible to read *Dua-e-Qunoot*. (the *dua* which is read in Witr salaah).
8. If a woman is teaching the Quran to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by sping regularly.
9. It is permissible to read the *kalimah*, *durood*, to take the name of Allah, to read *istighfaar* (repentance), or any other remembrance (*dhikr*) such as:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

"*La hawla wa la quwwata illa billahi al-aliyyil azeem.*"

10. In the period of haidh, it is *mustahab* for a woman to make wudhu at the time of salaah, to sit in a clean place and take the name of Allah Ta'ala so that she does not forget the habit of offering her salaah, and when she gets pure she is not reluctant to offer her salaah.
11. Ghusl was *wajib* on a woman. But before she could have a bath, she started bleeding (haidh started). It is not *wajib* on her to have a bath. On completion of her haidh she must have a

bath. One bath will suffice for both conditions.

GLOSSARY

(Explanation of Islamic Terms)

Aabid	One who preoccupies himself with <i>ibaadah</i> and shows relatively less interest towards knowledge.
Aalim	One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.
Allah	Almighty God. The most well-known of His many names. Allah refers to the one and only being who is worthy of worship.
Auliya	Plural of <i>wali</i> . Literally means friend. But in Islamic terminology it refers to the close friends of Allah.
Baitul Maqdis	Also known as <i>Masjidul Aqsa</i> or the furthest masjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as <i>Baitul Muqaddas</i> .
Banu Isra'eel	Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.
Barakah	Literally means "blessings". Also used to refer to the experiencing of abundance even

in things which are little.

Bid'ah	Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of <i>ibaadah</i> . A <i>bid'ah</i> is a major sin in Islam.
Dajjal	Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before <i>Qiyamat</i> . He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.
Deen	Literally means "religion". Here it refers to the religion of Islam.
Dua	Supplication, prayer or devotional phrases.
Durood	Salutations to Rasulullah sallallahu alayhi wa sallam.
Eid	Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of <i>Ramadaan</i> and also on the 10th day of <i>Zil Hijjah</i> .
Eid-gah	That place where the <i>Eid</i> salaah is performed.
Fardh	Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fardh act is a major sin. To reject a <i>fardh</i> act amounts to <i>kufr</i> .
Fatwa	A formal legal opinion or verdict in Islamic law.
Ghayb	Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.
Ghayr-mahram	Refers to all those people with whom marriage is permissible.
Ghusl	Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.
Hadith	Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallallahu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.
Haidh	Monthly periods or menstruation experienced by a woman.
Hajj	Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.
Halaal	That which is lawful or permissible in Islam.
Haraam	That which is unlawful or prohibited in Islam.
Haud-e-Kauthar	The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.
Hijaab	See Purdah.
Ibaadah	Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.
Iblis	This is the name of <i>shaytaan</i> , or the cursed devil.
Ihraam	Two pieces of unstitched cloth which are donned by the person performing <i>Hajj</i> or <i>Umrah</i> .
Ilhaam	Literally means "inspiration". Here it refers to those things or ideas which Allah puts into the minds of His pious servants.

Imaan	Literally means "faith". Here it refers to believing in Allah Ta'ala as the one and only God and believing that Muhammad sallallahu alayhi wa sallam is His messenger.
Imam Mahdi	He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of <i>qiyamat</i> will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.
Istihaada	This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal <i>nifaas</i> period.
Istinja	Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.
Jaahil	Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.
Jahannam	Hell. A dweller of hell is called a jahannami.
Jannah	Heaven or paradise. A dweller of heaven or paradise is called a jannati.
Jinn	Refers to beings that have been created by fire. They take on different shapes and forms.
Ka'bah	The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allah".
Kafir	Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.
Kalimah	Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.
Karaamaat	Plural of <i>karaamat</i> . Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah. Saints cannot perform any miracles of their own accord.
Kashf	Literally means "manifestation".
Khalifah	Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".
Khilaal	This term is generally used in the act of wudhu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.
Kuffar	Plural of <i>kafir</i> .
Kufr	The state of disbelief.
Makruh	That which is disliked or detestable. <i>Makruh</i> is of two types: <i>makruh-e-tahrimi</i> and <i>makruh-e-tanzihi</i> . <i>Makruh-e-tahrimi</i> is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a <i>fasiq</i> (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. <i>Makruh-e-tanzihi</i> is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mani	Semen or sperm.
Masah	The act of passing of wet hands over a particular part of the body.
Mas'ala	Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of <i>mas'ala</i> is <i>masa'il</i> .
Mazi	Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.
Ma'zur	Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the <i>ma'zur</i> .
Mehr	Dowry which is given to the wife at the time of marriage.
Mi'raj	Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallallahu alayhi wa sallam to the seven heavens wherein he communicated with Allah.
Miswaak	A thin stick or twig which is used to clean the teeth.
Mu'aamalaat	Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.
Mu'aasharat	Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.
Muharram	The first month of the Islamic calendar.
Mu'jizah	Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.
Musalli	One who is offering salaah.
Mushrikeen	Plural of <i>mushrik</i> . A polytheist or one who ascribes partners to Allah.
Mustahab	Literally means "preferable or desirable". Refers to that act which was done by Rasulullah sallallahu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Nafl	Literally means "optional". According to the jurists it has a similar ruling to that of <i>mustahab</i> .
Najaasat	Refers to impurity. <i>Najaasat</i> is of two types: <i>najaasat-e-ghaleezah</i> (heavy impurity) and <i>najaasat-e-khafeefah</i> (light impurity). The rules concerning <i>najaasat</i> have already been mentioned in the relevant chapters.
Najis	That which is impure.
Nifaas	Refers to the flowing of blood after child-birth.
Purdah	An Urdu word meaning "seclusion". It is an equivalent of the Arabic word " <i>hijaab</i> ". Refers to the seclusion of women from strangers. There are different stages of <i>purdah</i> , the highest of which is that the woman should not come out of her home except for some valid Islamic reason.
Qada	Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.
Qiblah	The direction in which one faces when offering salaah.
Qiyaamat	The day of resurrection.

Sahabah	The companions of Rasulullah sallallahu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.
Sahabi	Singular of <i>sahabah</i> .
Sajdah	The act of prostrating.
Salaat	Literally means "prayer". In Islam it refers to a specific act in which one prays to Allah. It is one of the five pillars of Islam.
Shariah	The Islamic Law.
Shayateen	Plural of <i>shaytaan</i> .
Shaytaan	The accursed devil, <i>Iblis</i> . He was from among the <i>jinn</i> .
Shirk	Polytheism or ascribing partners to Allah.
Sunnat	<i>Sunnat</i> is that action which Rasulullah sallallahu alayhi wa sallam did or sanctioned. <i>Sunnat</i> is of two types: <i>sunnat-e-mu'akkadah</i> and <i>sunnat-e-ghayr-mu'akkadah</i> . <i>Sunnat-e-mu'akkadah</i> is that which Rasulullah sallallahu alayhi wa sallam continuously carried out. To leave out such a type of <i>sunnat</i> is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse. <i>Sunnat-e-ghayr-mu'akkadah</i> is that which Rasulullah sallallahu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of <i>sunnat</i> entails reward and to leave it out does not necessitate any punishment.
Tafsir	Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.
Taqdir	Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.
Tawaaf	Literally means "circumambulation". In Islam it refers to the act of walking around the <i>Ka'bah</i> . It is not permissible to make <i>tawaaf</i> of any other place irrespective of how sacred it may be.
Ta'wiz	An amulet which is generally suspended around the neck.
Tayammum	The act of purifying oneself with pure sand in the absence of water.
Ta'zias	Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during <i>Muharram</i> . This is an innovation and should be totally rejected.
Ulama	Plural of <i>Aalim</i> .
Ummat	Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah	Commonly referred to as the "lesser pilgrimage". It is similar to <i>Hajj</i> with the exception that many rites of <i>Hajj</i> are left out and that it could be performed throughout the year.
Wahi	Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.
Wajib	Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a <i>wajib</i> without any valid reason makes one a <i>fasiq</i> and entails punishment.
Wali	Singular of <i>auliya</i> .
Waqf	Endowment. In Islamic law it refers to endowing a place or thing in the name of

	Allah.
Wudhu	Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering <i>salaat</i> .
Zakaat	Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.
Zam zam	Name of a well in Makkah. The water that comes out from this well is called <i>zam zam</i> water. Drinking of <i>zam zam</i> water is included in the rites of <i>Hajj</i> .

Bahishti Zewar (Heavenly Ornaments) Part Two Index Salât and its Virtues

SALAAT (PRAYER)

In the sight of Allah Ta'ala, *salaat* has a very great distinction. No other act of *ibaadah* is dearer to Allah than *salaat*. Allah Ta'ala has made five times *salaat* compulsory on His servants. There is a great reward in offering *salaat* and a great sin in omitting it.

It is mentioned in a Hadith that the one who performs his *wudu* properly and offers his *salaat* with full concentration; then on the day of resurrection Allah Ta'ala will forgive all his minor sins and grant him paradise. Rasulullah sallallahu alayhi wa sallam is reported to have said: "*Salaat* is a pillar of *Deen* - the one who has offered his *salaat* in a proper manner has upheld *Deen*, and the one who has demolished this pillar (i.e. did not offer his *salaat*), has in fact destroyed the *Deen*." Rasulullah sallallahu alayhi wa sallam has also said: "The first thing to be reckoned on the day of resurrection will be *salaat*. The hands, feet, and face of those who used to offer their *salaat* regularly will shine like the sun on the day of resurrection. As for those who did not offer their *salaat*, they will be deprived of this blessing." Rasulullah sallallahu alayhi wa sallam has further stated: "On the day of resurrection, those who used to offer their *salaat* will rise with the prophets, martyrs, and saints. Those who used to omit their *salaat* will rise with these notorious disbelievers: Pharaoh, Haamaan, and Qaarun."

It is therefore essential to offer *salaat*. By not offering *salaat*, great damage is caused in both this world and in the hereafter. What can be more worse than the person who does not offer his *salaat* to be

raised with the disbelievers. The one who does not offer his *salaat* has been regarded as equal to a disbeliever. How serious it is not to offer *salaat*!

However, *salaat* is not *wajib* on the following persons: a lunatic, a young boy and a young girl who have not reached the age of puberty as yet. As for the rest of the Muslims, it is *fard* on them. However, the parents have been commanded that when their children reach the age of seven, they should be made to offer their *salaat*. And when they reach the age of ten, they should be punished and compelled to offer their *salaat*.

Under no condition is it permissible to discard *salaat*. As far as possible, *salaat* should most certainly be offered. However, if a person completely forgot to offer his *salaat* and only remembered after the time of that *salaat* had passed or slept away in such a way that his eyes did not open and he missed his *salaat*; then in such instances there will not be any sin. However, when the person remembers or wakes up from his sleep, it will be *fard* on him to immediately make his *wudu* and offer his missed *salaat*. But if it is a *makruh* time of *salaat*, he should wait for a little while so that the *makruh* time passes. Similarly, there is no sin on those *salaats* that were missed on account of unconsciousness. However, after regaining consciousness, one should immediately offer those *salaats* that one missed.

THE TIMES OF SALAAT

1. Fajr (morning) Salaat

In the last part of the night, at the approach of dawn, some whiteness can be noticed on the length of the horizon towards the east, i.e. from the direction in which the sun rises. After a little while, whiteness can be noticed on the breadth of the horizon. This whiteness begins to spread very rapidly. After a little while, it becomes completely bright. From the time that this broad whiteness becomes visible, the time of *fajr salaat* commences and remains until the rising of the sun. The moment a small portion of the sun appears, the time of *fajr salaat* ends. However, it is preferable to read it in its early time when it is still dark.

2. Zuhr (Mid-day) Salaat

On the declining or descending of the zenith, the time of *zuhr salaat* commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing ss, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of *zuhr salaat* has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of *zuhr* will remain. For example, the shadow of a stick which is one arm in length, was equal to four fingers at mid-day. So as long as its shadow does

not spread to two arm-lengths and four fingers, *zuhr* time will remain. Once it reaches two arm-lengths and four fingers, *asr* time will commence.

3. Asr (afternoon) Salaat

Based on the previous example, once the shadow reaches two arm-lengths and four fingers, *asr* time will commence. *Asr* time will remain until sunset. However, it is *makruh* to offer *asr salaat* when the colour of the sun changes and the sun's rays change to yellow. If due to some reason one gets delayed, *salaat* in this *makruh* time should be offered and not allowed to be missed out. In future it should not be delayed. Apart from this *asr salaat*, it is not permissible to offer any other *salaat* in this time. No missed *salaats* nor any *nafl salaat* can be offered.

4. Maghrib (evening) Salaat

Once the sun sets, *maghrib* time commences. *Maghrib* time remains as long as the redness on the western horizon remains. However, *maghrib salaat* should not be delayed to the extent that many stars begin to appear in the sky. To delay it till such a time is *makruh*.

5. Esha (night) Salaat

Once the redness on the western horizon disappears, *esha* time commences and remains until dawn. However, after mid-night, *esha salaat* becomes *makruh* and the reward is reduced. Therefore, *esha salaat* should not be delayed till such a time. It is preferable that *esha salaat* be offered before one third of the night passes.

Rules Related to the Times of Salaat

1. In summer, one should not hasten towards reading *zuhr salaat*. It is *mustahab* to offer *zuhr salaat* after the intense heat rays elapse. In winter, it is preferable to offer *zuhr salaat* at the beginning of *zuhr* time.
2. *Asr salaat* should be delayed till such a time that if after the entry of *asr* time one wishes to offer any *nafl salaat*, he can do so, because it is not permissible to offer any *nafl salaat* after having offered *asr salaat* irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is *mustahab* to hasten towards offering *maghrib salaat* and to offer it immediately after sunset.
3. The person who is in the habit of waking up for *tahajjud salaat* in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his *witr salaat* after having

offered his *tahajjud salaah*. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his *witr salaah* after his *esha salaah* before going to sleep.

4. It is preferable to delay the *fajr, zuhr and maghrib salaats* on a cloudy day, while it is *mustahab* to offer *asr salaah* a bit early.

5. No *salaah* is valid at the times of sunrise, mid-day and sunset. However, if *asr salaah* has not been offered as yet, then it could be offered even at the time of sunset. In these three times, even *sajdah-e-tilaawat* is *makruh* and not permissible.

6. It is *makruh* to offer any *nafl salaah* after offering *fajr salaah* until sunrise. However, the offering of any *qada salaah* and *sajdah-e-tilaawat* before the sun rises is permissible. But once the sun rises, then as long as some light does not appear, even *qada salaah* will not be permissible. Similarly, it is not permissible to offer any *nafl salaah* after the *asr salaah*. However, *qada salaah* and *sajdah-e-tilaawat* is permissible. But once the rays of the sun become weak or faint, then even this is not permissible.

7. At *fajr* time, a person only offered his *fard salaah* out of fear that the sun will rise very soon. So as long as the sun does not rise considerably and does not get quite bright, the *sunnah salaah* should not be offered. Once some light appears, *sunnah salaah* and any other *salaah* may be offered.

8. Once dawn breaks and *fajr* time enters, then apart from the two *rakaats sunnah* and two *rakaats fard* of *fajr salaah*, it is *makruh* to offer any other *nafl salaah*. However, it is permissible to offer any *qada salaah* and to make *sajdah-e-tilaawat*.

9. If the sun rises while one is offering one's *fajr salaah* then this *salaah* will not be valid. When the sun becomes a bit bright, one should make *qada*. But if the sun sets while one is offering *asr salaah*, then this *salaah* will be valid and there will be no need to make *qada* of it.

10. It is *makruh* to sleep before offering *esha salaah*. One should offer ones *salaah* and then sleep. However, if due to some sickness or travelling, one is very tired and tells someone to wake him up at the time of *salaah* and that person promises to wake him up; then in this case it will be permissible to sleep.

11. It is *mustahab* for men to offer *fajr salaah* at a time when the light spreads considerably and there is so much of time left that in the *salaah* itself about forty to fifty verses could be read properly; and after offering the *salaah*, if for some reason one has to repeat the *salaah*, then in the same way he could read forty to fifty verses again. It is *mustahab* for women to offer *fajr salaah* throughout the year when it is dark. And it is *mustahab* for men and women who are performing *hajj* to offer *fajr salaah* when it is dark when they are in *Muzdalifah*.

12. The time for *jumu'ah salaah* is the same as the time for *zuhr salaah*. The only difference is that it is *mustahab* to delay *zuhr salaah* in summer irrespective of whether it is hot or not. And it is *mustahab* to offer *zuhr salaah* early in winter, while it is *sunnah* to offer *jumu'ah salaah* early throughout the year. This is the opinion of all the *ulama*.

13. The time for the *eid salaats* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to

the extent of one spear. It is *mustahab* to offer the *eid salaats* early. However, the *salaat* of *Eid ul-Fitr* should be delayed slightly after the time commences.

14. When the *imam* gets up from his place to perform the *khutbah* of *jumu'ah*, the *eid salaats* or for *haji*, etc. then it is *makruh* to offer any *salaat* in these times. It is also *makruh* to offer any *salaat* at the time of the *khutbah* of *nikah* or at the time of the completion of the Quran.

15. It is also *makruh* to offer any *salaat* when the *iqaamah* for a *fard salaat* is being called out. However, if one has not offered the *sunnah* of *fajr salaat* and one is sure or convinced that one will get one *rakaat* with the congregation, then it will not be *makruh* to offer the *sunnah* of *fajr salaat*. And the one who has already commenced with any *sunnah-e-mu'akkadah*, should complete it first.

16. It is *makruh* to offer any *nafl salaat* prior to the *salaats* of *eid* irrespective of whether one offers it at home or at the *eid-gah*. As for offering it after the *eid salaats*, it will only be *makruh* to offer it at the *eid-gah*.

ADHAAN - THE CALL TO SALAAT

If the *adhaan* is being called out for any *salaat*, it is necessary that it be given in the **time** of that *salaat*. If the *adhaan* is given before the commencement of the time, it will not be valid. When the time enters, the *adhaan* will have to be repeated irrespective of whether it was for *fajr salaat* or any other *salaat*.

2. The *adhaan* and the *iqaamah* have to be in Arabic and in exactly the same words as conveyed to us from Rasulullah sallallahu alayhi wa sallam. If the *adhaan* is given in any other language, or in Arabic but in different words; then this will not be valid even if, upon hearing it, people understand it as *adhaan* and the purpose of *adhaan* is fulfilled (i.e. even if people respond to the *adhaan* by coming to offer their *salaat*).

3. It is necessary for the *mu'azzin* to be a male. The *adhaan* of a female is not proper. If a woman gives *adhaan*, it should be repeated. If *salaat* is offered without it being repeated, it will be as if *salaat* was offered without any *adhaan*.

4. It is necessary that the *mu'azzin* be of sound intellect. If a child who has not reached the age of understanding, a lunatic or an intoxicated person gives *adhaan*; it will not be considered.

5. The *sunnah* method of calling out *adhaan* is that the person calling out *adhaan* should be pure from the major and minor impurities. He should go to an elevated place away from the masjid, face the *qiblah*, insert his forefingers into both his ears, and say the following words as loud as possible without overstraining himself: *Allahu Akbar* four times, *Ash hadu an la ilaaha illa Allahu* twice, *Ash hadu anna Muhammadar Rasulullah* twice, *Hayya alas salaah* twice, *Hayya alal falaah* twice, *Allahu Akbar* twice again, and *La ilaaha illa Allahu* once. When saying *Hayya alas salaah*, he should turn his face towards the right in such a way that his chest and feet do not turn away from the *qiblah*. When saying *Hayya alal falaah*, he should turn his face towards the left in such a way that his chest and feet do not turn away from the *qiblah*.

In the *fajr adhaan*, after saying *Hayya alal falaah*, he should add the words *as-Salaatu khayrum minan naum* two times.

The total phrases of *adhaan* are therefore fifteen while there are seventeen words for the *adhaan* of *fajr*.

The words of the *adhaan* should not be uttered in a singing tune, nor should they be uttered in such a way that some of the words are said loudly while others are said softly.

After saying *Allahu Akbar* twice, he should wait to the extent that the person who is listening to the *adhaan* can reply to it. Apart from *Allahu Akbar*, even for the other words, he should wait for a similar period before continuing with the next words.

6. The method of *iqaamah* is also the same. The difference is that it is preferable to call out the *adhaan* outside the masjid, while the *iqaamah* is called out inside. *Adhaan* is called out in a loud voice while *iqaamah* is called out in a comparatively softer voice. In *iqaamah* one does not say *as-salaatu khairun minan naum*. Instead, for all the five *salaats* one has to say *Qad qaamatis salaah* two times. When saying the *iqaamah* one does not have to insert one's fore-fingers into one's ears. The reason for inserting the fingers into the ears is to raise the voice, and this is not necessary when saying the *iqaamah*. In the *iqaamah*, it is not necessary to turn right and left when saying *Hayya alas salaah* and *Hayya alal falaah*. However, some jurists are in favour of this.

Rules Concerning Adhaan and Iqaamah

1. For every *fard-e-ayn salaah*, it is *sunnat-e-mu'akkadah* for men to call out *adhaan* once. This is irrespective of whether a person is a traveller or not, whether he is reading in congregation or alone, or whether he is reading a *qada salaah* or not. For *jumu'ah salaah*, the *adhaan* should be called out twice.

2. If a *salaah* was missed for a reason in which all the people were involved, then the *adhaan* for that *salaah* should be given aloud. If it was missed for some specific reason, it should be given secretly in a soft voice so that people do not come to know of any missed *salaah* by hearing the *adhaan* aloud. The reason for this is that missing a *salaah* is a sign of negligence and laziness, and to be negligent and lazy in affairs of the *Deen* is a sin. And it is not good to announce or expose one's sins.

If several *salaats* were missed and all are being read at one time, it will be *sunnah* to call out the *adhaan* for the first *salaah* only. As for the other *salaats*, only the *iqaamah* is *sunnah*. However, it is *mustahab* to call out *adhaan* for each *salaah* separately.

3. If a person is travelling and all his companions are present with him, then it will be *mustahab*, and not *sunnat-e-mu'akkadah*, for him to give the *adhaan*.

4. If a person offers his *salaah* at home, whether alone or in congregation, then both the *adhaan* and the *iqaamah* will be *mustahab* for him on condition that the *adhaan* and *iqaamah* of the masjid of that area or town has already been called out. This is so because the *adhaan* and *iqaamah* of the area is sufficient for all the residents of that area.

5. If a person goes to a masjid in which the *adhaan*, *iqaamah* and *salaat* has already been performed, it will be *makruh* for him to give *adhaan* and *iqaamah* when offering his own *salaat*. However, if that masjid does not have any appointed *imam* or *mu'azzin*, it will not be *makruh*, but preferable.

6. A person is in a place in which all the conditions for *jumu'ah salaah* are found and *jumu'ah* is even performed there. Despite this, he offers *zuhr salaah* instead of *jumu'ah salaah*. It will therefore be *makruh* for him to call out *adhaan* and *iqaamah*. This is irrespective of whether he offers the *zuhr salaah* due to some excuse or not, or whether he offers it before the completion of the *jumu'ah salaah* or after its completion.

7. It is *makruh* for women to call out *adhaan* and *iqaamah* irrespective of whether they are offering their *salaah* in congregation or individually.

8. Apart from *fard-e-ayn salaah*, *adhaan* for any other *salaah* is not prescribed - irrespective of whether it is a *fard-e-kifaayah salaah*, such as *janaazah salaah*; or a *wajib salaah*, such as *witr salaah*, the *salaahs* of *eid*; or whether it is a *nafl salaah*.

9. It is *mustahab* on the person who hears the *adhaan* to reply to it irrespective of whether he is a man or woman, in a state of purity or impurity. Some *ulama* have even said that it is *wajib*. But the preferred opinion is that it is *mustahab*.

Replying to the *adhaan* means that the words which the *mu'azzin* says should be repeated. However, when replying to *Hayya alas salaah* and *Hayya alal falaah*, he should say *La hawla wa la quwwata illa billahil aliyil azeem*. For *As-salaato khairun minan naum* he should say *Sadaqta wa bararta*.

After the *adhaan* he should send salutations to Rasulullah sallallahu alayhi wa sallam and then read the following dua:

اَشْهَدُ رَبِّكَ حَيُّهُ الدَّيْمُ الْقَلْبُ وَالْقَلْبُ الْقَلْبُ لَا مُضِلَّ لَهُ وَمَنْ يُضِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ

مَقَامًا مَحْسُورًا لَكَ وَعَدَّتُهُ

10. On hearing the *adhaan* of *jumu'ah*, it is *wajib* to leave whatever one may be occupied with, and go for the *jumu'ah salaah* in a *jaame masjid*. It is *haraam* to occupy oneself in any transaction or any other sort of work.

11. Replying to the *iqaamah* is also *mustahab* and not *wajib*. In replying to *Qad qaamatis salaah*, one should say *Aqaamahallahu wa adaamaha*.

12. In eight conditions an answer to the *adhaan* should not be given: (1) while offering *salaah*, (2) while listening to a *khutbah* irrespective of whether it is a *khutbah* of *jumu'ah* or any other *khutbah*, (3,4) when one is in a state of *haid* or *nifaas*, i.e. it is not necessary to give an answer, (5) while one is teaching or learning knowledge of the *Deen*, (6) while one is having sexual intercourse, (7) while one is relieving oneself, (8) while one is eating, i.e. it is not necessary. After having completed these occupations, and much time has not lapsed since hearing the *adhaan*; one should reply to it, otherwise one should not reply.

13. A person forgets to reply to the *adhaan* or intentionally does not reply to it. On the completion of the *adhaan* he remembers or decides to reply to it. If much time has not lapsed, he should reply to it, otherwise he should not reply.
14. If considerable time has passed after having called out the *iqaamah* and the congregation has not stood up as yet, the *iqaamah* should be repeated. But if much time has not passed, it does not have to be repeated. The *iqaamah* for *fajr salaah* has been called out but the *imaam* has not offered his *sunnah salaah* of *fajr* as yet. If he occupies himself in offering his *sunnah*, then the time that he takes will not be regarded as a long time and it will therefore not be necessary to repeat the *iqaamah*. However, if one occupies oneself with something that is not a part of *salaah*, such as eating and drinking, then in this case the *iqaamah* will have to be repeated.
15. While the *mu'azzin* calls out the *adhaan*; he dies, falls unconscious, his voice breaks down completely or he forgets and there is no one to correct him, or his *wudu* breaks and he rushes to repeat it - in all these cases it will be *sunnat-e-mu'akkadah* to repeat the *adhaan*.
16. If a person's *wudu* breaks while he is calling out the *adhaan* or *iqaamah*, it will be preferable for him to complete the *adhaan* or *iqaamah* and thereafter perform his *wudu*.
17. It is *makruh* for one *mu'azzin* to call out *adhaan* in two musjids. He should call out *adhaan* in the masjid in which he offers his *fard salaah*.
18. It is the right of the person who calls out the *adhaan* to call out the *iqaamah* as well. But if after calling out the *adhaan* he goes away somewhere or permits someone else to call out the *iqaamah*, then someone else can call out the *iqaamah*.
19. It is permissible for several *mu'azzins* to call out *adhaan* at the same time.
20. The *mu'azzin* should complete his *iqaamah* at the place where he commenced with it.
21. *Niyyah* is not a condition for *adhaan* and *iqaamah*. However, one is not rewarded without making an intention. The intention is this that he is calling out this *adhaan* solely for the pleasure of Allah and for the reward of it, and for no other reason.

The Sunnats and Mustahabs of Adhaan and Iqaamah

The *sunnats* of *adhaan* and *iqaamah* are of two types. Some are related to the *mu'azzin* while others are related to the *adhaan* and *iqaamah*. We will first mention the *sunnats* related to the *mu'azzin*, and then those that are related to the *adhaan* and *iqaamah*.

Sunnats related to the mu'azzin

1. The *mu'azzin* has to be a male. The *adhaan* and *iqaamah* of a female is *makruh-e-tahrimi*. If a woman calls out *adhaan*, it will have to be repeated, but not the *iqaamah*. This is so because repetition of the *iqaamah* is not stipulated as opposed to the repetition of *adhaan*.

2. The *mu'azzin* has to be of sound mind. The *adhaan* and *iqaamah* of a lunatic, intoxicated person or immature child is *makruh*. Their *adhaan* will have to be repeated and not their *iqaamah*.
3. The *mu'azzin* must know the necessary rules applicable to him and he must also know the times of the different *salaats*. If an ignorant person calls out the *adhaan*, he will not get the same reward as that of a *mu'azzin*.
4. The *mu'azzin* must be pious and religiously-minded and he must be aware of the condition of the people - reminding those who do not attend the congregation. He must do this if he has no fear of anyone causing harm to him.
5. The *mu'azzin* must have a loud voice.

Sunnats related to the adhaan and iqaamah

1. The *adhaan* should be called out at an elevated place outside the masjid. The *iqaamah* should be called out inside the masjid. To call out the *adhaan* inside the masjid is *makruh-e-tanzihi*. However, it is not *makruh* to call out the second *adhaan* of *jumu'ah* inside the masjid in front of the pulpit (*mimbar*). In fact, this is practised in all Muslim countries.
2. The *adhaan* has to be called out standing. If anyone calls it out while sitting, this will be *makruh* and it will have to be repeated. However, if a traveller is on his mount or a person gives *adhaan* for his own *salaat*, it will not have to be repeated.
3. The *adhaan* has to be called out in a loud voice. However, if a person is calling out *adhaan* for his own *salaat*, he has the choice to say it aloud or softly. Even then, there is more reward in saying it aloud.
4. It is *mustahab* to insert the fore-fingers into the ears at the time of calling out the *adhaan*.
5. The words of the *adhaan* should be said with a pause between them, while the *iqaamah* should be said quickly. In other words, when saying the *takbeers* of the *adhaan*, the *mu'azzin* should pause after every two *takbeers* so that those who are listening to the *adhaan* can repeat the words. Apart from the *takbeers*, he should pause after every sentence and thereafter continue with the next word. If, due to some reason, he does not pause in this way, it will be *mustahab* to repeat the *adhaan*. If the *iqaamah* was called out by pausing, it is not *mustahab* to repeat it.
6. When calling out *adhaan*, it is *sunnah* to turn towards the right and left when saying *Hayya alas salaah* and *Hayya alal falaah*. This is irrespective of whether the *adhaan* is for a *salaat* or for some other reason. However, his chest and feet should not turn away from the *qiblah*.
7. *Adhaan* and *iqaamah* should be called while facing the *qiblah* as long as he is not mounted on an animal. It is *makruh-e-tanzihi* to call out *adhaan* and *iqaamah* while one is not facing the *qiblah*.
8. At the time of calling out the *adhaan* it is necessary for the person to be pure from *hadath-e-akbar* (major impurity) and *mustahab* to be pure from both the major and minor impurities. At the time of calling out the *iqaamah*, it is **necessary** to be pure from both the impurities. If a person calls out *adhaan* while in a state of *hadath-e-akbar*, this will be *makruh-e-tahrimi* and it will be *mustahab* to

repeat that *adhaan*. Similarly, if a person calls out *iqaamah* while in a state of major or minor impurity, this will be *makruh-e-tahrimi* but it is **not** *mustahab* to repeat the *iqaamah*.

9. It is sunnah to say the words of the *adhaan* and *iqaamah* in the sequence shown to us. If a person says a latter word first, for example, he says *Ash hado anna Muhammadar Rasulullah* **before** *Ash hado an la ilaaha illa Allahu*, or he says *Hayya alal falaah* before *Hayya alas salaah*; then in such a case, just the latter word should be repeated. In the first example, after saying *Ash hado an la ilaaha illa Allahu* he should repeat *Ash hado anna Muhammadan Rasulullah*. In the second example, after saying *Hayya alas salaah*, he should repeat *Hayya alal falaah*. It is not necessary to repeat the entire *adhaan*.

10. While calling out the *adhaan* and *iqaamah*, no other words should be spoken, even if they be a greeting or a reply to a greeting. If a person speaks while calling out *adhaan* or *iqaamah* and he spoke considerably, he should repeat the *adhaan* and not the *iqaamah*.

THE PREREQUISITES OF SALAAT

Before commencing with salaah, several things are *wajib*. If one does not have *wudu*, then *wudu* should be made. If there is a need to have a bath, then a bath should be taken. If there is any impurity on the body or clothes, it should be purified. The place where salaah is being offered should also be pure. Apart from the face, hands and feet, the entire body from head to toe should be well covered. One should face the *qiblah*. An intention should be made for the salaah which one wishes to offer. The salaah should be offered **after** the entry of that salaah time. All these are prerequisites or conditions for salaah. If any one of these prerequisites are not found, salaah will not be valid.

2. It is not permissible to offer salaah with a very thin, flimsy or lacy scarf.

3. If a quarter of a woman's calf, thigh or arm gets exposed while offering salaah and it remains exposed to the extent that she can read *Sub'haanallah* three times; then her salaah will break and she will have to repeat it. But if she covers that part the moment it is exposed, her salaah will still be valid. In the same way, if a quarter of any part that is supposed to be covered when offering salaah gets exposed, then the salaah will not be valid. For example, if a quarter of the ear, head, hair, stomach, back, neck, bosom, chest, etc. gets exposed; then the salaah will not be valid.

4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering salaah and her head gets exposed, her salaah will still be valid.

5. If there is any impurity on the body or clothing but water cannot be found anywhere, then the salaah should be offered with the impurity.

6. If the entire clothing is impure, or most of it is impure, i.e. less than a quarter of it is pure and the balance of it is impure, then in such a case one could either offer the salaah while wearing those impure clothes or remove those clothes and offer the salaah while naked. However, it is preferable to offer the salaah with the impure clothes. If a quarter or more of the clothes are pure, it will not be permissible to offer the salaah naked. It will be *wajib* to offer the salaah in those impure clothes.

7. If a person offering salaah is wrapped in a sheet which is so large that its impure section does not move about with the standing and sitting movements of the person, then there is no harm in it. Similarly, the thing which a person offering salaah is carrying also has to be pure. This is on the condition that it does not hold on to the person of its own accord. For example, a person offering salaah is carrying a child and that child did not come onto him out of its own accord, then it is a prerequisite that the child be also pure for the validity of salaah. If that child's clothing or body is impure to an extent which does not permit salaah, then in such a case, that person's salaah will not be valid. But if that child sits on him or clings to him of its own accord, then there is no harm in this because the child sat on him of its own accord and of its own will. So this impurity on the child will be attributed to the child and will not be connected to the person offering salaah.

Similarly, if there is such an impurity on the person offering salaah which is still in its actual place of formation and whose traces have not come outside as yet, then there is no harm in this. For example, a dog comes and sits on the person offering salaah and there is no saliva coming out of its mouth - there is no harm in this. This is so because its saliva is inside its body, and that is where it is formed. It is the same as that impurity which is in the stomach of man and for which purity is not a prerequisite.

Similarly, if there is an egg whose yolk has turned into blood and it is on the person offering salaah, there is no harm in this. This is so because its blood is in that very place from where it was formed and its effect has not come out as yet.

On the contrary, if urine has been filled in a bottle and it is on the person offering salaah, then this is not proper even if the bottle is completely sealed. This is so because this urine is not in its actual place of formation.

8. The place on which salaah is being offered has to be pure of all impurities (such as urine, stool, semen, etc.). However, if the impurity is of an excusable amount, there is no harm in this. The "place on which salaah is being offered" refers to that place where the feet are placed and also those places which touch the ground when in *sajdah*, i.e. wherever the knees, hands, forehead and nose are placed.

9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.

10. If a person is offering salaah on a piece of cloth, even then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.

11. If a cloth is spread out over an impure place and salaah is offered on it, then it is also a prerequisite that the cloth must not be so thin that whatever is under it can be clearly seen.

12. If the clothing of a person offering salaah touches any impure place which is dry, there is no harm in this.

13. If a person has no clothes at all, he should offer his salaah naked. However, the salaah should be offered at such a place where no one can see him. Furthermore, the salaah should not be offered standing, but sitting; and he should make gestures (*ishaarah*) for the *ruku* and *sajdah*. But if he offers his salaah while standing and even goes down for his *ruku* and *sajdah*, his salaah will still be valid. However, it is preferable to offer the salaah sitting.

14. If a person is excused from wearing clothes because of some reason which has been caused by a human being, he will have to repeat his salaah when this excuse is no more. For example, a person is in prison and the wardens have removed his clothes, an enemy has removed his clothes or an enemy tells him that if you wear your clothes I will kill you - in all the above cases he will have to repeat his salaah. But if it is not because of a human being, he does not have to repeat his salaah. For example, if he has no clothes at all.

15. A person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering salaah on it. He should rather cover himself with it and offer salaah on the impure place if no clean place can be found.

16. A person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for *wudu*. And if he had to make *wudu* first, he will not have sufficient water to wash off the impurity. Such a person should utilise the water to wash off the impurity and make *tayammum* for his *wudu*.

17. A person offered *zuhr salaah*. On completing his salaah, he realized that the *zuhr* time had already expired and *asr* time had already entered. He will not have to make *qada* of that salaah. The salaah which he had offered will come under the rule of *qada* and it will be considered to be a *qada salaah*.

18. But if he offered a salaah even before the entry of its time, it will not be valid.

19. It is not necessary to make a verbal intention. If a person thinks in his heart that I am reading the *fard* of *zuhr* for today, or if it is a *sunnah*, then I am reading the *sunnah* of *zuhr*; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.

20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for today's *fard* of *zuhr*, or, I am making intention for the *sunnah* of *zuhr*. To say: I am reading four *rakaats* for *zuhr salaah*, facing the *qiblah*, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.

21. In his heart a person has the intention of *zuhr salaah*, but when he utters his intention, he mistakenly says *asr salaah*. Even then his salaah will be valid.

22. If he mistakenly says six *rakaats* or three *rakaats* instead of four *rakaats*, his salaah will still be valid.

23. If a person has missed several salaahs and decides to make *qada* of them, he should specify the time of the salaah when making his intention. That is, he should make intention in this way: I am offering the *fard* of *fajr salaah*. If it is the *qada* of *zuhr*, then he should say: I am offering the *fard* of *zuhr salaah*. In the same way, he should make the intention of whichever salaah he wishes to make *qada* of. If in his intention he merely said: I am offering *qada salaah*, and did not specify which salaah it is, then this *qada* will not be valid. It will have to be repeated.

24. If salaah of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the salaahs of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making *qada* of *fajr salaah*. Instead he will have to make intention in the following way: I am making *qada* for the *fajr*

salaat of Saturday. When *zuhr* time comes, he must say: I am making *qada* for the *zuhr salaah* of Saturday. In this way he should continue making intention. Once he completes making the *qada* of all the *salaats* of Saturday, he should say: I am making the *qada* for the *fajr salaah* of Sunday. In this way he should offer all his *qada salaats*. If he is making *qada* for several months or years, he should also specify the month and year and say: I am offering the *qada* of *fajr salaah* of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.

25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the *fajr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed, or, of all the *zuhr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed. He should make his intention in this way and continue offering his *qada salaah*. Once the heart is satisfied that *qada* of all the missed *salaats* has been made, he can stop offering *qada salaah*.

26. For *sunnah*, *nafl* and *taraweeh* *salaats*; it will be sufficient to merely say: I am offering *salaah*. It will be proper even if he does not mention whether it is a *sunnah* or *nafl salaah*. However, caution demands that he makes a specific intention for the *sunnah* of *taraweeh salaah*.

27. It is a prerequisite for the *muqtadi* to make the intention of following the *imam*.

28. As for the *imam*, he has to make intention for his own *salaah* only and does not have to make an intention for *imaamat*. But if a woman wishes to follow him in *salaah*, and she is standing in line with the men, and the *salaah* is **not** a *janaazah*, *jumu'ah*, or *eid salaah*, then in order for her *iqtidaa* to be correct, he will **have** to make the intention of *imaamat* for her. But if she is not standing in line with the men, or the *salaah* is a *janaazah*, *jumu'ah*, or *eid salaah*; then this will not be a prerequisite.

29. The *muqtadi* does not have to specify the *imam* by name, that he is following Zayd or Umar. Instead, it is sufficient for him to say that I am offering *salaah* behind this *imam*. If he specifies the *imam* by name, and later learns that he was someone else then his *salaah* will not be valid. For example, a person made intention that he is offering *salaah* behind Zayd when in actual fact the *imam* is Khalid, then this person's *salaah* will not be valid.

30. The following intention should be made for the *janaazah salaah*: I am offering this *salaah* for the pleasure of Allah Ta'ala and as a *dua* for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my *imam* is offering this *salaah*, I am also offering it.

According to some *ulama*, the correct procedure is that apart from *fard* and *wajib salaats*, it is sufficient to make a general intention for all the other *salaats*. It is not necessary to specify that it is a *sunnah* or *mustahab salaah*. Nor is it necessary to specify that the *sunnah* is for *fajr* time or *zuhr* time, or that this *sunnah* is *tahajjud*, *taraweeh*, *kusuf* or *khusuf*. However, the preferred opinion is that one should make a specific intention.

RULES RELATED TO FACING THE QIBLAH

If a person is at a place where he does not know in which direction the *qiblah* is, nor is there anyone whom he could ask, then he should think in his heart. Whichever direction his heart tells him to face,

he should turn in that direction. If he offers his salaah without thinking, his salaah will not be valid. However, if, in this case where he did not think, he later learns that the direction in which he had offered his salaah was the correct direction, then his salaah will be valid. If there was a person whom he could ask, but because of *hijab* and shyness, he did not ask and continued with his salaah, it will not be valid. In such cases, one should not feel shy, but should ask and then offer the salaah.

2. If there was no one who could show him the direction and he offered his salaah according to what his heart told him, and later he learnt that the direction in which he had offered his salaah was wrong; even then his salaah will be valid.

3. If a person was offering his salaah in the wrong direction and in his very salaah he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the *qiblah* in his very salaah. If after learning the correct direction, he did not turn towards the *qiblah*, his salaah will not be valid.

4. It is permissible for a person to offer salaah inside the *Ka'bah*. The person offering salaah inside the *Ka'bah* has the choice to face in whichever direction he wishes.

5. Both *fard* and *nafl salaahs* are permissible in the *Ka'bah*.

6. If the *qiblah* is not known and salaah is being offered in congregation, then the *imam* and those following him - all of them will have to act according to their conviction. If the conviction of a particular *muqtadi* is contrary to that of the *imam*, his salaah will not be valid behind that *imam*. This is so because according to him that *imam* is in error, and it is not permissible to follow someone while considering him to be in error. Therefore, in this case, the *muqtadi* will have to offer his salaah on his own according to his own conviction.

THE METHOD OF OFFERING FARD SALAAT

After making the intention for salaah, say *Allahu Akbar*. While saying *Allahu Akbar*, raise both the hands upto the shoulders. However, one should not take out the hands out of the headgear or scarf (or *burqah*). Thereafter, the hands should be clasped onto the chest with the palm of the right hand placed on the back of the left hand. Thereafter, the following *dua* should be read:

سُبْحَانَكَ اللَّهُمَّ رَبِّهِمْ رَبِّكَ أَسْمَاءُ وَنَعَالِي جَدِّكَ وَلَا إِلَهَ إِلَّا أَنْتَ

After reading *A'udhu billah* and *Bismillah*, she should recite *Surah Faatihah* and after *Wa lad daalleen*, she should say *aameen*. After reading *Bismillah*, she should recite some other *Surah*.

She should then say *Allahu Akbar* and go into *ruku* and read:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Translation: Glory to my Lord, the most exalted.

This should be read three, five or seven times. In *ruku*, the fingers of both hands should be together and placed on the knees. The arms should be well joined to the sides and the ankles of both the feet should be together. She should then read:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Translation: Allah has heard the one who has praised Him.

While saying this, she should raise her head.

Once she stands upright, she must say *Allahu Akbar* and go down for *sajdah*. First, the knees should touch the ground, thereafter the hands should be placed in line with her ears and the fingers should be close together. Then place the head in-between both the hands. In *sajdah*, both the forehead and the nose should touch the ground. The fingers and toes should face the *qiblah*. But the feet should not be upright. Instead, they should be taken out towards the right hand side. She should draw herself closely together and press herself firmly while in *sajdah*. The stomach should be joined to both the thighs, the arms to the sides, and both arms should be placed on to the ground. In *sajdah*, she should read the following *dua* at least three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Translation: Glory to my Lord, the Highest.

She should then say *Allahu Akbar* and sit upright. She should say *Allahu Akbar* again and go down for *sajdah* for a second time, and read:

سُبْحَانَ رَبِّيَ الْأَعْلَى

at least three times. She should then say *Allahu Akbar* and stand up. When standing up, she should not place her hands on the ground for support.

She should then recite *Bismillah*, *Surah Faatihah* and another *Surah* and thereafter complete her second *rakaat* in the same way.

On completing the second *sajdah*, she should sit on her left buttock and take out both her feet towards the right side. She should place both her hands on her thighs and keep her fingers joined together. She should then recite the following *dua*:

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ

On reaching the *kalimah*, she should make a circle with the thumb and middle finger of the right hand. When she says *La ilaha*, she should raise her forefinger, and on saying *Illallahu* she should drop it. However, the circle should be maintained till the end of the salaah.

If it is a four *rakaat* salaah, she should not read anything further. Instead, she should immediately say *Allahu Akbar* and stand up and offer two additional *rakaats*. In the latter two *rakaats* of the *fard salaah*, nothing should be recited after *Surah Faatihah*. When she sits down for the fourth *rakaat*, she must recite the following *durood* after reciting *at-tahiyyaat*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Thereafter, she should recite the following *dua*:

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالسَّالِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

or, the following *dua*:

Alternatively, she could read any other *dua* that is found in the Quran or Hadith. Thereafter, she should turn towards the right and say *As salaamu alaykum wa rahmatullah*. She should then turn towards the left and say the same thing. At the time of making *salaam* she should make the intention of making *salaam* to the angels.

This is the method of offering salaah. If even one of the *fard* acts of salaah are missed out, the salaah will not be complete, irrespective of whether it was missed out intentionally or unintentionally. There are certain things which are *wajib*. If they are left out intentionally then the salaah will become worthless and it will have to be repeated. If a person does not repeat it, then although he will be absolved of his *fard* duty, he will still be committing a sin. But if he leaves out a *wajib* unintentionally, his salaah will become valid by making *sajdah-e-sahw*. There are certain things which are *sunnah* while others are *mustahab*.

2. The Fard Acts of Salaah

There are six acts which are *fard* in salaah:

1. To say *Allahu Akbar* at the time of making the intention.
2. To stand up.

3. To recite any verse or *Surah* from the Quran.
4. To make the *ruku*.
5. To make the two *sajdahs*.
6. To sit down at the end of salaah for as long as it takes one to recite the entire *at-tahiyyaat*.

3. The Wajib Acts of Salaah

The following things are *wajib* in salaah:

1. To recite *Surah Faatihah*.
 2. To recite some other *Surah* with it.
 3. To execute every *fard* act at its specific place.
 4. To stand and recite *Surah Faatihah* and to recite some *Surah* with it.
 5. To go into *ruku*.
 6. To go into *sajdah*.
 7. To sit down after two *rakaats*.
 8. To recite *at-tahiyyaat* in both the sitting postures.
 9. To recite *dua-e-qunoot* in *witr salaah*.
 10. To complete the salaah by saying *As salaamu alaykum wa rahmatullah*.
 11. To perform all the acts with patience and without rushing.
4. Apart from the above acts, all the others are either *sunnah* or *mustahab*.
5. A person does not recite *Surah Faatihah* but reads some other verse or some other *Surah*, or he only recites *Surah Faatihah* and does not read any other verse or *Surah*, or he does not sit down after the second *rakaat* but stands up for the third *rakaat* without sitting down and without reading *at-tahiyyaat*, or he sat down but did not read *at-tahiyyaat* - in all these cases, although he will be absolved of his *fard* duty, his salaah will be worthless. It is *wajib* on him to repeat his salaah. If he does not repeat his salaah, he will be committing a great sin. However, if he does all these things unintentionally, then by making *sajdah-e-sahw*, his salaah will become valid.
6. At the time of making *salaam*, the person did not make *salaam*. Instead he started to speak, or conversed with someone, or got up and went away somewhere, or did something else with which

salaat breaks; then the same rule applies over here. That is, although he will be absolved of his *fard* duty, he will still have to repeat his salaat. If he does not do so, he will be sinful.

7. If a person recited a *Surah* before *Surah Faatihah*, even then he will have to repeat his salaat. If he did this unintentionally, he should make *sajdah-e-sahw*.

8. After *Surah Faatihah*, at least three verses should be recited. If only one or two verses are recited and they are such that they equal three verses in length, salaat will still be valid.

9. After standing up from *ruku*, a person did not recite:

رَبِّكَ الْحَمْدُ

or in *ruku* he did not recite:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

or in *sajdah* he did not recite:

سُبْحَانَ رَبِّيَ الْأَعْلَى

or in the last sitting position he did not recite *durood* after *at-tahiyyaat*. Then in all the above cases his salaat will be valid, but it will be contrary to the *sunnah*. Similarly, if after the *durood*, he did not read any *dua*, but made *salaam* immediately after reciting the *durood*, then too his salaat will be valid but contrary to the *sunnah*.

10. It is *sunnah* to raise the hands at the time of commencing the salaat. If one does not raise his hands, it will still be proper but contrary to the *sunnah*.

11. In every *rakaat*, *Bismillah* should be read before *Surah Faatihah*. When the next *Surah* is read, *Bismillah* should be read again. This is the preferable method.

12. When making *sajdah*, if one does not place the forehead and nose on the ground, but places the forehead only, even then the salaat will be valid. But if one does not place the forehead, and places the nose only, the salaat will not be valid. However, if a person has a valid excuse, it will be permissible to place his nose only.

13. If a person did not stand upright in *ruku*, but merely lifted his head slightly and went straight into *sajdah*, he will have to repeat his salaat.

14. A person did not sit properly in-between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*. If he does this, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His salaat is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his salaat. If he does not do so, he will be sinful.

15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make *sajdah*. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.

16. If a person adds another *Surah* after *Surah Faatihah* in the latter two *rakaats* of a four *rakaat fard salaah*, then no harm will come to the *salaat*. His *salaat* will be perfectly correct.

17. If a person does not read *Surah Faatihah* in the latter two *rakaats* but merely reads *Sub'haanallah* three times, even then his *salaat* will be proper. However, it is preferable to recite *Surah Faatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the *salaat* will be proper.

18. It is *wajib* to read a *Surah* after *Surah Faatihah* in the first two *rakaats*. If a person only recites *Surah Faatihah* in the first two *rakaats* or does not even read *Surah Faatihah* but merely reads *Sub'haanallah*; then in the latter two *rakaats* he should read a *Surah* after *Surah Faatihah*. If he did this intentionally he will have to repeat his *salaat*. And if he did this unintentionally, he will have to make *sajdah-e-sahw*.

19. In her *salaat*, a woman must recite *Surah Faatihah*, another *Surah*, and all the other *duas* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her *salaat* will not be valid.

20. One should not set aside or specify a particular *Surah* for a particular *salaat*. Instead, one should read whatever one wishes. To set aside a particular *surah* is *makruh*.

21. In the second *rakaat*, one should not recite a *Surah* that is longer than the one that one recited in the first *rakaat*.

22. Women should offer their *salaat* individually and not in congregation. They should not go to the *musjid* to offer their *salaat* in congregation with the men. If a woman offers her *salaat* in congregation with her husband or any other *mahram*, she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her *salaat* and even his *salaat* will not be valid.

23. If one's *wudu* breaks while offering *salaat*, one should make *wudu* and repeat the *salaat*.

24. It is *mustahab* to fix the eyes on the spot of *sajdah* when one is standing. In *ruku* the eyes should be fixed on the feet, in *sajdah* on the nose, and when making *salaam* on the shoulders. If one yawns, one should close one's mouth tightly. If it does not stop in any other way, it should be stopped with the back of the hand. If one feels an irritation in the throat, then as far as possible, one should try to stop the cough or subdue it.

A few rules related to Fard Salaat

1. The "*alif*" of *aameen* should be lengthened and read. Thereafter, any *Surah* of the Quran should be read.
 2. If a person is travelling or he has some other necessity to fulfil, then after reading *Surah Faatihah*, he has the choice of reading any other *Surah*. But if he is not travelling or has no other necessity to fulfil, then in *fajr* and *zuhr salaah*, he should recite any *Surah* from *Surah Hujurat* till *Surah Burooj*. The *Surah* of the first *rakaat* of *fajr* should be longer than that of the second *rakaat*. As for the rest of the *salaats*, the *Surahs* of both the *rakaats* should be more or less equal. If they are longer or shorter by one or two verses, there is no harm in this. In *asr* and *esha salaats*, any *Surah* from *Surah Tariq* till *Surah Lam Yakun* could be recited. In *maghrib salaah*, from *Surah Zilzal* till the end of the Quran.
 3. Whilst standing up from *ruku*, the *imam* should only say *Sami Allahu liman hamidah* and the *muqtadi* should only say *Rabbana lakal hamd*. The person offering *salaah* on his own should read both. While saying the *takbeer*, the person should place his hands on his knees and then go into *sajdah*. The termination of his *takbeer* and the beginning of his *sajdah* should be done simultaneously. In other words, the moment he reaches the *sajdah* posture, his *takbeer* should end.
 4. When going into *sajdah*, the knees should first touch the ground. Thereafter, the hands, nose, and forehead. The face should be in-between both the hands and the fingers should be together pointing towards the *qiblah*. The toes should be upright pointing towards the *qiblah*. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.
 5. In the first two *rakaats* of *fajr*, *maghrib*, and *esha*; the *imam* should recite *Surah Faatihah*, any other *Surah*, *Sami Allahu liman hamidah*, and all the other *takbeers* in a loud voice. The one offering *salaah* on his own has the choice of reciting the Quran aloud or softly while *Sami Allahu liman hamidah* and all the other *takbeers* should be read softly.
- As for *zuhr* and *asr*, the *imam* should only read *Sami Allahu liman hamidah* and all the *takbeers* in a loud voice. The one offering *salaah* on his own should read everything softly.
- As for the *muqtadi*, he should always say the *takbeers*, etc. softly - irrespective of what *salaah* it is.
6. On completing the *salaah*, both the hands should be raised upto the chest and *dua* to Allah Ta'ala should be made for oneself. And if he is an *imam*, he should make *dua* for all those following him as well. On completing the *dua*, both hands should be passed over the face. The *muqtadis* could make their individual *duas* or, if they can hear the *dua* of the *imam*, they could say *aameen* to it.
 7. One should not make very lengthy *duas* after those *salaats* that are followed by *sunnah salaats*, eg. *zuhr*, *maghrib* and *esha*. The person should make a brief *dua* and occupy himself with the *sunnah salaats*. One could lengthen the *duas* for as long as one wishes for those *salaats* that are not followed by *sunnah salaats*, such as the *fajr* and *asr salaats*. If the person is the *imam*, he should turn towards his right or left, facing the *muqtadis*. Thereafter, he should make the *dua* on condition that there is no *masbuq* facing him.
 8. It is preferable to read the following after the *fard salaah*:

three times, *aayatul kursi*, *Surah Ikhlāas*, *Surah al-Falaq*, *Surah an-Naas*, 33 times *Sub'haanallah*, 33 times *Alhamdulillah*, and 34 times *Allahu Akbar*. All this is on the condition that there is no *sunnah* after the *fard salaah*. If there is, then it will be preferable to recite these *duas* **after** the *sunnah salaah*.

9. On entering the masjid and finding the *imam* in *ruku*, a few ignorant people rush to join the congregation. They immediately go into *ruku* and in the same instance they say the *takbeer-e-tahreemah*. Their *salaah* is not valid because the *takbeer-e-tahreemah* is a prerequisite of *salaah*. And the prerequisite for *takbeer-e-tahreemah* is that one must be standing. So if the person did not stand, his *takbeer-e-tahreemah* is not valid, and if that is not valid, his *salaah* will not be valid.

Difference in Salaat between Men and Women

There are a few differences with regards to the postures adopted by men and women when offering *salaah*. They are as follows:

1. If a man is covered with a sheet or shawl, then at the time of saying *takbeer-e-tahreemah* he has to take out his hands from under the shawl and raise them upto his ears if there is no need to keep them inside. For example, when it is cold, he still has to take them out. As for women, under all conditions they have to keep their hands inside and raise them upto their shoulders.
2. After saying the *takbeer-e-tahreemah*, men have to clasp their hands below the navel while women have to clasp them on their chests.
3. When clasping the hands, men have to place the right hand over the left hand in such a way that the thumb and little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place her right palm over the back of her left hand and she should not form a circle with the right hand, nor should she clasp her left hand.
4. In *ruku* men have to bow down quite low, to the extent that their heads, hips, and backs are in line. Women should not go so low down. Instead, they should only bow down to the extent that their hands touch their knees.
5. In *ruku*, men should spread out their fingers and place them on their knees while women should not do this. Instead, they should keep their fingers together when placing them on their knees.
6. In *ruku*, men should keep their elbows away from their sides while women should keep them close to their sides.
7. In *sajdah*, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.
8. In *sajdah*, men should raise their elbows above the ground while women should place them on the ground.

9. In *sajdah*, men should keep the toes upright while women should not do this.

10. In the sitting posture, men should sit on their left leg and the fingers of the right leg should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.

11. Women do not have the choice of offering their salaats aloud under any circumstances. They should always offer all their salaats in a soft voice.

Rules Concerning Recitation of the Quran

1. It is *wajib* to recite the Quran correctly. Every letter should be pronounced correctly. Just as there are differences in pronouncing the "ain" and "hamza", there are similar differences in pronouncing the following letters:

ح ه ذ ظ ز ض س ص ث

All these have to be pronounced correctly and no letter should be pronounced in place of another.

2. If a person is unable to pronounce a particular letter correctly, it is incumbent on him to practise pronouncing it correctly. If he does not make an effort to pronounce it correctly, he will be a sinner and no salaats of his will be correct. However, even if he is unable to correct himself after making concerted efforts, then there is no compulsion.

3. If the letters can be pronounced correctly, but due to negligence and complacency they are uttered incorrectly, then the person will be a sinner and his salaats will not be correct.

4. There is no harm in reciting the *Surah* that had been recited in the first *rakaat*, in the second *rakaat* as well. But to do this unnecessarily is not good. (In fact, it is *makruh tanzihi* to do so).

5. In salaats, the *Surahs* should be recited in the same order as that of the Quran. For example, if a particular *Surah* is recited in the first *rakaat*, then in the second *rakaat* a *Surah* which comes after it in the Quran should be recited and not one that comes before it. For example, a person reads *Surah al-Kafirun* in the first *rakaat*. So in the second *rakaat* he should read: *Surah an-Nasr*, *Surah Ikhlaas*, *Surah al-Falaq* or *Surah an-Naas*. He should not recite any *Surah* that comes before it, such as *Surah al-Fil* or *Surah Quraysh*. To do so is *makruh*. But if one does this forgetfully or unintentionally, it will not be *makruh*.

6. Once a person commences with a *Surah*, it is *makruh* for him to leave it and start with a new *Surah* unnecessarily.

7. If a person does not know how to offer salaats at all, or has just accepted Islam, he should continue reading *Sub'haanallah* in his salaats. In doing so his *fard* duty will be completed. However, he should continue learning the method of offering salaats properly. If he displays any laziness in this regard, he will be extremely sinful.

SALAAT WITH JAMA'AT (CONGREGATION)

1. Offering salaah with jama'at is *wajib* according to some *ulama*, and *sunnat-e-mu'akkadah* according to others. This will be discussed in more detail, Insha Allah.
2. To offer salaah with jama'at means that at least two people must get together and offer their salaah in such a way that one person leads the salaah and the other person follows him. The person who leads the salaah is called the *imam*, and the person who follows him is called the *muqtadi*.
3. If even one person joins the *imam*, jama'at becomes valid. This is irrespective of whether the person is a man, woman, slave, free person, mature person or a child who has reached the age of understanding. However, for the *jumu'ah* and *eid salaats*, there has to be at least three persons apart from the *imam*.
4. In order for the jama'at to be valid, it is not necessary for the salaah to be a *fard salaah*. Even if it is a *nafl salaah* and two people get together and offer it with jama'at, it will be valid. This is irrespective of whether both the *imam* and the *muqtadi* are offering *nafl salaah*, or only the *muqtadi* is offering *nafl salaah* and the *imam* is offering *fard salaah*. However, it is *makruh* to make a habit of offering *nafl salaah* with jama'at or for more than three people to offer *nafl salaah* with jama'at.

The Virtues and Importance of Jama'at

So many *Sahih Ahadith* have been narrated with regards to the virtues and importance of jama'at that if all of them had to be collected at one place, a large voluminous book would get filled. After examining all these Ahadith, one aspect is very apparent, i.e. jama'at is a very important prerequisite for the perfection of salaah. Rasulullah sallallahu alayhi wa sallam never ever discarded jama'at. So much so that when he fell ill and did not have the strength to walk on his own, he came to the masjid with the assistance of two people and offered his salaah with jama'at. He used to become extremely angry on the person who did not offer his salaah with jama'at and desired to mete out severe punishment on the abandoning of jama'at. Without doubt, very great importance has been attached to offering salaah with jama'at in the *Shariah* of Muhammad sallallahu alayhi wa sallam. And it ought to have been like this. The high status of salaah demanded that whatever was going to complement it should also be given full importance.

We will now quote a verse which some commentators and jurists have used as a proof on the establishment of jama'at. Thereafter, we shall quote a few Ahadith. The verse reads as follows:

وَأَزْكُوا مَعَ الرَّكْعَيْنِ

Translation: "And bow down (in prayer) with those who bow down." (i.e. with jama'at).

There is an explicit order to offer salaah with jama'at in this verse. But because a few commentators have taken "bow down" (*ruku*) to mean "humility" (*khudu*), therefore the *fardiyyat* (compulsion) of salaah with jama'at cannot be established (from this verse).

Ahadith on the Virtues and Importance of Jama'at

1. Ibn Umar radiallahu anhu narrates from Rasulallah sallallahu alayhi wa sallam on the virtue of offering salaah with jama'at as being 27 times more rewarding than offering it alone.
2. Rasulallah sallallahu alayhi wa sallam said: "It is better to offer salaah with another person than to offer it alone. And it is even better to offer it with two people. And the bigger the jama'at, the more beloved it is in the sight of Allah."
3. Anas bin Maalik radiallahu anhu narrates that the Banu Salimah who used to live quite far from the *Musjid un-Nabawi* decided to shift from their original place and come and settle down somewhere near Rasulallah sallallahu alayhi wa sallam. On hearing about this, Rasulallah sallallahu alayhi wa sallam asked them saying: "What! Don't you regard your footsteps which touch the ground as being worthy of reward?" From this we can deduce that the further one lives from the masjid, and still comes walking to it, the more reward he will receive.
4. Rasulallah sallallahu alayhi wa sallam said: "Whatever time that is spent waiting for salaah will be regarded as though the person was actually in salaah."
5. One night Rasulallah sallallahu alayhi wa sallam addressed those companions of his who were present for the esha jama'at saying: "People are offering their salaah and going away to sleep, while whatever time you are spending in waiting for salaah is being calculated as if you are already in salaah."
6. Buraydah Aslami radiallahu anhu narrates that once Rasulallah sallallahu alayhi wa sallam said: "Glad tidings to those who go to the musjids in the dark of the night in order to attend the jama'at, that they will be bestowed with full light on the day of resurrection."
7. Uthmaan radiallahu anhu narrates that Rasulallah sallallahu alayhi wa sallam said: "The person who offers *esha salaah* with jama'at will get the reward of spending half the night in *ibaadah*. And the one who offers the *esha* and *fajr salaahs* with jama'at will get the reward of spending the whole night in *ibaadah*."
8. Abu Hurayrah radiallahu anhu reports that once Rasulallah sallallahu alayhi wa sallam said: "It crossed my mind that I order someone to gather some firewood, thereafter the *adhaan* be called out and I order someone to perform the salaah while I go to the houses of those people who do not attend the jama'at and I set fire to their houses."
9. Another narration reads as follows: "Were it not for the little children and women, I would have occupied myself with the *esha salaah* and ordered the servants to go to the houses and set them alight together with them and their possessions." (Muslim)

The wisdom behind mentioning *esha salaah* is that it is the time for sleeping and generally most of the people are at home at that time. After quoting this Hadith, Imam Tirmidhi rahmatullahi alayh says that a similar Hadith has been narrated by Ibn Mas'ud, Abu Darda, Ibn Abbas, and Jaabir radiallahu

anhum. All these people were among the respected companions of Rasulullah sallallahu alayhi wa sallam.

10. Abu Darda radiallahu anhu reports that Rasulullah sallallahu alayhi wa sallam said: "Even if there are only three persons in a particular locality or jungle and they do not offer salaah with jama'at, then *shaytaan* will most certainly overpower them. O Abu Darda! Regard jama'at as being incumbent upon you. Remember, the wolves attack that sheep which has strayed away from the main flock."

11. Ibn Abbas radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "The person who hears the *adhaan* and still does not attend the jama'at without any valid excuse, then the salaah which he offers alone is not accepted." The Sahabah asked as to what that excuse was, upon which Rasulullah sallallahu alayhi wa sallam replied that it was fear or sickness. In this Hadith fear and sickness have not been explained. In other Ahadith some explanation of fear and sickness has been given.

12. Mihjan radiallahu anhu narrates: "Once I was with Rasulullah sallallahu alayhi wa sallam when we heard the *adhaan*. Rasulullah sallallahu alayhi wa sallam commenced with his salaah while I went and sat down in my place. After completing his salaah, Rasulullah sallallahu alayhi wa sallam asked me: "O Mihjan! Why didn't you offer your salaah with jama'at? Are you not a Muslim?" I replied saying: "O Rasulullah sallallahu alayhi wa sallam! I am indeed a Muslim, but I had already offered my salaah at home." Rasulullah sallallahu alayhi wa sallam said: "When you come to the masjid and see that the jama'at has commenced, join the people and offer your salaah even if you have already offered your salaah."

Ponder over this Hadith and see how Rasulullah sallallahu alayhi wa sallam reprimanded his selected companion, Mihjan radiallahu anhu, and asked him: "Are you not a Muslim?"

Sayings of the Sahabah on the Virtues and Importance of Jama'at

A few Ahadith have been mentioned to serve as an example. We will now mention the sayings of the companions of Rasulullah sallallahu alayhi wa sallam in order to illustrate the importance they attached to the offering of salaah with jama'at, and how they regarded the abandoning of jama'at. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of Rasulullah sallallahu alayhi wa sallam than them?

1. Aswad says that once he was in the company of Hadrat A'ishah radiallahu anha when the discussion turned towards the virtues and importance of salaah. In order to substantiate what she was saying, she quoted an incident from the *marad ul-maut* (the last sickness before death) of Rasulullah sallallahu alayhi wa sallam. One day, the time of salaah entered and the *adhaan* was called out. Rasulullah sallallahu alayhi wa sallam said that Abu Bakr radiallahu anhu should be told to perform the salaah. I said to him that Abu Bakr is a very soft-hearted person. When he stands to perform the salaah in your place, he will become incapable and will not be able to perform the salaah. However, Rasulullah sallallahu alayhi wa sallam repeated the same command, so I gave him the same reply. Upon this, Rasulullah sallallahu alayhi wa sallam said: "You are saying the same things which the women of Egypt used to say to Hadrat Yusuf alayhis salaam. Tell Abu Bakr that he should perform the salaah." Anyway, Abu Bakr went out to perform the salaah. In the meantime, Rasulullah sallallahu alayhi wa

sallam felt some relief from his sickness, so he went towards the masjid with the assistance of two people. I can still picture the scene when Rasulullah sallallahu alayhi wa sallam was going with his feet dragging on the floor. That is, he did not even have the strength to lift his feet. Abu Bakr had already commenced performing the salaah and wanted to move back. But Rasulullah sallallahu alayhi wa sallam stopped him and made him perform the salaah.

2. Once Hadrat Umar radiallahu anhu noticed that Sulayman bin Abi Haythama was not present for the *fajr salaah*. So he went to his house and asked his mother as to why he did not see Sulayman for *fajr* today. She replied that he had been offering salaah throughout the night and fell asleep at the time of *fajr*. Upon hearing this, Hadrat Umar radiallahu anhu replied: "I prefer offering *fajr salaah* with jama'at than spending the entire night in *ibaadah*. (Muwatta Imam Malik) Shaikh Abdul Haqq Muhaddith Dehlawi rahmatullahi alayhi has written that it is clear from this Hadith that there is more reward in offering *fajr salaah* with jama'at than *tahajjud salaah*. It is for this reason that the *ulama* have written that if spending the night in *ibaadah* will cause some harm or shortcoming in the *fajr salaah*, it will be preferable to leave out spending the night in *ibaadah*. (Ash'atul Lama'at)

3. Hadrat Ibn Mas'ud radiallahu anhu says: "We witnessed ourselves - the Sahabah - that none would leave out offering salaah with jama'at except an open hypocrite or that person who is sick. But even the sick used to come for jama'at with the assistance of two people. Without doubt, Rasulullah sallallahu alayhi wa sallam showed us the different paths of guidance. And among them is the offering of salaah in those masjids where the *adhaan* is called out, i.e. where salaah is offered with jama'at. Another advice that he gave us is that whoever wishes to meet Allah Ta'ala on the day of resurrection as a Muslim should make a duty of offering his five times salaah regularly in those places where *adhaan* is called out, i.e. in those places where salaah is offered with jama'at. Without doubt, Allah Ta'ala has shown the different paths of guidance to your prophet. And this salaah is also among these paths. If you offer your salaah in your homes, as is the habit of the hypocrites, you will most certainly be missing out on the *Sunnah* of your prophet. And if you leave out the *Sunnah* of your prophet, you will most certainly be led astray. When a person makes a complete *wudu* and leaves his home for the masjid, then for every step that he takes he gets one reward, his rank is elevated, and one sin is forgiven. We have noticed that no one except the hypocrite stays away from the jama'at. Our state was such that when we used to fall ill, we used to be taken to attend the jama'at with the assistance of two people and made to stand in the *saff*" (line in which every one stands to offer salaah).

4. Once a person walked out of the masjid without offering his salaah after the *adhaan* had been called out. Upon this, Hadrat Abu Hurayrah radiallahu anhu said: "This person has disobeyed Abul Qasim (Muhammad) sallallahu alayhi wa sallam and disregarded his noble order." (Sahih Muslim) Just ponder over what Hadrat Abu Hurayrah radiallahu anhu said in regard to the person who abandoned the jama'at. After hearing this, can any Muslim still have the audacity of leaving the jama'at without any valid excuse? Can any believing person bear disobeying Hadrat Abul Qasim (Muhammad) sallallahu alayhi wa sallam?

5. Hadrat Umme Darda radiallahu anha says: "Once Hadrat Abu Darda radiallahu anhu came to me in an extremely angry state. So I asked him: 'Why are you so angry today?' He replied: 'I swear by Allah that I do not see anything wrong in the *ummah* of Muhammad sallallahu alayhi wa sallam except that they should offer their salaah with jama'at.' In other words, they have even started leaving this out."

6. Many companions of Rasulullah sallallahu alayhi wa sallam report that he said: "The person who hears the *adhaan* and yet does not attend the jama'at, his salaah will not be accepted." After quoting

this Hadith, Imam Tirmidhi says that some *ulama* have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the jama'at without any valid excuse.

7. Once, Mujahid said to Ibn Abbas radiallahu anhu: "What do you have to say in regard to that person who fasts the entire day and offers salaah throughout the night but does not attend *jumu'ah* nor the jama'at?" He replied: "He will enter hell." (Tirmidhi) In explaining this Hadith, Imam Tirmidhi says that this rule will apply if a person leaves out *jumu'ah* and jama'at out of total disregard for them. But if we regard the entry into hell for a few days, then the above explanation will not be necessary.

8. It was the practice of our pious predecessors that if anyone did not come for the jama'at, they used to boycott him for seven days. (Ihya ul-Uloom)

Opinions of the Ulama with regard to the Importance of Jama'at

We have quoted a few sayings of the Sahabah, which in reality portray the words of Rasulullah sallallahu alayhi wa sallam. Now let us look at the *ulama* and *mujtahideen* and see what they have to say in regard to jama'at and how they understood these Ahadith.

1. The *Zaahiriyyah* and a few followers of Imam Ahmad bin Hanbal rahmatullahi alayh say that jama'at is a prerequisite in order for the salaah to be valid. Without jama'at, the salaah is not valid.

2. The correct opinion of Imam Ahmad is that jama'at is *fard-e-ayn* even though it is not a prerequisite for salaah. This is also the opinion of a few followers of Imam Shafi'i rahmatullahi alayh.

3. Some of the followers of Imam Shafi'i are of the opinion that jama'at is *fard-e-kifaayah*. This is also the opinion of Imam Tahaawi rahamatullahi alayhi, a high ranking jurist and *muhaddith* of the Hanafis.

4. Most of the Hanafi scholars are of the opinion that jama'at is *wajib*. Ibn Humaam, Halabi, the author of Bahrur Raa'iq, and others are also of this opinion.

5. Some Hanafi scholars say that jama'at is *sunnat-e-mu'akkadah* but it falls under *wajib*. So, in reality, there is no contradiction between these two opinions of the Hanafis.

6. Our jurists have written that if the people of a city abandon jama'at and do not establish this noble institution even after instructing them to do so, it will be permissible to wage war against them.

7. It is written in Quniyah and other books that it is *wajib* on the *imam* of the time to punish the person who leaves out jama'at without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.

8. If a person delays his going to the masjid until the commencement of the *iqaamah*, he will be committing a sin. This is so because if he is going to go to the masjid only after hearing the *iqaamah*, there is the danger of him missing a few *rakaats* if not the entire salaah. It has been reported from Imam Muhammad rahamutallahi alayh that it is permissible to rush to the masjid in order to get the *jumu'ah salaah* and the jama'at. This is on condition that he will not be overburdened.

9. The one who leaves out the jama'at is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.

10. If a person is fully occupied in learning or teaching matters of the *Deen* and does not attend the jama'at, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted.

The Benefits and Wisdom of Jama'at

The *ulama* have written considerably on this subject. But as far as I know, there isn't a more comprehensive and eloquent article than that which has been written by Hadrat Maulana Shah Wali Ullah rahmatullahi alayh. Although it would have been preferable for me to quote his article word for word, for the sake of brevity, I will merely give a summary of what he has written.

1. There is nothing more beneficial or profitable than making a particular form of *ibaadah* into a second nature to the extent that that *ibaadah* becomes a necessity and it becomes impossible to leave it just as it is almost impossible to give up a particular habit. And there is no form of *ibaadah* greater than salaah which could be accorded such importance.

2. In matters of religion, we find all sorts of people - the learned as well as the ignorant. There is therefore great wisdom in this that everyone gets together and fulfils this *ibaadah* in the presence of each other. If someone makes a particular mistake, another person is there to correct him. It is as if this *ibaadah* of Allah Ta'ala is a jewel and all the inspectors are examining it: if there is any defect in it, they point it out, and if there is any merit or excellence in it, they appreciate it. So this is an excellent means for the perfection of salaah.

3. The position of those who do not offer their salaah will also come into the open. In this way, one has the opportunity of advising them.

4. The gathering of a few Muslims who render an *ibaadah* to Allah Ta'ala and beseech Him has a special effect for the descending of mercy and acceptance in the sight of Allah.

5. The aim and object of Allah Ta'ala with regards to this *ummah* is that the *kalimah* must supercede everything and that *kufr* must be subdued, and that no religion must be able to overpower Islam. This can only be possible if certain steps are adopted whereby all the Muslims - the masses, the learned, the travellers, the inhabitants of places, the young, and the old - get together for a particular *ibaadah* which is great and famous, thereby exhibiting the grandeur and power of Islam. Because of all these merits and qualities, the entire attention of the *Shariah* directed itself towards the jama'at, encouraged it, and laid down strict prohibitions on discarding it.

6. Another benefit of the jama'at is that all the Muslims will be fully aware of each others conditions and circumstances, and will be able to share each others difficulties and problems. In this way, religious brotherhood and love which is based on *Imaan* will be fully exhibited and consolidated. This is one of the great objects of the *Shariah* and its significance and virtue has been mentioned repeatedly in the Quran and Hadith. It is indeed sad that the discarding of jama'at has become a norm in our

times. Let alone the ignorant masses, many learned people are also caught in this evil web. It is extremely sad that these people read the Ahadith and even understand their meanings, but the importance of jama'at does not have any effect on their hearts which are harder than stone. What answer will these people give when they will stand in front of Allah Ta'ala and all the appeals with regards to salaah will be presented before everything else, and investigations will commence with those who discarded salaah entirely or partly?

Conditions which make Jama'at Wajib

1. To be a male - jama'at is not *wajib* on women.
2. To be mature - jama'at is not *wajib* on children who have not reached the age of puberty.
3. To be a free person - jama'at is not *wajib* on a slave.
4. One must be in one's senses - jama'at is not *wajib* on a person who is intoxicated, unconscious, or a lunatic.
5. To be free from all excuses - in the presence of these excuses, jama'at is not *wajib*. However, it will be better if he offers his salaah with jama'at despite having an excuse. If he does not offer with jama'at, he will be deprived of the reward. The excuses for leaving out jama'at are fourteen:

- a) The absence of sufficient clothing with which one could cover one's *aurah* (private area).
- b) An abundance of mud on the road leading to the masjid which would make walking extremely difficult.. Once Imam Abu Yusuf rahmatullahi alayh asked Imam Abu Hanifah rahmatullahi alayh on his view regarding attending jama'at if there is a lot of mud, etc. on the road. He replied that he does not like the idea of abandoning the jama'at.
- c) At the time of a heavy downpour. Imam Muhammad rahmatullahi alayh has written in his Muwatta that although it is permissible not to attend the jama'at in such a case, it will be preferable to go and offer the salaah with jama'at.
- d) When it is extremely cold and one fears that by going out towards the masjid, one will fall ill or that the sickness will worsen.
- e) There is a fear of his wealth and possessions getting stolen by going to the masjid.
- f) There is a fear of meeting an enemy by going to the masjid.
- g) By going to the masjid there is a fear of meeting his creditor and he fears some harm from him. This is on the condition that he is unable to fulfil his debt. If he is able to fulfil his debt, he will be regarded as an oppressor and it will not be permissible for him to discard the jama'at.
- h) The night is very dark and the road cannot be seen. However, if Allah Ta'ala has blessed him with those things with which he could see the road, he should not leave out the jama'at.

- i) It is the time of night and there is a very severe sand-storm.
- j) He is taking care of a sick person and fears that if he goes for the jama'at, some harm may befall the sick person or that he might feel uneasy.
- k) The food has been prepared or is on the verge of being prepared and he is so hungry that he fears that he will not be able to concentrate in his salaah.
- l) He has an urgent need to go and relieve himself.
- m) He intends to embark on a journey and fears that if he goes to offer his salaah with jama'at, he will get delayed and that the caravan will leave him. Travelling by train can also be based on this *mas'ala* with the exception that when one caravan departs, the following one leaves after many days. While several trains depart in one day - if a person misses one train he can always take the next one. However, if there is an urgency, then there will be no harm in taking the first train. Urgency or any other valid reason is excusable in our *Shariah*.
- n) He is afflicted with such a sickness whereby he cannot walk, or he is blind, crippled or one of his legs have been amputated. However, the blind person who can walk to the masjid without any difficulty should not leave out the jama'at.

Prerequisites for the Validity of Jama'at

1. Islam - the jama'at of a *kaafir* is not valid.
2. To be in one's senses - the jama'at of an intoxicated, unconscious or lunatic person is not valid.
3. In addition to making the intention of salaah, the *muqtadi* must also make the intention of following the *imam*. In other words, he must have this intention in his heart that he is offering a particular salaah behind this *imam*. The *masaa'il* related to intention have already been mentioned.
4. The place of the *imam* and the *muqtadi* must be the same. This is irrespective of whether being in one place is in reality, such as offering salaah together in one masjid or in one house; or in principle. For example, the *imam* stands on one end of a bridge over a river and the *muqtadis* stand behind him with the *saffs* reaching the opposite end going beyond the bridge. Although there is a river intervening between the *muqtadis* of the opposite end and the *imam*, resulting in the place not being the same in reality, but because the *saffs* inbetween are continuous, therefore their (the *imam's* and the *muqtadis* of the opposite end) places will therefor be regarded as the same in principle and the jama'at will be valid.

Masaa'il related to number 4:

- a) If the *muqtadi* is standing on the roof of the masjid and the *imam* is standing inside the masjid, this will be permissible. This is because the roof of the masjid is considered to be part of the masjid and both places will be regarded as one. Similarly, if someone's roof is attached to the masjid and there is no barrier between the two, then that place will also be regarded as being part of the masjid. It will be permissible to stand on that roof and follow the imam who is in that masjid.

b) If a masjid or house is extremely large or one is in a jungle and there is such an open space between the *imam* and *muqtadi* wherein two *saffs* could stand - then both these places, i.e. where the *imam* is and where the *muqtadi* is standing, will be regarded as two separate places and it will not be permissible to follow the *imam*.

c) Similarly, if there is a river between the *imam* and the *muqtadi* and it is so large that a ship can sail on it, or there is such a large pond which the *Shariah* has ruled as being pure (in other words, the pond measures approximately ten square feet), or there is a public road on which an ox-wagon could pass - and there are no *saffs* in between, then these places will not be regarded as one and it will not be permissible to follow the *imam*.

d) Similarly, if there is such a river or such a road between two *saffs*, it will not be permissible for that *saff* which is on the other side to follow the *imam*.

e) It is not permissible for the one who is on foot to follow the person who is mounted. Nor is it permissible for a mounted person to follow another mounted person. This is so because both their places are not the same. However, if both of them are mounted on one animal, *jama'at* will be permissible.

5. The *salaat* of the *imam* and the *muqtadi* must be the same. If the *salaat* of the *muqtadi* is different from the *salaat* of the *imam*, it will not be permissible for him to follow the *imam*. For example, the *imam* is performing *zuhr salaah* and the *muqtadi* makes intention for *asr salaah*. Alternatively, the *imam* is performing *qada* for the *zuhr* of yesterday and the *muqtadi* makes intention for the *zuhr* of today. However, it will be permissible if both make the intention of *qada* for the *zuhr* of yesterday or both make the intention of *qada* for the *zuhr* of today. If the *imam* is performing a *fard salaah* and the *muqtadi* makes intention for *nafl salaah*, his following the *imam* will be valid because the *salaat* of the *imam* is "stronger". If the *muqtadi* wishes to offer *taraweeh salaah* and the *imam* is offering *nafl salaah*, it will not be permissible to follow him because the *imam's salaah* is "weaker".

6. The *salaat* of the *imam* has to be valid. If the *salaat* of the *imam* becomes invalid, the *salaat* of all the *muqtadis* will also become invalid. This is irrespective of whether the invalidity becomes known while in *salaat* or after the completion of the *salaat*. An example of this is that there was *najaasat-e-ghaleezah* on the *imam's* clothing which was in excess of a fifty-cent coin and he came to know of this after completing his *salaat* or while he was in *salaat*. Another example is that the *imam* did not have *wudu* and he only realized this after completing his *salaat* or while he was in *salaat*.

If the *salaat* of the *imam* becomes invalid due to some reason and the *muqtadis* do not come to know of this, it is necessary on the *imam* that as far as possible he should inform the *muqtadis* so that they could repeat their *salaat*. This is irrespective of whether he informs them by sending a message to them or by writing letters to them.

7. The *muqtadi* should not stand in front of the *imam*. He could stand in line with the *imam* or behind him. If the *muqtadi* stands in front of the *imam*, his following the *imam* will not be correct. Standing in front of the *imam* will be considered when the heels of the *muqtadi* are ahead of the heels of the *imam*. If the heels are not ahead, but the toes are ahead due to the *muqtadi's* feet being bigger or his toes being longer, then this will not be regarded as being in front of the *imam*. In this case, his following the *imam* will be correct.

8. The *muqtadi* must have a knowledge of the movements of the *imam*. Movements such as the bowing, standing, prostrating and sitting postures. This knowledge could either be based on looking at the *imam*, listening to his voice, the voice of a *mukabbir* (person who conveys the *takbirs* of the *imam* when the congregation is generally very large and there is no mike system) or by looking at another *muqtadi*. If the *muqtadi* does not have knowledge of the movements of the *imam*, either because of a barrier between them or for some other reason, then his following the *imam* will not be correct. However, if there is a barrier such as a curtain or wall, but the *muqtadi* has knowledge of the movements of the *imam*, then following the *imam* will be correct.

If it is not known as to whether the *imam* is a *musafir* or not, but due to certain indications the *muqtadi* feels that he is not a *musafir* - on condition that he is in the city or town and he offers his salaam as a *musafir*, i.e. if it is a four *rakaat* salaam, he makes *salaam* after two *rakaats*, and the *muqtadi* suspects that this *salaam* of the *imam* is for *sahw* - then in this case, this *muqtadi* must complete his four *rakaats* and thereafter it will be *wajib* on him to find out about the state of the *imam* as to whether he made *salaam* because of *sahw* or because he was a *musafir*. If after finding out, he learnt that he was a *musafir*, his salaam will be valid. But if it was for *sahw*, the *muqtadi* will have to repeat his salaam. If the *muqtadi* did not make any inquiries but offered his salaam in that doubt and went away, then even in this case he will have to repeat his salaam.

If the *muqtadi* feels that the *imam* is not a *musafir*, and he is not performing his salaam in the city or town but out of it, and he performs the four *rakaat salaam* as a *musafir* - and the *muqtadi* suspects that the *imam* made *salaam* for *sahw*, then even in this case he should offer his full four *rakaats* and it will be better for him to inquire about the state of the *imam*. If he does not make any inquiries, his salaam will **not** become invalid. This is because the fact that the *imam* is outside the city or town shows that he is obviously a *musafir*. As for the *muqtadi's* suspicion that he made *salaam* for *sahw*, this is not something that is obvious or apparent. Therefore, in this case it will not be necessary to make any inquiries.

Similarly, if the *imam* performs a four *rakaat salaam* in the city, town or in any jungle, etc. and the *muqtadi* suspects that he is a *musafir* - but the *imam* performs the full four *rakaats*, it will not be *wajib* on the *muqtadi* to make any inquiries. As for the *fajr* and *maghrib salaats*, under no circumstances will it be necessary to inquire as to whether the *imam* is a *musafir* or not. This is because the *musafir* and the *muqem* are equal for these two salaats.

To put it briefly, it will only be necessary to make inquiries in one instance. That is, when the *imam* is in the city, town or some other place, and performs only two *rakaats* for a four *rakaat salaam* and the *muqtadi* suspects that he made *salaam* for *sahw*.

9. The *muqtadi* has to be with the *imam* in all the postures except the *qira'at*. This is irrespective of whether he carries them out with the *imam*, after the *imam* or before the *imam* - as long as the *imam* is with him till the end of that posture. Example of the first instance: he makes *ruku*, *sajdah*, etc. **with** the *imam*. Example of the second instance: the *imam* makes *ruku* and stands up. Thereafter the *muqtadi* makes *ruku*. Example of the third instance: he goes into *ruku* before the *imam*, but stays for so long in *ruku* that he even gets the *ruku* of the *imam*.

If the *muqtadi* is not with the *imam* in any particular posture, for example, the *imam* makes *ruku* and the *muqtadi* does not make, or the *imam* makes two *sajdahs* and the *muqtadi* only makes one, or he goes into a particular posture before the *imam* and does not get the *imam* till the end of that posture -

for example, he goes into *ruku* before the *imam* and stands up before the *imam* can even go into *ruku* - then in all these cases, his following the *imam* will not be valid.

10. The state of the *muqtadi* must be inferior or equal to that of the *imam*. Examples are as follows:

a) The one who is able to stand can follow the person who is unable to stand and offer his salaah. In the *Shariah*, the sitting of one who is excused is equal to standing.

b) The one who has made *wudu* or *ghusl* can follow the one who has made *tayammum* irrespective of whether this *tayammum* was made for *wudu* or for *ghusl*. This is because the rule concerning *tayammum*, *wudu*, and *ghusl* is equal in *tahaarat*. One is not inferior or superior to the other.

c) The one who has washed his limbs can follow the one who has made *masah* irrespective of whether he made *masah* on his leather socks or on his bandage. This is because the one who washes and the one who makes *masah* are equal in purity. No one is higher than the other.

d) The one who is a *ma'zur* can follow another person who is also a *ma'zur* on the condition that both are *ma'zur* for the same reason. For example, both have the sickness of continuous dripping of urine or both have the sickness of continuous passing of wind.

e) An *ummi* can follow another person who is also an *ummi* on condition that there is no one who is a *qari* among the *muqtadis*.

f) Women and immature children can follow an *imam* who is mature and a male.

g) A woman can offer salaah behind another woman.

h) An immature male or immature female can follow an immature male.

i) A person who offers a *nafl salaah* can read behind one who is offering a *wajib salaah*. For example, a person has already offered his *zuhr salaah* and he goes and follows another person who is offering his *zuhr salaah*. Or, for example, a person has already offered his *eid salaah* and he goes and joins the *jama'at* again.

j) It is permissible for a person offering *nafl salaah* to follow another person who is also offering a *nafl salaah*.

k) A person who is offering a salaah of *qasm* (oath) can also follow one who is offering a *nafl salaah*. This is because the salaah of *qasm* is also regarded as a *nafl salaah*. For example, a person takes an oath that he will offer two rakaats of salaah and thereafter he goes and offers two rakaats of salaah behind a person who is offering a *nafl salaah*. His salaah will be valid and he would have fulfilled his oath.

l) It is permissible for the person who is offering the salaah of *nazr* (vow) to follow another person who is also offering the salaah of *nazr* on condition that the *nazr* of both is the same. For example, a person made a *nazr* and another person says that he is making the same *nazr* that the other person made. But if this is not the case and one person made a separate *nazr* for two rakaats for example, and the other person made some other *nazr*, then none of them can follow the other.

In brief, if the *muqtadi* is "inferior" or equal to the *imam*, his following the *imam* will be valid. We will now mention those instances when the *muqtadi* is "superior" to the *imam*, either with certainty or on the possibility that he is "superior" - whereby his following the *imam* will not be valid.

a) It is not permissible to follow an immature person irrespective of whether the person following is a male or a female.

b) It is not permissible to follow a female irrespective of whether the person following is a mature or immature male.

c) A hermaphrodite cannot offer salaah behind another hermaphrodite. A hermaphrodite is one in whom the male and female characteristics are so conflicting that it is difficult to say with certainty whether he is a man or a woman. This type of creation is very rare and infrequent.

d) A woman who does not remember the period of her *haid* cannot follow another woman who is like her. In both these instances, there is the possibility that the *muqtadi* is "superior" to the *imam*. It will therefore not be permissible to follow them. In the first instance, it is possible that the *imam* who is a hermaphrodite could be a female; and the hermaphrodite who is the *muqtadi* could be a male. Similarly, in the second case, it is possible that the woman who is the *imam* is in her period of *haid* while the one who is the *muqtadi* could be in her period of purity.

e) A hermaphrodite cannot follow a woman because there is a possibility of the hermaphrodite being a man.

f) A person who is conscious and in his senses cannot follow the person who is a lunatic, intoxicated, unconscious or mentally deranged.

g) A person who is *taahir* cannot follow one who is a *ma'zur*, eg. the person who has the sickness of continuous dripping of urine, etc.

h) A person who is *ma'zur* on account of one sickness cannot follow the one who is *ma'zur* on account of two sicknesses. For example, a person who passes wind continuously cannot follow the person who passes wind continuously and who also has the sickness of continuous dripping of urine.

i) A person who is *ma'zur* because of a particular type of sickness cannot follow the one who is *ma'zur* because of another type of sickness. For example, a person who has the sickness of continuous dripping of urine cannot follow one who has the sickness of continuous bleeding of the nose.

j) A *qari* cannot follow an *ummi*. In this context, a *qari* refers to that person who can read a certain amount from the Quran whereby salaah will be regarded as valid, and an *ummi* is one who cannot even do this.

k) It is not permissible for an *ummi* to follow another person who is also an *ummi* while there is another *muqtadi* who is a *qari*. This is because the salaah of the *ummi imam* will become invalid, since it was possible to make that *qari* the *imam* and his recitation would have been sufficient for all the *muqtadis*. But now that the *ummi imam's* salaah has become invalid, all the other *muqtadis* salaah will also become invalid and among them was that *ummi muqtadi* as well.

k) It is not permissible for an *ummi* to follow a person who is dumb. This is because although the *ummi* cannot recite, he can still get the opportunity to learn while the dumb person does not have the power to even do this.

l) A person who has covered the necessary portions of his body cannot follow one who is naked.

m) A person who is able to go into *ruku* and *sajdah* cannot follow one who cannot execute these postures. It is also not permissible to follow one who cannot go into *sajdah* only.

n) It is not permissible for the one who is offering a *fard salaah* to follow the person who is offering a *nafl salaah*.

o) A person who is offering a salaah of *nazr* cannot follow the person who is offering a *nafl salaah*. This is because the *nazr salaah* is *wajib*.

p) A person who is offering a salaah of *nazr* cannot follow the person who is offering a salaah of *qasm*. For example, if a person takes a *qasm* that he will offer four *rakaats* of salaah today and another person had made a *nazr* for four *rakaats*. If the person who made the *nazr* follows this person, his salaah will not be valid because the salaah of *nazr* is *wajib* while that of *qasm* is *nafl*. This is because it is not *wajib* to fulfil the *qasm*. It is also possible for him to give *kaffarah* and not offer the salaah.

q) A person who can pronounce the letters clearly and correctly cannot follow the person who cannot pronounce the letters clearly. For example, he pronounces the "*seen*" as "*thaa*" or the "*raa*" as "*ghayn*" or any other similar mispronunciation. However, if he mispronounces one or two words in the entire recitation, it will be permissible to follow him.

11. The *imam* must not be a *munfarid* as a compulsion (*wajibul infiraad*). In other words, it is not permissible to follow a person who **has** to be a *munfarid* at that particular time. For example, the person who misses one or two *rakaats* of the congregation has to stand up and complete the *rakaats* which he missed. It is necessary for him to do this alone. So if another person goes and follows this person, his following him will not be valid.

12. The *imam* must not be a *muqtadi* of another person. In other words, a person who is a *muqtadi* himself should not be made an *imam*. This is irrespective of whether he is a *muqtadi* in reality, such as a *mudrik*; or he is a *muqtadi* in principle, such as a *laahiq*. The *laahiq* is regarded as a *muqtadi* in those *rakaats* which he did not offer with the *imam*. Therefore, if anyone follows a *mudrik* or *laahiq*, his following will not be permissible. Similarly, it will not be permissible for a *masbuq* to follow a *laahiq* or vice versa.

If any of these twelve conditions are not found in a *muqtadi*, then his following will not be permissible. And when the *muqtadi's* following is not valid, then the salaah in which he followed someone will also not be valid.

The Rules of Jama'at

1. Jama'at is a prerequisite for the salaats of *jumu'ah* and the two *eids*. In other words, these salaats are not valid when offered alone.

2. Jama'at is *wajib* for the five daily salaats as long as there is no valid excuse. It is *sunnat-e-mu'akkadah* for the *taraweeh salaah* even if one complete Quran has already been recited with jama'at. It is also *sunnat-e-mu'akkadah* for *salaat-e-kusuf*. It is *mustahab* for the *witr salaah* in *Ramadaan*. Apart from *Ramadaan*, *witr salaah* with jama'at is *makruh-e-tanzihi* at any other time. This is if it is offered regularly. If it is not offered regularly and occasionally a few persons get together and offer it with jama'at, then it will not be *makruh*. If *salaat-e-kusuf* and all the other *nafl salaats* are offered with the importance that is given to the jama'at of the *fard salaats*, i.e. by giving *adhaan*, *iqaamah* or by gathering the people through any other way - then it will be *makruh-e-tahrimi*. However, if a few people get together and offer a *nafl salaah* in jama'at without giving *adhaan* or *iqaamah* and without calling the people, then there will be no harm in this. But even then, this should not be done regularly.

3. In the same way, it is also *makruh-e-tahrimi* to make a second jama'at for the *fard salaats* with these four conditions:

i) The masjid is a *mahalli* masjid and it is not on the main road. A *mahalli* masjid is a masjid in which the *imam* and *musallis* are appointed.

ii) The first jama'at was offered with a loud *adhaan* and *iqaamah*.

iii) The first jama'at was offered by those people who stay in that residential area and who have some influence over the day to day affairs of that masjid.

iv) The second jama'at is offered in the same position and with the same care and attention as the first jama'at was offered.

This fourth condition is according to Imam Abu Yusuf rahmatullahi alayh. According to Imam Abu Hanifah rahmatullahi alayh, it will remain *makruh* even if the position was changed.

If the second jama'at is not offered in the masjid but in a house, it will not be *makruh*. Similarly, if any of these four conditions are not found, it will not be *makruh*. For example, if the masjid is on the main road and not a *mahalli* masjid, as has been explained above, then not only a second jama'at, but even a third or fourth jama'at will not be *makruh*. Or, if the first jama'at was not offered after saying the *adhaan* and *iqaamah* with a loud voice, the second jama'at will not be *makruh*. Or, if the first jama'at was not offered by those who live in that residential area, nor do they have any influence over the day to day affairs of that masjid, then the second jama'at will not be *makruh*. Or, according to Imam Abu Yusuf rahmatullahi alayh, if the position of the second jama'at was not the same as the first jama'at whereby that place where the *imam* of the first jama'at had stood, the *imam* of the second jama'at moved away from that place and performed the salaah on another spot, then the position will be regarded as being changed, and according to Imam Abu Yusuf rahmatullahi alayh, the jama'at will not be *makruh*.

Note: Although the practice of the people is on the opinion of Imam Abu Yusuf rahmatullahi alayh, the opinion of Imam Abu Hanifah rahmatullahi alayh is also based on a strong proof. The laxity and laziness in *Deeni* matters, especially in regards to the jama'at, also demands that a *fatwa* be passed making the second jama'at *makruh* even after changing the position of the second jama'at. If this is not

done, people will intentionally miss out the first jama'at and say that they can always make a second jama'at.

Masa'il Connected to the Imam and Muqtadi

1. It is the duty of the muqtadis to choose the person who possesses the best characteristics from among all those who are present and to appoint him as the imam. If there are several people who are worthy of *imaamat* and they are all equal, then they should act according to the decision of the majority. That is, they should choose the person whom the majority of the people prefer. If they choose someone who is less capable despite there being a person who is more capable, they will be guilty of abandoning the *sunnah*.
2. The person who is most worthy of *imaamat* is that person who has a thorough knowledge of the *masa'il* of salaah as long as he does not have any outward characteristics of *fisq* (immorality), he knows the specified number of verses for recitation, and recites the Quran correctly. After him, the person who recites the Quran according to the rules that have been laid down. Thereafter, the person who is the most pious. Thereafter, the person who is the most senior in age. Thereafter, the person who is most courteous. Thereafter, the person who is the most handsome. Thereafter, the person who is the most noble. Thereafter, the person who has the best voice. Thereafter, the person who is the most well-dressed. Thereafter, the person who has the largest head as long as it is in proportion to his body. Thereafter, preference is given to the *mugeem* over the *musafir*. Thereafter, the person who was born as a free person. Thereafter, the person who made *tayammum* for *hadath-e-asghar* is given preference over the person who made *tayammum* for *hadath-e-akbar*. But according to some, the person who made *tayammum* for *hadath-e-akbar* is given preference.
- The person in whom two qualities are found is given preference over the person in whom only one quality is found. For example, the person who knows the *masa'il* of salaah and also recites the Quran correctly has preference over the person who only knows the *masa'il* of salaah and cannot read the Quran correctly.
3. If jama'at is made in a house, the person whose house it is has more right of *imaamat* over the others. Thereafter, the person whom he appoints as an imam. However, if the owner of the house is a *jaahil*, and the other persons have knowledge of the *masa'il*, they will have the right of *imaamat*.
4. If there is an *imam* who is appointed in a particular masjid, then in his presence no one else has the right of *imaamat*. However, if he appoints anyone else as the imam, there will be no harm in this.
5. In the presence of the *Qadi*, i.e. the ruler of the Islamic state, no one else has the right of *imaamat*.
6. It is *makruh-e-tahrimi* to make *imaamat* without the happiness of the people. However, if that person is the most qualified person for *imaamat*, i.e. no one else has the qualities of *imaamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imaamat* will be in the wrong.
7. It is *makruh-e-tahrimi* to appoint a *faasiq* or a *bid'atee* as an *imam*. However, if (Allah forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the *bid'atee* or

the *faasiq* is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension, even then it will not be *makruh* on the muqtadis.

8. It is *makruh-e-tanzihi* to appoint the following persons as an imam: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine, etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as imams, then it will not be *makruh*. It is also *makruh-e-tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.

9. It is *wajib* on all the muqtadis to be in conformity with the imam in all the *fara'id* and *wajibaat* of salaah. However, it is not *wajib* to be in conformity with him in the sunnats. Based on this, if the imam is a follower of the *Shafi'i* school of thought and he raises his hands at the time of going into *ruku* and coming up from *ruku*, then it is not necessary for the *Hanafee* muqtadis to raise their hands. This is because the raising of the hands is sunnah even according to them. Similarly, if the *Shafi'i* imam reads the *qunut* in the *fajr salaah*, it is not necessary for the *Hanafee* muqtadis to do the same. However, since *qunut* is *wajib* in *witr salaah*, and the *Shafi'i* imam will read it **after** standing up from *ruku*, the *Hanafee* muqtadis should also read it after the *ruku*.

10. It is *makruh-e-tahrimi* for the imam to recite very long *Surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku* and *sajdah* postures. Instead, the imam should take into consideration the need, necessities, and weakness of the muqtadis. He should make his *qira'ah* after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the jama'at.

11. If there is only one muqtadi who is a male or an immature boy, he should stand in line with or slightly behind the imam to the right of the imam. It is *makruh* to stand on the left hand side of the imam (or directly behind him - in this case).

12. If there is more than one muqtadi, they should stand behind the imam. If there are two muqtadis, it would be *makruh-e-tanzihi* for them to stand on either side of the imam. And if there are more than two muqtadis, it would be *makruh-e-tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the imam to stand in front.

13. At the time of commencing the jama'at there was only one muqtadi and he stood to the right of the imam. Thereafter, more muqtadis joined the jama'at. The first muqtadi should step back so that all the muqtadis could get together and stand behind the imam. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the imam and do not pull the first muqtadi back, then in this case the imam should step forward so that all the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the imam to step forward. But if the muqtadi is unaware of the *masa'il*, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his salaah.

14. If the muqtadi is a woman or an immature girl, she should stand behind the imam irrespective of whether there is only one woman or several women.

15. If there are different types of muqtadis, i.e. a few men, a few women and a few children, then it is the duty of the imam to arrange their *saffs* in the following order: firstly he should arrange the *saffs* of the men, thereafter the *saffs* of the immature boys, thereafter the *saffs* of the women, and lastly the *saffs* of the immature girls.

16. It is the duty of the imam to straighten the *saffs*. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the *saff* itself.

17. It is *makruh* for a person to stand alone in a *saff*. Instead, in such a case, he should pull a person back who is standing in the *saff* in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his salaah or take this unkindly, then he should not do this.

18. It is *makruh* to stand in a new *saff* if there is place in the first *saff*. Once the *saff* is complete, then only should one stand in a new *saff*.

19. It is *makruh-e-tahrimi* for a man to make *imamat* of women in a place where there is no other man or where there is no *mahram* female such as his wife, mother, sister, etc. If there is another man or *mahram* female, it will not be *makruh*.

20. A person is offering the *fard* of *fajr*, *maghrib* or *esha salaah* alone and he is offering his salaah silently. If a person joins him and follows him while he is in this salaah, then there are two alternatives in this: (i) this person makes this intention in his heart that he is now becoming the imam so that his salaah may be offered with jama'at, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my salaah alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *Surah Faatihah* or any other *Surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the imam to make the *qira'at* in a loud voice for the *fajr*, *maghrib* and *esha salaahs*. As for the second case, it is not *wajib* to make the *qira'at* in a loud voice and even the salaah of that muqtadi will remain valid. This is because it is not necessary for the imam to make an intention of *imamat* in order for the salaah to be valid.

21. If the imam or the *munfarid* is offering his salaah at home or in an open field, it is *mustahab* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side. This object is called a *sutra*. However, if he is offering his salaah in a masjid or in a place where people will not pass in front of him, then there is no need to do this. The *sutra* of the imam will suffice for all the muqtadis. Once the *sutra* has been placed, there is no sin in walking beyond the *sutra*. But if someone walks within the *sutra*, he will be committing a sin.

22. A *laahiq* is that muqtadi who misses a few or all his rakaats after having joined the jama'at, irrespective of whether he has an excuse or not. Example where he has an excuse: he falls asleep in his salaah and thereby misses a few rakaats, or he is unable to make *ruku* and *sajdah* because of the large number of people, or his *wudu* breaks and while he is gone to make his *wudu* he misses a few rakaats.

(In *salaatul khauf*, the first group is regarded as the *laahiq*. Similarly, the *muqeem* who follows an imam who is a *musafir* and who is making *qasr*, is regarded as a *laahiq* after the completion of the salaah of the imam). Example where he has no excuse: he goes into *ruku* or *sajdah* before the imam and even comes up before him, on account of which his rakaat is not considered to be valid. With regard to that rakaat, he will be regarded as a *laahiq*. It is *wajib* on the *laahiq* to complete the rakaats which he had missed first. After completing them, he should join the jama'at if it is still in progress, if not, he should offer the balance of his salaah as well.

23. The *laahiq* will also be regarded as a *muqtadi* for the rakaats which he had missed. That is, just as a *muqtadi* does not make *qira'at* but merely stands silently, the *laahiq* will also do this. And just as the *muqtadi* does not make *sajdah-e-sahw* when he makes any mistake, so is the case with the *laahiq*.

24. The *masbuq*, i.e. the one who has missed a few rakaats, should join the imam and offer whatever is left of his salaah with the jama'at. Once the imam completes his salaah, the *masbuq* should stand up and complete the rakaats which he had missed.

25. The *masbuq* has to offer his missed rakaats as a *munfarid* with *qira'at*. And if he makes any mistake in these rakaats, it is also necessary for him to make *sajdah-e-sahw*.

26. The *masbuq* should offer his missed rakaats in the following order: he should first offer those rakaats in which there is *qira'at* and then those which have no *qira'at*. As for the rakaats which he has offered with the imam, he should sit for them accordingly. That is, after counting the rakaats, he should make his first *qa'dah* after the one that is second. He should make his last *qa'dah* after his third rakaat if the salaah is a three rakaat salaah (such as *maghrib*). Examples: a person joined the jama'at for *zuhr salaah* when three rakaats had already been completed. When the imam makes *salaam* at the end of the salaah, this person should stand up and offer the three rakaats which he missed in the following manner: in the first rakaat he should recite *Surah Faatihah*, another *Surah*, make his *ruku* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this rakaat is regarded as his second rakaat after combining it with the rakaat that he had offered with the imam. Thereafter, he should offer his second rakaat and recite *Surah Faatihah* and another *Surah* in it as well. After this second rakaat he should not sit down because this rakaat is regarded as his third rakaat after joining it to the previous two. Thereafter, he should offer his third rakaat without reciting another *Surah* after having recited *Surah Faatihah* because this rakaat was not a rakaat of *qira'at*. After this rakaat, he should sit down because this is his last *qa'dah*.

27. A person is a *laahiq* and a *masbuq* as well. Example, he joined the jama'at after a few rakaats and after joining in, he also misses some rakaats. He should first offer those rakaats which he missed after joining, i.e. in which he was a *laahiq*. However, he should offer these as if he is following the *imam*, i.e. he should not make *qira'at* and he should offer his salaah in the same order as that of the *imam*. Thereafter, if the jama'at is still in progress, he should join it. If not, he should also offer the balance of his salaah after having read those rakaats in which he was a *masbuq*. Example: a person joined the *asr salaah* after one rakaat. Upon joining the jama'at, his *wudu* broke so he went to repeat his *wudu*. In the meantime, the salaah ended. He should first offer those three rakaats which he missed out after having joined the jama'at. Thereafter, he should offer the one rakaat which he had missed before joining the jama'at. He should offer those three rakaats as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three rakaats. This is because this is the second rakaat of the *imam* and he (*imam*) had sat in this rakaat. Thereafter, he should not sit in the second rakaat because this is actually the third rakaat of the *imam*. Thereafter, he should sit down in the third rakaat because this is

actually the fourth rakaat of the *imam* and he had sat in this rakaat. Thereafter, he should offer that rakaat which he had missed before joining the jama'at, and he should also sit in this rakaat because it is his fourth rakaat. He also has to make *qira'at* in this rakaat because he is a *masbuq* in this rakaat and a *masbuq* is regarded as a *munfarid* in the rakaats which he missed.

28. It is *sunnah* for the *muqtadis* to follow the *imam* in all the postures without any delay. The *takbeer-e-tahreemah*, *ruku*, standing after *ruku*, *sajdahs* - all have to be carried out with the *imam*. In other words, every act has to be carried out simultaneously with every act of the *imam*. However, if the *imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, the *muqtadis* should complete their *at-tahiyyaat* first and then stand up. Similarly, if the *imam* makes *salaam* in the last *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, they should complete their *at-tahiyyaat* first and then make *salaam*. However, if the *muqtadis* have not read their *tasbeehs* in the *ruku* and *sajdahs*, they should still stand up with the *imam*.

A few Masa'il Related to Fard and Wajib Salaats

1. The *mudrik* does not have to make any *qira'at*. The *qira'at* of the *imam* is sufficient for all the *muqtadis*. According to the *Hanafee* school of thought, it is *makruh* for the *muqtadis* to make *qira'at* behind the *imam*.

2. It is *fard* on the *masbuq* to make *qira'at* for the rakaats which he missed.

3. In other words, the *muqtadi* should not make *qira'at* in the presence of the *imam*. However, the *masbuq* has to make *qira'at* because the *imam* is not present for the rakaats which he missed.

4. The spot on which *sajdah* will be made should not be higher than half metre than the spot at which the feet are placed. If *sajdah* is made at a spot that is higher than half metre, this will not be permissible. However, if there is a need to do this, it will be permissible. For example, the congregation is very large and the people are standing so close to each other that it is not possible to make *sajdah* on the ground. It will be permissible to make *sajdah* on the backs of those offering salaah. This is on condition that the person on whose back *sajdah* is being made is also offering the same salaah as the person making the *sajdah*.

5. It is *wajib* to offer six extra *takbeers* apart from the normal *takbeers* in the *eid salaats*.

6. It is *wajib* for the *imam* to make *qira'at* in a loud voice in the following salaats: both the rakaats of *fajr*, the first two rakaats of *maghrib* and *esha* irrespective of whether it is a *qada* or an *adaa salaah*, *jumu'ah*, *eid*, *taraweeh*, and the *witr* of *Ramadaan*.

7. The *munfarid* has the choice of reciting the two rakaats of *fajr* and the first two rakaats of *maghrib* and *esha*, in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.

8. It is *wajib* on the *imam* and the *munfarid* to make the *qira'at* softly in all the rakaats of *zuhr* and *asr*, and the latter rakaats of *maghrib* and *esha*.

9. The *nafl salaats* that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.

10. If a *munfarid* offers *qada salaah* of *fajr*, *maghrib*, and *esha* during the day, it will also be *wajib* to make the *qira'at* softly in them. But if he makes *qada* of them at night, he has a choice.

11. If a person forgets to recite another *Surah* after the *Surah Faatihah* in the first two rakaats of *maghrib* or *esha*, he will have to recite it in the third and fourth rakaats after *Surah Faatihah*. It will be *wajib* to make the *qira'at* loudly in these rakaats as well. At the end of the salaah, *sajdah-e-sahw* will also be *wajib*.

Masa'il Related to Joining and Not Joining the Jama'at

1. If a person reaches the masjid of his area or the masjid nearest to his home at a time when the jama'at is over, then it is *mustahab* for him to go to another masjid with the intention of getting the jama'at over there. He also has the choice of returning home, getting his house-folk together and making jama'at with them.

2. If a person has already offered his *fard salaah* alone at home and then sees that the same *fard salaah* is being offered with jama'at, he should go and join that jama'at. This is on condition that it is the time of *zuhr* or *esha*. He should not join the jama'at if it is the time of *fajr*, *asr* or *maghrib*. This is because it is *makruh* to offer *nafl salaah* after *fajr* and *asr salaah*. And as for *maghrib salaah*, it is *makruh* because it will be considered to be a *nafl salaah* and we do not get a *nafl salaah* of three rakaats.

3. If a person has already commenced with offering his *fard salaah* and the jama'at also commences with the same *fard salaah*, then the following rules will apply: if that *fard salaah* is a two rakaat salaah, such as *fajr salaah*, then the rule is that he should break his salaah and join the jama'at if he has not made the *sajdah* for the first rakaat as yet. If he has made the *sajdah* for the first rakaat and has not made the *sajdah* for the second rakaat as yet, he should still break his salaah and join the jama'at. And if he has already made the *sajdahs* for the second rakaat, he should complete both the rakaats. If it is a three rakaat salaah, such as *maghrib salaah*, then the rule is that if he has not made the *sajdah* for the second rakaat as yet, he should break his salaah. If he has already made the *sajdah* for the second rakaat, he should complete his salaah and should not join the jama'at because it is not permissible to offer a *nafl salaah* of three rakaats.

If it is a four rakaat salaah, such as *zuhr*, *asr*, and *esha*, then the rule is that if he has not made the *sajdah* for the first rakaat, he should break his salaah. If he has made the *sajdah*, he should sit down after the second rakaat, read the *at-tahiyyaat*, make *salaam*, and join the jama'at. And if he has commenced with his third rakaat, but has not made the *sajdah* for it as yet, he should break his salaah. If he has made the *sajdah*, he should complete his salaah.

In those instances where he completed his salaah, he should not join the jama'at if it is a *fajr*, *asr* or *maghrib salaah*. For *zuhr* and *esha salaats* he should join the jama'at. In those instances where he has to break the salaah, he should make one *salaam* while standing.

4. If a person has already commenced with a *nafl salaah* and the jama'at commences, he should not break his salaah. Instead, he should make *salaam* after the second rakaat even if he has made an intention for four rakaats.

5. If a person has already commenced with the *sunnat-e-mu'akkadah* of *zuhr* or *jumu'ah*, and the jama'at commences, then the *zaahir-e-madh'hab* is that he should make *salaam* after two rakaats and join the jama'at. But the majority of the jurists feel that it is **better** to complete the four rakaats. And if he has already commenced with the third rakaat, then it is **necessary** to complete the full four rakaats.

6. If the jama'at for *fard salaah* has already commenced, a person should not commence with any *sunnah salaah* provided that he fears that he will miss a rakaat. However, if he is certain or confident of not missing any rakaat, then he should offer the *sunnah salaah*. For example, the *fard salaah* of *zuhr* commences and he fears that if he had to occupy himself with the *sunnah salaah* he would miss a rakaat of the *fard salaah*. He should therefore leave out the *sunnah-e-mu'akkadah* before the *fard salaah*. After offering the *fard* of *zuhr* and *jumu'ah*, it will be better for him to offer the *sunnah-e-mu'akkadah* that is normally offered after these two salaats first, and then to offer those that are normally read before these two salaats.

As for the *sunnahs* of *fajr salaah*, since they are more important, the rule in regard to them is that even if the *fard salaah* has commenced, he should offer the *sunnah salaah* first. This is on condition that he has the hope of getting at least one rakaat of the *fard salaah*. But if he has no hope of getting at least one rakaat, he should not offer the *sunnah salaah*. If he wishes, he could offer it after sunrise.

7. A person offering the *sunnah* of *fajr salaah* fears that if he had to offer this salaah with full consideration of all the *sunnahs* and *mustahabs* of salaah, he will not get the jama'at, he should suffice with the *fard* and *wajib* acts of salaah and leave out the *sunnahs* and *mustahabs*.

8. The *sunnah salaahs* that are being offered while the *fard salaah* is in progress should be offered at a place that is separate from the masjid (main jama'at area) irrespective of whether they are the *sunnahs* of *fajr* or of any other salaah,. This is because it is *makruh-e-tahrimi* to offer any other salaah at the place where a *fard salaah* is being offered. If there is no such place, it should be offered in the masjid but in some corner away from the *saff*.

9. If a person gets the last *qa'dah* of the jama'at and does not get any of the rakaats, he will still receive the reward of the jama'at.

10. If a person gets the *ruku* of any of the rakaats with the *imam*, it will be regarded as if he got that rakaat. And if he does not get that *ruku*, it will be regarded as though he did not get that rakaat.

Acts which Invalidate Salaah

1. To give *luqmah* to anyone other than the *imam* while one is in salaah makes that salaah invalid. To give *luqmah* means to correct someone who has made a mistake in reciting the Quran. Note: Since there is a difference of opinion among the jurists with regard to the *masa'il* of *luqmah*, some ulama have written special books on this subject. We are therefore mentioning a few details over here.

2. If the *muqtadi* gives a *luqmah* to his *imam*, his salaah will not become invalid. This is irrespective of whether the *imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of *qira'at* which is the recommended amount. But in this case, it will be better for the *imam* to go into *ruku*, as will be mentioned in the next *mas'ala*.

3. If the *imam* has recited the specified amount, he should go into *ruku* and should not force the *muqtadis* to give him *luqmah*. (To do so is *makruh*) The *muqtadis* should also note that as long as there is no genuine need, they should not give *luqmah* to the *imam*. (To do so is also *makruh*) Here "genuine need" means that the *imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the salaah will not become invalid - as has been mentioned in the previous *mas'alas*.

4. If a person gives *luqmah* to another person who is in salaah and the person who gave the *luqmah* was **not** his *muqtadi* - irrespective of whether he was offering any salaah or not - then if the person accepts the *luqmah* then his salaah will become invalid. However, if the person remembers on his own, either at the same time when the *luqmah* was given or prior to that, or he was not influenced by the *luqmah* from the back, but reads from his memory, then the salaah of the one to whom *luqmah* was given will not become invalid.

5. If a person who is offering salaah gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaah or not, then the former's salaah will become invalid.

6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaah will become invalid. And if the *imam* accepts this *luqmah*, his salaah will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaah will not become invalid.

7. Similarly, if a person is offering his salaah and recites one verse after looking into the Quran, his salaah will still become invalid. And if he had known this verse before looking into the Quran, his salaah will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaah will not become invalid.

8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaah will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaah will become invalid. However, for the salaah to become invalid, the following conditions have to be found:

i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaah, the salaah will not become invalid.

ii) Both, man and woman, have to be in salaah. If any one of them is not in salaah and they come in line, the salaah will not become invalid.

iii) There must be no barrier between the two. If there is a curtain between the two, a *sutra*, or there is such a gap between the two that one person can stand there without any difficulty, the salaah will not become invalid.

iv) All the prerequisites for the salaah to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaah invalid because she herself will not be considered to be in salaah.

v) The salaah must not be a *janaazah salaah*. Being in line with a man in *janaazah salaah* will not invalidate the salaah.

vi) Being in line has to be to the extent of one *rukn* of salaah. If it is any less, the salaah will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaah.

vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.

viii) At the time of commencing the salaah, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaah when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaah will not become invalid. Instead, only **her** salaah will not be valid.

9. If the *imam's wudu* breaks and he leaves the masjid without appointing anyone as his deputy, the salaah of all the *muqtadis* will become invalid.

10. The *imam* appointed such a person as his deputy who does not possess the requirements to be an *imam*. For example, he appointed a lunatic, an immature child or a woman. In this case, everyone's salaah will become invalid.

11. If a woman kisses her husband while he is in salaah then his salaah will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his salaah will become invalid. If a woman is in her salaah and a man kisses her, then her salaah will become invalid irrespective of whether he kissed her with desire or not, and irrespective of whether she was overcome by passion or not.

12. If a person tries to pass in front of a *musalli*, it is permissible for the *musalli* to push him aside or to stop him from this act. This is on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his salaah will become invalid.

The Experiencing of Impurity in Salaah

If a person experiences *hadath* in his salaah, his salaah will become invalid if he experienced *hadath-e-akbar*, whereby *ghusl* becomes *wajib*. If he experiences *hadath-e-asghar*, it will either be two things: this *hadath-e-asghar* will either be *ikhtiyaari* or *ghair ikhtiyaari*. *Ikhtiyaari* means it was caused or

brought about by the will of man. *Ghayr ikhtiyaari* means that it was not caused or not brought about by the will of man.

If it is *ikhtiyaari*, the salaah will become invalid. For example, a person laughs loudly in his salaah, he hurts his body and thereby draws out blood, he forces himself to pass wind, a person walks on the roof and by walking there a stone or anything else falls down on the head of a *musalli* and he starts to bleed - in all these cases the salaah will become invalid. This is because all these actions are carried out through the will of man.

If it is *ghayr ikhtiyaari*, then there are two conditions in this. It is either something that occurs very rarely, such as madness, unconsciousness or the death of the *imam*, or something that occurs often, such as passing of wind, urinating, passing stool or the emission of pre-coital fluid, etc. If it is something that occurs very rarely, the salaah will become invalid. And if it is something that occurs often, the salaah will not be invalidated. Instead, after having made his *wudu*, the person has the choice and the permission to either continue his salaah from where his *wudu* had broken or to repeat the entire salaah. However, it is better to repeat the entire salaah. There are certain prerequisites in the case where he wishes to continue his salaah from where his *wudu* had broken:

i) he should not offer any *rukn* in the state of *hadath*.

ii) he should not offer any *rukn* while walking, for example, while he is going towards or returning from *wudu*, he should not recite the Quran because recitation of the Quran is a *rukn* of salaah.

iii) he should not do any act which negates salaah nor should he do anything which is possible to refrain from.

iv) once he experiences any *hadath*, he should not delay in doing any *rukn* without any valid excuse. Instead he should immediately go to make his *wudu*. However, if there is a valid excuse, there is no harm in delaying. For example, there are many *saffs* and he is standing in the first *saff* and it is difficult to break through the *saffs*.

1. If a *munfarid* experiences *hadath*, it is permissible for him to make *wudu* immediately, and he should complete his *wudu* as quickly as possible. But this should be done with due consideration to all the *sunnahs* and *mustahabs* of *wudu*. In the meanwhile, he should not engage in any conversation. If water is available nearby, he should not go to any place that is further away. In short, he should not do anything more than what is necessary. On completing his *wudu*, he could continue with his salaah at that very place of *wudu*, and this is preferable; or he could go back to his original place. It is preferable to break his first salaah by making *salaam* for it, and after completing his *wudu*, to repeat his entire salaah.

2. If the *imam* experiences *hadath*, he should immediately go to make his *wudu* even if he is in the last *qa'dah*. It is preferable for him to choose the one whom he feels to be most suitable for *imamat* from among the *muqtadis*. It is better to make the *mudrik* his deputy. It is also permissible to make the *masbuq* his deputy. He should indicate to the *masbuq* as to the number of rakaats he still has to perform. He should do this by means of his fingers: if he has one rakaat left, he should lift one finger, and if two rakaats, two fingers. If he has to make a *ruku*, he should place his hand on his knees. If he has to make a *sajdah*, he should place his hand on his forehead. If it is *qira'at*, he should place his hand on his mouth. If it is *sajdah-e-tilawat*, he should place his hand on his forehead and mouth. If it

is *sajdah-e-sahw*, then on his chest. All this is if the *masbuq* understands. If he does not understand, he should not make him his deputy. Once the *imam* has repeated his *wudu*, he should join the jama'at and become a follower of his deputy, that is if the jama'at is still in progress. If he did not go and join the jama'at, but instead stood and followed his deputy from the very place where he made his *wudu*, then this will only be permissible if there is no barrier between them, or if he is not very far away from the jama'at. If this is not the case, it will not be permissible to follow his deputy from the place of *wudu*. However, if the jama'at is already over, he can complete his salaah wherever he wishes; either at the place of *wudu* or at his original place.

3. If water is available inside the actual masjid, then it is **not necessary** to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his *wudu* and come back and lead the jama'at. In the meantime, the *muqtadis* should wait for him.

4. Once a person appoints a deputy, he no more remains an *imam* but becomes a *muqtadi* of his deputy. Therefore, if the jama'at is over, the *imam* should complete his salaah as a *laahiq*. If the *imam* does not appoint anyone as his deputy, but the *muqtadis* appoint someone from among them or one of the *muqtadis* steps forward of his own accord and goes and stands in the place of the *imam* and makes the intention of *imamat*, then all this is permissible on condition that the original *imam* has not gone out of the masjid as yet. And if the salaah is not performed in the masjid, then on condition that he has not stepped beyond the *saffs* or beyond the *sutra*. If he has already stepped out of these boundaries, the salaah will become invalid. Now, another person cannot become an *imam*.

5. If a *muqtadi* experiences *hadath*, he should also immediately go to repeat his *wudu*. On completing his *wudu*, he should join the jama'at if it is still in progress. If not, he should complete his salaah on his own. If the jama'at is still in progress, he should go and stand in his original place. However, if there is nothing between him and the *imam* which can prevent him from following the *imam*, then it will also be permissible for him to stand at the place of *wudu* and follow the *imam* from there. If the jama'at is over, he has the choice of going to his original place and offering his salaah, or of offering it at the place of *wudu*. This latter option is preferable.

6. If the *imam* appointed a *masbuq* as his deputy, he should perform the balance of the rakaats for the *imam* and thereafter appoint a *mudrik* so that this *mudrik* could make the *salaam* and the *masbuq* could offer the rakaats which he had missed.

7. If a person becomes a lunatic, experiences *hadath-e-akbar*, experiences *hadath-e-asghar* unintentionally or becomes unconscious; and any of the above occurs after having sat in the last *qa'dah* to the extent of *at-tahiyyaat* - then his salaah will become invalid and he will have to repeat his salaah.

8. Because these *masa'il* are complicated, and because of a lack of knowledge - the possibility of mistakes is inevitable. It is therefore better not to continue the salaah. Instead, one should break the salaah by making *salaam* and repeat the entire salaah.

Bahishti Zewar

(Heavenly Ornaments)

Part Three Index

Fasting, Zakaat, Qurbaani, Hajj, Vows, Apostasy, Halaal and Haraam

SAUM - FASTING

In the Hadith, great rewards have been mentioned for fasting. The fasting person has a very high status in the sight of Allâh Ta'âla. Rasulullah sallallahu alayhi wa sallam said: "The person who fasts in the month of Ramadhân solely for the pleasure of Allâh Ta'âla and for gaining His reward, all his past minor sins will be forgiven." Rasulullah sallallahu alayhi wa sallam said: "The smell which emanates from the mouth of a fasting person is more beloved in the sight of Allâh Ta'âla than the fragrance of musk." On the day of judgement, one would receive great rewards for fasting.

It is related in a Hadith that a table below the *Arsh* of Allâh Ta'âla will be laid for the fasting persons on the day of judgement. They will sit at this table and partake of the food while all the other people will still be busy giving their account of deeds. On seeing them, they will say: "How is it that these people are eating and drinking while we are still occupied in giving an account of our deeds?" It will be said to them that they used to fast while you abstained from fasting. This fasting is also a great pillar of Islam. The person who does not fast in the month of Ramadhân commits a major sin, and his *Deen* shall become weak.

1. Fasting in the month of Ramadhân is *fard* on every Muslim who is not a lunatic nor an immature person (minor). As long as there is no valid excuse, it is not permissible to abstain from fasting. If a person vows to fast, fasting becomes *fard* on him on account of this vow. The *qada* and *kaffarah* fasts are also *fard*. Apart from this, all other fasts are *nafl* - if a person keeps them he will be rewarded, and if he does not do so, there will be no sin on him. However, the fasts of *eid ul-fitr*, *eid ul-ad'hâ*, and the three days following *eid ul-ad'hâ* are all *harâm*.
2. Once the time of *fajr salâh* approaches (i.e. dawn) until the time of sunset, a person should make the intention of fasting and abstain from all food, drink, and sexual intercourse. This is known as fasting in the *Shariah*.
3. It is not necessary to make a verbal intention. Instead, once a person has this in his heart that today he is fasting and he does not eat or drink anything, nor does he indulge in sexual intercourse - his fast will be valid. If a person makes a verbal intention by saying: "O Allâh! I will fast for Your pleasure tomorrow", or he says the following words in Arabic:

يَصُومُ غَدًا نَوَيْتُ

even then there is no harm in this.

4. A person did not eat nor drink anything the entire day and remained hungry and thirsty from morning till evening. However, in his heart he did not have the intention of fasting but merely abstained from food due to a lack of hunger, or, for some reason or the other he did not get the opportunity of eating anything - in such a case his fast will not be valid. Had he made the intention of fasting in his heart, his fast would have become valid.
5. According to the *Shari'ah*, the time of fasting commences from *subah sâdiq*. Therefore, as long as the *subah sâdiq* time does not expire, eating, drinking, etc. is permissible. Some women wake up early and after having a meal, they make the intention of fasting and sleep away thinking that once the intention is made, eating and drinking is not permissible. This is a gross error. As long as the *subah sâdiq* time does not expire, it is permissible to eat and drink. This is irrespective of whether the intention of fasting has been made or not.

The Fasts of Ramadhân

1. If the intention of fasting for the fast of Ramadhân is made at night, the fast will be valid. The intention was not made at night and even in the morning one decided not to fast on that day. The day progressed considerably and only thereafter the person realized that it is not good to leave out a *fard* duty and therefore made the intention of fasting - even then his fast will be valid. But if he has already consumed some food in the morning, he cannot make the intention of fasting.
2. If a person has not consumed any food or drink, then for the fasts of Ramadhân he can make the intention of fasting until one hour before mid-day.
3. For the fasts of Ramadhân, the following intention is sufficient: "I am fasting today". Alternatively, at night one could say: "Tomorrow I will fast". By making this intention, the fasts of Ramadhân will be valid. When making the intention, a person did not specify as to whether it is a fast of Ramadhân or a *fard* fast. Even then the fast will be valid.
4. In the month of Ramadhân, a person made the following intention: "Tomorrow I will keep a *nafl* fast and I will not keep the fast of Ramadhân. I will make *qada* of this Ramadhân fast at some other time." Even then, the Ramadhân fast will be considered and not the *nafl* fast.
5. A person had missed a few fasts of the previous Ramadhân. The whole year passed without his making *qada* of these missed fasts as yet. When

the next Ramadhân commenced, he made the intention of making *qada* of those missed fasts. Even then, the fasts of this Ramadhân will be considered and the *qada* fasts will not be valid. He will have to keep those *qada* fasts after Ramadhân.

6. A person had taken a vow that if a certain work of his is fulfilled, he will keep one or two fasts for the pleasure of Allâh. When the month of Ramadhân commenced, he made the intention of keeping those fasts which he had vowed to keep and not the fast of Ramadhân. Even then, the fast of Ramadhân will be considered and not that of the vowed fast. The vowed fast will have to be kept after Ramadhân.

In short, if any other intention is made in the month of Ramadhân, the fast of Ramadhân will be considered. All other fasts will not be valid.

7. If the moon of Ramadhân is sighted on the 29th of *Sha'bân*, commence fasting the following morning. However, if it is not sighted or cannot be sighted because of clouds, do not fast the next morning as long as there is a doubt as to whether Ramadhân has commenced or not. Instead, complete the 30 days of *Sha'bân* and thereafter commence the fasts of Ramadhân.
8. Because of clouds, the moon was not sighted on the 29th of *Sha'bân*. Do not even keep a *nafl* fast the following day. However, if a person is in the habit of fasting on Mondays and Thursdays or any other specific day, and coincidentally that day falls on the 29th, then in such a case it will be preferable to keep this fast. Thereafter, if he receives the news of the sighting of the moon on the 29th, the fast of Ramadhân will be fulfilled with that very *nafl* fast. He does not have to make *qada* of it.
9. Because of clouds, the moon was not sighted on the 29th of *Sha'bân*. Do not eat or drink anything the following day until an hour before mid-day. If news of the sighting of the moon is received from somewhere, make the intention of fasting. If no news is received, one can commence eating and drinking.
10. The moon was not sighted on the 29th. Do not think that since tomorrow is not Ramadhân, let me keep my *qada* fast of the previous year, or let me keep the fast that I had vowed to keep. On such a day, it is also *makrûh* to keep the *qada*, *kaffarah*, and *nazr* (vowed) fasts. No fast should be kept on that day. If a person keeps the *qada* or *nazr* fast, and later he receives the news of the sighting of the moon; even then the fast of Ramadhân will be considered. He will have to repeat the *qada* or *nazr* fast. If he does not receive any news of the sighting of the moon, the fast will be valid for whatever reason he had kept it (i.e. whether it be a *qada* or a *nazr* fast).

The Sighting of the Moon

1. The moon of Ramadhân was not sighted because of clouds or some dust in the sky. However, a religious-minded, pious and honest person gives testimony that he has sighted the moon. The sighting of the moon will thus be established irrespective of whether the person is a male or a female.
2. If the moon of Eid is not sighted because of clouds, the testimony of one person will not be acceptable irrespective of how reliable a person he may be. Instead, the sighting of the moon will only be established if two reliable, pious men or one reliable, pious man and two reliable, pious women give testimony that they have sighted the moon. If four women alone give testimony, it will not be acceptable.
3. The person who does not follow the requirements of the *Deen* and continues committing sinful acts, e.g. he does not offer salâh, does not keep fasts, is in the habit of speaking lies or commits some other sin and does not confine himself to the dictates of the *Shariah*; his testimony cannot be relied upon according to the *Shariah*. This is irrespective of the number of oaths he may take in order to give credence to what he is saying. In fact, if there are several people like him, even then their testimony will not be acceptable.
4. This notion which has become popular among the masses that the day on which the 4th of *Rajab* falls, on that same day the 1st of Ramadhân will fall has no validity in the *Shariah*. If the moon is not sighted, fast should not be kept.
5. Upon seeing the moon, one should not say that the moon appears to be very big and that it appears to be the second moon. This is an evil habit. It is mentioned in a Hadith that this is a sign of *qiyâmah*. When *qiyâmah* will draw near, people will talk in this manner. In short, do not even rely on the size of the moon as to whether it is big or small. Nor should you rely on the Hindus who say that today is dooj (the second day of the lunar fortnight) and that the moon will definitely be sighted today. In the *Shariah*, all this is regarded as nonsense.
6. If the skies are absolutely clear, even the testimony of several persons will not be acceptable and the sighting of the moon cannot be established. This is irrespective of whether it is the moon of Ramadhân or the moon of Eid. However, if a very large number of people give their testimony that they have sighted the moon to such an extent that the heart feels that such a large number of people cannot be lying and that it is impossible for them to be concocting a story, then only will the sighting of the moon be established.
7. A rumour has spread in the entire city that the moon had been sighted yesterday and that many people had seen it. However, after making many enquiries, not a single person could be found who had actually sighted the moon. Such a rumour cannot be acceptable.
8. A person sighted the moon of Ramadhân. Apart from him, no one else in the entire city sighted the moon. Furthermore, this person does not follow

the dictates of the *Shariah*. The residents of the city should not fast and cannot rely on this person's testimony. However, this person will have to fast. And if he fasts for the full thirty days and the moon of Eid has not been sighted as yet, he will have to keep one additional fast and celebrate Eid with the rest of the residents of the city.

9. A person sighted the moon of Eid alone and the *Shariah* did not accept his testimony. This person cannot celebrate Eid as well. He must fast the following day and should not rely on his sighting of the moon. Nor should he break his fast.

The Qada or Missed Fasts

1. The fasts that have been missed for some reason or the other have to be kept after Ramadhân as soon as possible. One should not delay in keeping these missed fasts. It is a sin to delay in keeping these missed fasts without any reason.
2. When keeping the qada fasts, it is not necessary to specify the date by saying: "I am keeping a qada fast for so-and-so day". Instead, one should merely keep the fasts that have been missed. However, if one has missed a few fasts of two Ramadhâns and has to keep the qada for both the years, it will be necessary to specify the year for which he is keeping the qada. That is, he should make the intention in the following way: "I am keeping this qada fast for so-and-so year".
3. When keeping a qada fast, it is necessary to make the intention at night (i.e. before *subah sâdiq*). If the intention is made in the morning (i.e. after *subah sâdiq*), the qada fast will not be valid and it will be regarded as a *nafl* fast. The person will have to keep the qada fast again.
4. The same rule applies to the *kaffarah* fasts, i.e. the intention has to be made at night. If the intention is made the following morning, the *kaffarah* fast will not be valid.
5. When keeping the qada fasts, one has the choice of either keeping them consecutively or at random. Both options are permissible.
6. If a person has not kept the qada fasts of Ramadhân and the following Ramadhân commences without his having made the qada, he should keep the fasts of the present Ramadhân and keep the qada fasts of the previous Ramadhân after Eid. However, it is an evil practice to delay in this manner.
7. In the month of Ramadhân a person became unconscious during the day. This unconsciousness continued for more than a day. Apart from the day on which he fell unconscious, he will have to keep qada of all the other days in which he remained unconscious. Qada of the first day on which he fell unconscious is not *wâjib* because due to his intention of fasting, that fast has become valid. However, if the person was not fasting on that day,

or, if he took some medication on that day and this medication went down his throat, qada of this first day will also be *wâjib* on him.

8. If the person fell unconscious at night, it is not *wâjib* on him to make qada of the fast of the following day as well. However, he will have to make qada of the remainder of the days in which he remained unconscious. But if he did not make the intention of fasting on that night for the following day, or if he took some medication the following morning, then he will also have to make qada of that first day.
9. If a person remains unconscious for the entire month of Ramadhân, even then he should make qada of these fasts. He should not think that he is absolved from keeping all these fasts. However, if he became a lunatic, and this lunacy remained for the entire month, he does not have to keep qada for any of the days of this Ramadhân. If his lunacy disappears on any day in the month of Ramadhân and he comes back to his senses, he should commence fasting and keep qada of the days in which he experienced this lunacy.

The Nazr or Vowed Fasts

1. If a person vows to keep a fast, it becomes *wâjib* upon him to fulfil it. If he does not do so he will be sinning.
2. Nazr is of two types. One is that the person takes a vow by specifying the day and date by saying: "O Allâh! If a particular task of mine is fulfilled today, I will keep a fast for Your pleasure tomorrow." Alternatively, he says: "O Allâh! If a certain wish of mine is fulfilled, I will keep a fast on the coming Friday." When taking such a vow, it is permissible to make the intention at night or the following day until an hour before mid-day. In both cases the vow will be completed.
3. A person had taken a vow to fast on Friday. When Friday came, he merely made the following intention: "Today I am fasting", without specifying that this is a nazr fast. Alternatively he made the intention of keeping a *nafl* fast. Even then, the nazr fast will be fulfilled. However, if a person keeps a qada fast on this Friday and forgets to keep the nazr fast, or, he remembers but intentionally keeps a qada fast, then in such a case the nazr fast will not be fulfilled. Instead, the qada fast will be considered and he will have to repeat the nazr fast.
4. The second type of nazr is that the person does not specify the day and date. He merely says: "O Allâh! If a particular task of mine is fulfilled, I will keep a fast." Alternatively, he did not mention the task but merely said that he will keep five fasts. For such a nazr, it is a prerequisite to make the intention at night. If the intention is made in the morning, the nazr will not be fulfilled and this fast will be regarded as a *nafl* fast.

The Nafl or Optional Fasts

1. For the nafl fast it is permissible to specify the intention by saying: "I am keeping a nafl fast", or to merely say: "I am keeping a fast". Both are correct.
2. It is permissible to make the intention for a nafl fast until an hour before mid-day. If, for example, until 10am a person did not have the intention of fasting and had not consumed any food or drink until then and thereafter he decided to fast and kept the fast; this fast will also be valid.
3. Apart from the month of Ramadhân, a person may keep nafl fasts whenever he wishes. The more he fasts, the greater the reward. However, it is not permissible to fast on the days of *eid ul-fitr*, *eid ul-ad'hâ*, and the 11th, 12th, and 13th of *Zil Hijjah*. In the entire year, it is *harâm* to fast on these five days only. Apart from these days, it is permissible to fast on all other days.
4. If a person takes an oath that he will fast on the day of Eid, the fast of that day will still not be permissible. In place of that day, he should keep it on some other day.
5. If a person takes an oath that he will fast for the entire year and that he will not leave out a single day, even then he cannot fast on these five days. He should fast on the remainder of the days and thereafter keep qada of these five days.
6. By making the intention of keeping a nafl fast, this nafl fast becomes *wâjib* on the person. If a person makes an intention before *subah sâdiq* that he is going to fast today and later (after *subah sâdiq*) breaks this fast, it will be *wâjib* on him to make qada of this fast.
7. A person made an intention at night that he will fast the following day. However, prior to *subah sâdiq* he changed his intention and did not fast. Qada will not be *wâjib*.
8. It is not permissible to keep a nafl fast without the permission of the husband. If the wife fasts without her husband's permission and he orders her to break it, it will be permissible for her to break it. When he permits her, she must make qada of that fast.
9. A guest went to a person's house, or, a person was invited to a meal somewhere. If the person who was invited feels that by his not partaking of the meal, his host will feel insulted or feel ill at heart, it will be permissible to break the nafl fast. It is also permissible for the host to break his nafl fast on account of the guest.
10. A person made the intention of fasting on Eid day and also kept the fast. Even then he should break his fast and qada will not be *wâjib* on him.
11. It is *mustahab* to fast on the 10th of *Muharram*. It is mentioned in a Hadith that the one who fasts on this day will have his sins of the past year forgiven. (In addition to this, it is also *mustahab* to fast on the 9th or 11th. It is *makrûh* to fast on the 10th alone.)

12. Similarly, there is also a great reward in fasting on the 9th of *Zil Hijjah*. By fasting on this day, the sins for the past year and the following year are forgiven. If a person fasts from the 1st till the 9th of *Zil Hijjah*, the rewards will be increased manifold.
13. Fasting on the 15th of *Sha'bân* and the six days after *eid ul-fitr* is more virtuous than keeping other nafl fasts.
14. If a person fasts on the 13th, 14th and 15th of every month, it is as if he has fasted for the entire year. Rasulullah sallallahu alayhi wa sallam used to fast on these days. He also used to fast on Mondays and Thursdays. If a person tries to fast on these days, he will also be greatly rewarded.

Acts which Break or do not Break the Fast

1. If a fasting person forgetfully eats, drinks or has sexual intercourse, the fast will not break. If he eats and drinks a full-stomach, even then the fast will not break. If he forgetfully eats or drinks several times in the day, the fast will still not break.
2. A person saw a fasting person eating or drinking something. If this fasting person is quite strong and is not greatly affected by fasting, it will be *wâjib* to remind him that he is fasting. But if he is a weak person and is greatly affected by fasting, he should not be reminded that he is fasting. Instead, he should be allowed to continue eating.
3. A person slept away during the day. He saw a dream which made *ghusl* compulsory on him. (i.e. he had a wet-dream) In such a case, the fast does not break.
4. During the day, it is permissible to apply *surmah* (antimony), oil, and to inhale any fragrance. The fast is not affected by such acts irrespective of when this is done. In fact, after applying *surmah*, if the colour of the *surmah* appears in one's saliva or mucus in the nose, even then the fast will not break nor will it become *makrûh*.
5. It is permissible for a man to sleep next to his wife, to touch her and to kiss her. However, if, due to the passions of youth, there is the fear that these acts would lead to sexual intercourse, they should be abstained from. It will then be *makrûh* to carry out such acts.
6. A fly went down the throat, or some smoke or dust went down the throat on its own. In such a case, the fast will not break. However, if one did this intentionally, the fast will break.
7. Incense sticks were burnt and the person went and sat near them and inhaled the smoke. The fast will break. In the same way, the fast breaks by smoking cigarettes, cigars, etc. Apart from this smoke, it is permissible to inhale the fragrance of perfumes which do not have any smoke.
8. A fibre of meat or fragments of betel-leaf, etc. was stuck in the teeth. Due to cleansing the teeth, this fibre released itself from in between the teeth

and the person ate it. However, he did not remove it from his mouth. It went down his throat on its own. If this fibre is less than the size of a gram-seed, the fast will not break. If it is equal to or more than the size of a gram-seed, the fast will break. However, if the person removed this fibre from his mouth and thereafter swallowed it, his fast will break irrespective of whether it was smaller or larger than a gram-seed. In both cases the fast will break.

9. By swallowing one's saliva, the fast does not break irrespective of the amount swallowed.
10. After eating some betel-leaves, the person washed and gargled his mouth thoroughly. Despite this, the redness of the saliva did not disappear. There is no harm in this. The fast will still be valid.
11. *Ghusl* became compulsory at night. However, the person did not have a bath and only took a bath during the day. The fast will be valid. In fact, even if he does not bath the entire day, the fast will still be valid. However, he will still be sinning for not bathing.
12. A person sniffed in such a way that the mucus of his nose went down his throat. His fast will not break. Similarly, the fast does not break by sniffing and swallowing the saliva that is in the mouth.
13. A person placed betel-leaves in his mouth and slept away. His eyes only opened the following morning. His fast will not be valid. He will have to make *qada* of this fast but there will be no kaffarah on him.
14. While rinsing the mouth, water went down the throat and the person knew that he was fasting. His fast will break, *qada* will be *wâjib*, but there will be no kaffarah on him.
15. A person vomitted unintentionally. The fast will not break irrespective of the amount. However, if he vomitted intentionally, his fast will break if the vomit was a full-mouth. But if it is less than a mouth full, the fast will not break.
16. A small amount of vomit came out but it returned down the throat on its own. The fast will not break. However, if the person swallows it intentionally, his fast will break.
17. A person ate a pebble, a piece of steel or some other object which is not normally eaten nor is it consumed for medicinal purposes. His fast will break but there will be no kaffarah on him. And if he eats or drinks something that is normally consumed, or, it is not normally consumed but is used for medicinal purposes, his fast will break and *qada* and kaffarah will be *wâjib* on him.
18. When a person has sexual intercourse, the fast will break, *qada* will become *wâjib*, and it will also be *wâjib* to observe kaffarah. Once the head of the penis enters the vagina, the fast breaks and *qada* and kaffarah become *wâjib*. This is irrespective of whether ejaculation takes place or not.
19. If the man inserts the head of his penis into the anus of the woman, even then, the fast of both the man and woman will break. *Qada* and kaffarah

will also be *wâjib* on them.

20. When a fast is broken, kaffarah only becomes *wâjib* when the fast of *Ramadhân* is broken. Kaffarah does not become *wâjib* by breaking any other fast irrespective of the manner in which the fast is broken. This applies even if the fast is a *qada* of a *Ramadhân* fast. However, if the intention was not made at night (i.e before dawn) for such a fast, or, a woman gets her *haid* on that very day after breaking her fast; then by breaking the fast, kaffarah will not become *wâjib*.
21. While fasting, a person took snuff, put some oil in his ears or took an enema without taking any medicine orally. The fast will break. However, only *qada* will be *wâjib* and not kaffarah. If he puts water in his ears, the fast will not break.
22. While fasting, it is not permissible for a woman to insert any medicine, oil, etc. in her vagina. If she inserts any medicine into the vagina, the fast will break, *qada* will be *wâjib* but not kaffarah.
23. Because of some reason, the doctor inserts his finger into the vagina, or, the woman inserts her own finger. Thereafter, he or she removes part of the finger or the entire finger and then re-inserts the finger. The fast will break but kaffarah will not be *wâjib*. If the finger was not re-inserted, the fast will not break. However, if the finger was wet or moist before inserting it the first time, and then it is inserted, the fast will break the first time it is inserted.
24. Blood comes out from the mouth. It is then swallowed together with saliva. The fast will break. However, if the quantity of blood is less than that of the saliva and its taste is not felt when it goes down the throat, the fast will not break.
25. If a person tastes something with his mouth and thereafter spits it out, the fast will not break. However, it is *makrûh* to do so unnecessarily. But if one's husband is very hot-tempered and there is the fear that if the salt or water content in the gravy is not in order, he will become extremely angry, it will be permissible to taste and will no longer be *makrûh*.
26. It is *makrûh* to soften any food with one's mouth and feed it to a child. However, if this becomes necessary and there is no alternative, it will not be *makrûh*.
27. It is *makrûh* to cleanse the teeth with coal or tooth-powder. If any of these things go down the throat, the fast will break. It is permissible to clean the teeth with a *miswâk*. This is irrespective of whether it is a dry *miswâk* or a fresh one. If the *miswâk* is obtained from the *neem (margosa)* tree and one perceives its bitterness in the mouth, even then it will not be *makrûh* to use such a *miswâk*.
28. A woman was sleeping or lying down unconscious. A person came and had sexual intercourse with her. Her fast will break, *qada* will become *wâjib* but she does not have to give any kaffarah. As for the man, *qada* and kaffarah will be *wâjib* on him.
29. A person ate something forgetfully and thought that since he has eaten,

- his fast is now broken. He therefore ate something intentionally. His fast will now break, *qada* will be *wâjib* on him, but not kaffarah.
30. A person vomited involuntarily and thought that his fast is now broken. He therefore consumed some food. His fast will break, *qada* will be *wâjib*, and not kaffarah.
 31. A person applied *surmah*, underwent blood-letting or applied some oil and thereafter thought that his fast has broken because of any of these causes. He therefore ate some food intentionally. In this case, both *qada* and kaffarah will be *wâjib* on him.
 32. If a person's fast coincidentally breaks in the month of *Ramadhân*, he cannot eat or drink anything for the rest of the day. It is *wâjib* on him to abstain from consuming anything for the rest of the day just like a normal fasting person.
 33. A person had no intention of fasting on any day in the month of *Ramadhân*. He therefore continued eating and drinking the entire day. Kaffarah will not be *wâjib* on such a person. Kaffarah only becomes *wâjib* when one makes an intention to fast and thereafter breaks the fast.

Sehri and Iftâr

1. It is *sunnah* to make sehri. If a person is not hungry, he should at least eat a few dates or anything else no matter how little it may be. If he does not want to have anything at all, he should at least drink some water.
2. A person did not make sehri. He merely woke up and ate some betel-leaves. He will still receive the reward of sehri.
3. As far as is possible, sehri should be delayed. However, it should not be delayed to the extent that the time of dawn commences and one begins to have a doubt in one's fast.
4. A person made sehri very early but thereafter he continued having some betel-leaves, tobacco, tea, water, etc. until just before dawn. When there was a little time left, he gargled his mouth. He will still get the reward of delaying his sehri, and the same rule will apply as that which was mentioned with regard to delaying the sehri.
5. If one's eyes did not open for sehri and all the members of the household fell asleep, they should fast despite not having made sehri. To leave out the fast on account of not making sehri is a sign of lack of dedication and also a major sin.
6. As long as it is not dawn and the time of *fajr salâh* does not commence, the explanation of which has passed in the chapter on the times of *salâh*, it is permissible to continue with the sehri. Once this time expires, sehri is not permissible.
7. A person woke up a bit late and thought that there is some time left. On this assumption, he made sehri. Later he learnt that he had actually made

sehri after dawn. His fast will not be valid. He should make *qada* but *kaffarah* will not be *wâjib*. However, he should still abstain from eating or drinking anything and remain like any normal fasting person.

In the same way, if a person thinks that the sun has set and opens his fast and thereafter the sun appears, his fast will break. He will have to make *qada* of this but there will be no *kaffarah* on him. After having learnt that the sun has not set as yet, he should abstain from consuming anything until sunset.

8. If a person gets delayed in waking up for sehri to such an extent that he is in doubt as to whether there is any time left or not, it will be *makrûh* to consume anything. If he eats or drinks anything at such a time, he has committed an evil act and sinned. Later, if he learns that it was already the time of dawn, he will have to keep *qada* of that fast. But if he does not learn anything and remains in doubt, it will not be *wâjib* to keep the *qada* fast. However, caution demands that he keep that *qada* fast.
9. When a person is sure that the sun has set, it is *mustahab* for him to open his fast immediately. It is *makrûh* to delay in opening the fast.
10. One should delay in opening the fast on a cloudy day. When one is sure that the sun must have definitely set, then only should one open one's fast and make *iftâr*. Do not depend on watches and clocks until and unless your heart is at ease because it is possible that the watch is incorrect. In fact, even if the *adhân* is heard from somewhere and there is still a doubt as to whether the time is really up or not, even in such a case it is not permissible to open the fast.
11. It is preferable to open the fast with dates. If these are not available, any other sweet substance will suffice. And if even this is not available, open the fast with water. Some men and women open their fast with rough salt and regard this to be an act of reward. This is an incorrect belief.
12. As long as there is a doubt as to whether the sun has set or not, it is not permissible to make *iftâr*.

Kaffarah

1. The kaffarah for breaking the fast of *Ramadhân* is that the person must fast for two consecutive months. It is not permissible to keep a few fasts, stop fasting for a few days, and recommence fasting. If for some reason or the other, one or two fasts in-between are missed out, then the fast for two months will have to be restarted. However, the fasts that a woman misses due to her monthly *haid*, are forgiven. By not fasting on these days, no harm is caused to the kaffarah. However, once she is purified from her *haid*, she should immediately recommence with the fasting and complete the sixty days.

2. If a few fasts are missed because of *nifâs*, and the full sixty days could not be kept consecutively, the kaffarah will still not be correct. The fasts will have to be started all over again.
3. If a few fasts of kaffarah are missed due to some problem or sickness, even then the fasts will have to be re-started once the person is cured from that sickness.
4. If the month of *Ramadhân* comes in-between the kaffarah fasts, the kaffarah will not be valid.
5. If a person does not have the strength to keep the fasts, he should feed sixty poor persons twice a day with a full meal. They must be allowed to eat as much as possible.
6. If there are a few children included among these poor persons, this will not be permissible. One will have to feed additional poor persons in place of these children.
7. If there is bread made of wheat, it is permissible to feed it to them even if it is dry. If the bread is made of barley, millet, corn, etc. they should also be given some gravy with which they could eat the bread.
8. If the person does not feed them with any food, but instead he gives grain to sixty poor persons, this will also be permissible. He should give each poor person grain equal to the value of *sadaqatul fitr* (which is approximately one and a half to two kilos of wheat). Rules concerning *sadaqatul fitr* will Insha Allâh be discussed in the chapter on zakât.
9. It is also permissible to give money equal to the value of the grain.
10. If a person asks someone else to fulfil this kaffarah on his behalf by feeding sixty poor persons and the person fulfils his request or he gives the grain, the kaffarah will be fulfilled. But if the person gives the kaffarah without being asked to do so, it will not be valid.
11. If a person feeds one poor person for sixty days every morning and evening, or continues giving him grain for the next sixty days, or gives him money that equals the value of that grain, the kaffarah will be valid.
12. If the person did not feed the poor person for sixty consecutive days, but missed out a few days in between, there is no harm in this. This is also permissible (as long as he completes the sixty days).
13. If a person gives the poor person grain that will last him for sixty days at one time, the kaffarah will not be valid. Similarly, if he gives one poor person sixty times in one day, it will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons. The same rule applies when giving money. That is, it is not permissible to give money to one poor person in one day as a compensation for more than one fast.
14. If he gives a poor person kaffarah that is less than the *sadaqatul fitr*, the kaffarah will not be valid.
15. If a person breaks a few fasts in the same *Ramadhân*, only one kaffarah will be *wâjib*. But if two fasts are for the *Ramadhâns* of two different years,

he will have to give kaffarah for each fast.

Conditions which Permit the Breaking of the Fast

1. A person suddenly falls ill and fears that if the fast is not broken his life will be in danger or that his health will deteriorate. In such a case it will be permissible to break the fast. For example, a person experiences severe pains in the stomach and becomes extremely restless, or he was bitten by a snake. In such instances, it will be permissible to break the fast and take some medicine. Similarly, if a person feels extremely thirsty and fears for his life, it will be permissible to break the fast.
2. A pregnant woman encounters certain difficulty and thereby fears for her or her child's life. It will be permissible for her to break her fast.
3. On account of her being preoccupied in cooking, a woman feels extremely thirsty and she feels so restless that she fears for her life. It will be permissible to break the fast. But if she intentionally carried out such strenuous work which caused her to feel this way, she will be sinning.

Conditions which Permit one not to Fast

1. A person experiences a sickness which could be aggravated by fasting and he fears that if he had to fast, his sickness would worsen or that his recovery would be delayed or that he would die. In all these instances he should not fast. Once he recovers from his sickness, he must keep *qada* for the fasts which he missed. However, this concession cannot be obtained by mere thinking and the fast cannot be left out merely on this basis. Instead, when a pious Muslim doctor says that fasting would be detrimental to the sickness, only then will it be permissible to leave out a fast.
2. If the doctor is a *kâfir* or he is not religiously minded, his advice cannot be relied upon. One cannot leave out a fast merely on his advice.
3. If the doctor did not say anything, and the person has some past experience or noticed certain signs whereby his heart says that fasting will be detrimental to his health, he should not fast. But if he has no past experience, nor does he know anything about this sickness, then his mere thinking is not considered. If a person breaks his fast without consulting a pious doctor or without having any past experience, he will have to give *kaffarah*. And if he does not fast at all, he will be sinning.
4. A person recovered from his sickness but continued feeling weak and he feels that if he fasts, he will fall ill again. It will be permissible not to fast.
5. If a person is travelling, it is permissible for him not to fast. He must make

qada of the missed fast whenever possible. "Travelling" in this context is the same as that mentioned in the chapter on offering *salâh* while travelling, i.e. one must have the intention of travelling approximately 77 kilometres or more.

6. If by travelling, a person will not experience any difficulties by fasting, e.g. he is travelling by train and feels that he will reach his destination by the evening or he has all the necessary items which will give him comfort during the course of the journey, in such a case it will be preferable to fast even though he is still regarded as a *musafir*. But if he does not fast despite all these comforts, even then there will be no sin on him. However, he will be deprived of the virtue of fasting in the month of *Ramadhân*. If a person experiences difficulties because of fasting during the course of his journey, in such a case it will be better not to fast.
7. A person did not fast due to some sickness and passed away in that very sickness, or a traveller did not fast and passed away before he could reach his destination or before he could return home - in both cases they will be absolved from making *qada* and will not be taken to task for this on the day of judgement. This is because they did not get the opportunity to make *qada* of the fasts which they had left out.
8. A person left out 10 fasts on account of sickness. Thereafter his health returned to normal for 5 days and he passed away. However, he did not keep any of the missed fasts in these 5 days. He will therefore be accountable for not keeping *qada* for 5 days of missed fasts and will be absolved from the other 5 days. If the person returned to normal for 10 days but did not make *qada* of the 10 fasts which he had missed, he will be accountable for all 10 days. It is therefore necessary for the person to advise his near ones before he can pass away to pay *fidyah* on his behalf for all the fasts which he will be accountable for. This is if he has any money to be given as *fidyah*. The *masa'il* related to *fidyah* will be mentioned in a later chapter - Insha Allâh.
9. Similarly, if a person misses a few fasts on account of travelling and passes away after reaching his house, he will only be accountable for the number of days that he was at his house. It is also necessary on this person to make a bequest that *fidyah* be paid on his behalf. If the number of fasts missed are more than the duration of his stay at home, there is no accountability for them (i.e. for the number of fasts which exceed the duration of his stay at home).
10. During the course of his journey, a person stopped over at a place with the intention of staying there for 15 days or more. It will not be permissible for him to miss out any fast because he is no more regarded as a *musafir* according to the *Shariah*. However, if he made the intention of stopping over for less than 15 days, it will be permissible for him not to fast.
11. A pregnant or a breast-feeding woman is permitted not to fast if she fears for the life of her child or her own life. She must make *qada* of the missed

- fasts at a later date. However, if her husband is wealthy and he can afford to pay a wet nurse to breast-feed his child, it will not be permissible for her to miss out any fast on account of breast-feeding. However, if the child is such that he refuses to drink the milk of anyone other than his mother's, it will be permissible for the woman not to fast on account of breast-feeding.
12. A wet nurse accepted the job of breast-feeding before *Ramadhân*. When *Ramadhân* commenced, she feared over the life of the child by her fasting. It will also be permissible for this wet nurse not to fast.
 13. A woman experienced the monthly *haid* or gave birth and was therefore in a state of *nifâs*. As long as the state of *haid* or *nifâs* remains, it will not be permissible for such a woman to fast.
 14. If a woman becomes pure from her *haid* or *nifâs* during the night, she should not leave out fasting the following day. Even if she did not have a bath at night, she should fast and have a bath in the morning. If a woman becomes pure after dawn, it will not be permissible for her to make the intention of fasting. In addition to this, it will not be permissible for her to eat or drink anything. She will have to spend her entire day like normal fasting persons.
 15. Similarly, when a person accepts Islam during the day or reaches the age of puberty during the day, he should abstain from eating or drinking anything for the rest of the day. If such a person eats or drinks something during the day, *qada* fast will not be *wâjib* on him.
 16. A traveller had the intention of not fasting. However, he reached his house one hour before noon, or, one hour before noon he made the intention of staying over at a place for 15 days or more. In addition to this, he had not consumed any food or drink since dawn. Such a person should make the intention of fasting and fast for the rest of the day.

Fidyah

1. The person who is extremely old and does not have the strength of fasting, and the person who is extremely ill and does not have any hope of recovering nor the strength to fast will have to give grain to a poor person equivalent to the amount stipulated for *sadaqatul fitr* in place of every fast that such people miss. Alternatively, they could feed one poor person with two complete meals for each fast that they miss. In the *Shariah* this is known as *fidyah*. It is also permissible for such persons to give the value of the grain in cash.
2. It is also permissible to distribute this grain of *fidyah* among several poor persons.
3. If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep *qada* for all the fasts which they had missed. As for the *fidyah* which they had paid, they will be

rewarded separately for that.

4. A person had to keep *qada* of several fasts. At the time of death he made a bequest that fidyah be paid in place of all his missed fasts. This fidyah will have to be paid by his inheritors from his wealth. After paying for the deceased person's funeral arrangements, his debts, etc. if one third of his left over wealth will be sufficient to pay the fidyah, then it will be *wâjib* to pay this fidyah.
5. If the person did not make a bequest but his inheritors paid the fidyah out of their own wealth, even then one should have the hope that this act will be accepted by Allâh Ta'âla and that He will not make one accountable for the missed fasts. It should be borne in mind that it is not permissible for the inheritors to pay the fidyah from the deceased person's wealth if the latter did not make a bequest in that respect. Similarly, if the fidyah is more than one third of his wealth, then despite his making a bequest in this regard, it will not be permissible to utilise the balance of his money without the permission and consent of all the inheritors. If all the inheritors express their consent and happiness, it will be permissible to pay the fidyah in both cases. However, it should be remembered that the consent of immature inheritors is not considered in the *Shariah*. If the mature inheritors separate their inheritance and pay the fidyah from their share, it will be permissible to do so.
6. The same rules will apply if a person had several *salâhs* which he had to make *qada* of and made a bequest that fidyah be paid for the *salâhs* that he missed.
7. The fidyah that will have to be paid for each missed *salâh* will be the same as that paid for each missed fast. Fidyah will have to be paid for the five *fard* *salâhs* plus the *witr* *salâh*; totalling six *salâhs* a day. According to this calculation, approximately 12 kilos of grain will have to be paid.
8. A person had not paid his *zakât*. By his making a bequest, the paying of this *zakât* will become *wâjib* on his inheritors. If the person did not make a bequest but his inheritors paid the *zakât* on his behalf out of their own good will and happiness, even then the *zakât* will not be fulfilled.
9. It is not permissible for the inheritors to offer *qada* *salâhs* or keep *qada* fasts on behalf of the deceased. If they do so, the deceased will not be absolved of his accountability to Allâh Ta'âla.
10. It is not permissible to miss out the fasts of *Ramadhân* without any valid reason. To do so is a major sin. A person should not be under the misconception that he will keep *qada* of the missed fast at a later date. It is mentioned in a Hadith that if a person misses a single fast of *Ramadhân* and thereafter fasts the entire year as a compensation for that one missed fast, he will not receive the reward that he would have received for that one fast of *Ramadhân*.
11. If a person does not fast on a particular day, he should not eat or drink in the presence of others. Nor should he inform anyone that he is not fasting

on that day. This is because to commit a sin and thereafter to expose it is also a sin. The person will get a double sin if he informs others that he is not fasting - one sin for not fasting and another for informing others. It is wrong to think that when we cannot conceal anything from Allâh Ta'âla, why should we conceal it from others? In fact, even the person who does not fast due to some valid excuse, should not inform others, nor should he eat or drink in their presence.

12. When a young boy or girl becomes capable of fasting, they should also be commanded to fast. When they reach the age of ten, they should be beaten and made to fast. If they cannot keep all the fasts, they should be made to keep as many as possible.
13. When an immature girl or boy keeps a fast and thereafter break it, they should not be made to keep *qada* of it. However, if they commence offering a *salâh* and thereafter break it, they should be made to repeat that *salâh*.

I'tikâf

- Before the end of the 20th day of *Ramadhân* until the moon of *eid ul-fitr* is sighted, the act of sitting at the place where one offers one's *salâh* at home and engaging in *ibâdah* is known as *i'tikâf*. There is great reward in this *i'tikâf*. Once a woman commences with *i'tikâf*, she can only leave that place for the purpose of relieving herself or for the purpose of food and drink. If there is someone who could bring the food and drink, she cannot leave that place even for the purpose of food and drink. She should remain in that place all the time and sleep there as well. It is preferable not to remain idle. Instead, she should occupy herself in the recitation of the Quran, offering *nafl* *salâhs*, engaging in the remembrance of Allâh Ta'âla, etc. If a woman experiences *haid* or *nifâs*, she should abandon her *i'tikâf*. *I'tikâf* in such a state is not permissible. While in a state of *i'tikâf*, it is not permissible for a woman to have intercourse with her husband, to sleep with him, cuddle or fondle him, etc.

ZAKÂT

The person who has some wealth and still does not take out *zakât* for it is regarded as a great sinner in the sight of Allah Ta'ala. He will be severely punished on the day of judgement. Rasulullah sallallahu alayhi wa sallam said: "The person who possesses gold and silver and does not give *zakât* for it, then on the day of judgement, slabs of fire will be made for him. These slabs will be heated in the fire of *jahannam* and his sides, forehead and back will be branded with them. When these slabs become cool, they will be re-heated and

the entire process will be repeated." Rasulullah sallallahu alayhi wa sallam said: "The person who has been given wealth by Allah Ta'ala and despite this does not give zakât for it, then on the day of judgement this wealth of his will be turned into a huge poisonous snake which will encircle his neck. It will then tear the sides of his mouth apart and tell him: 'I am your wealth and I am your treasures.'" We seek refuge in Allah Ta'ala. Who can bear such severe punishment? It is the height of foolishness and stupidity that we are prepared to pay such a great penalty for a little greed and selfishness on our part. It is extremely foolish and improper to refuse to spend in the path of Allah the wealth that Allah Himself has granted to us.

1. If a person possesses 612.35 grams of silver or 87.479 grams of gold or any currency that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete year, then on the expiry of this year it will be *wajib* on him to give zakât for it. If his wealth is less than this, zakât will not be *wajib*. If it is more than this, zakât will still be *wajib*.
2. A person possessed the complete *nisâb* for about four to six months. Thereafter, this *nisâb* decreased, and after about three months he acquired some other wealth (and he once again possesses the complete *nisâb*, even in such a case zakât will be *wajib* on him. In other words, if a person possesses the *nisâb* at the beginning and at the end of the year, zakât will be *wajib* on him. By the *nisâb* decreasing during the course of the year, one is not absolved of giving one's zakât. However, if his entire wealth is lost and he finds it later, then the beginning of the year will be calculated from the time that he finds his wealth. (The period prior to that will not be calculated).
3. A person possessed the *nisâb* but prior to the expiry of one year all his wealth is lost and it was not in his possession for the complete year. In such a case zakât will not be *wajib*.
4. A person possesses the full *nisâb* and also has debts which equal the *nisâb*. In such a case zakât will not be *wajib*.
5. If his debts are such that if he were to fulfil his debts he will have a remainder of wealth which will equal the *nisâb*, then zakât will be *wajib* on him.
6. Zakât is *wajib* on jewellery, utensils, ornaments, and brocades that have been made with gold or silver. This is irrespective of whether these items are in use or not. In other words, zakât is *wajib* on everything that is made of gold or silver. However, if they are less than the *nisâb*, zakât will not be *wajib*.
7. If the gold or silver is not pure but has been mixed with another metal, then one will have to check as to which is more in content. If the gold or silver is more, then the rules which are applicable to both will apply here as well. That is, if they equal the *nisâb*, zakât will be *wajib*. If the content of the other metal is more than that of the gold or silver, it will not be

regarded as gold or silver. The rules that apply to brass, copper, steel, tin, etc. will also apply to this metal. These rules will be discussed later.

8. A person does not have the complete *nisâb* of gold nor of silver. Instead, he has a bit of gold and a bit of silver. If both are added together and their value equals the *nisâb* of gold or silver, zakât will be *wajib*. But if they do not equal the *nisâb* of either gold or silver after adding them together, zakât will not be *wajib*. If the *nisâb* of gold or silver is complete, there is no need to obtain their value.
9. Assuming that the price of 11.664 grams of gold is R25, and for R1 we can get 17.496 grams of silver and a person possesses double this amount of gold (i.e. 23.328 grams) plus R5 both of which is over and above his needs. Furthermore, he has this gold and cash in his possession for a full year. In such a case, zakât will be *wajib*. This is because the 23.328 grams of gold equals R50, and for R50 one can purchase 874.8 grams of silver (50x17.496g). In addition to this, if the R5 were to be added together, this will result in a lot of wealth upon which zakât will be *wajib*. However, if he only possesses the 23.328 grams of gold and does not have any cash or silver; zakât will not be *wajib*.
10. Assuming that we get 23.328 grams of silver for R1 and a person only possesses R30. Zakât will not be *wajib* and we will not calculate and say that R30 equals 699.84 grams of silver (i.e. $30 \times 23.328 = 699.84$) based on the fact that the rand is actually in place of the silver and when we only have gold or silver, then we will take the weight into consideration and not the value. (This rule will only apply when the coins used to be made of silver. These days, coins are made of copper and other cheap metals. We even receive them in return for currency notes. Now the ruling will be that the person who possesses coins or notes equal to the current value of the *nisâb* of gold or silver, zakât on this will be *wajib*.)
11. A person had money equal to the *nisâb* which was over and above his needs. Prior to the expiry of the year, he received an additional amount. This additional amount will not be calculated separately. Instead, it will be added to the original amount and upon the expiry of the year, zakât will be *wajib* on the entire amount and it will be regarded as if the original amount and the additional amount was in his possession for one full year.
12. A person had silver which was equal to the *nisâb*. Prior to the expiry of the year, he received an amount of gold (whether more or less than the amount of *nisâb*). This amount will not be calculated separately. Instead, it will be added to the original amount of silver and zakât will be *wajib* on the total amount upon the expiry of that year.
13. With the exception of gold and silver, the rule regarding all other metals such as steel, copper, brass, etc., the utensils that are made of these metals, clothing, footwear, and all other such items is that if these items are for the purpose of trade, zakât will be *wajib* on them if they reach the

nisâb of either gold or silver and are in the possession of the person for a period of one year. However, if these items do not reach the *nisâb*, zakât will not be *wajib*. If these items are not for the purpose of trade, zakât will not be *wajib* irrespective of the amount one possesses. Even if the value of these items reaches thousands of rands, zakât will not be *wajib* as long as they are not for the purpose of trade.

14. Zakât is not *wajib* on household effects such as utensils, pots, big pots, trays, basins, crockery and glassware, the house in which one lives, the clothes which one wears, jewellery made of pearls, etc. This is irrespective of the amount and irrespective of whether they are being used daily or not. However, if they are kept for the purpose of trade, zakât will be *wajib* on them as well. In short, zakât is not *wajib* on all items apart from gold and silver if they are not for the purpose of trade. But if they are for trade, zakât will be *wajib* on them as well.
15. A person owns several homes from which he collects rent. Zakât is not *wajib* on these homes irrespective of their value. Similarly, if a person purchases some utensils and hires them out, zakât will not be *wajib* on these utensils. In short, by hiring or renting something out, zakât does not become *wajib* on that thing.
16. Zakât is not *wajib* on clothes irrespective of how expensive they may be. However, if they are embroidered with gold or silver thread and if this thread were to be removed and weighed it will be equal to the *nisâb*, then in such a case zakât will be *wajib*. But if it does not reach the *nisâb*, zakât will not be *wajib*.
17. A person possesses some gold or silver, and some goods for trade as well. All these will have to be calculated together. If they reach the *nisâb* of either gold or silver, zakât will be *wajib*. If they do not reach the *nisâb*, zakât will not be *wajib*.
18. Goods for trade will only be regarded as such if they have been purchased with the intention of re-sale. If a person purchases some rice or any other item for his domestic needs or for a wedding, etc. and thereafter decides to sell this item, zakât will not be *wajib* on this.
19. Zakât is also *wajib* on the money that is owed to a person by his debtors. Debts are of three types:
The First Type: The person loaned some gold, silver or money, or sold some tradeable goods to another person. He is owing this money and only repays his debt after a year or two. If whatever he loaned is equal to or more than the *nisâb*, zakât will be *wajib* for all the years that he had loaned the money.

He did not repay the debt at once, but in instalments. The moment he pays an amount equal to the value of 128.304 grams of silver, zakât will become *wajib* on him. But if the person repays the value of 128.304 grams

of silver in instalments as well, zakât will only become *wajib* on the completion of this amount. Each time that this amount is paid, zakât on it will have to be given. Whenever the person gives the zakât, he will also have to pay for all the previous years in which the zakât was not paid.

If the money owed is less than the *nisâb*, zakât will not be *wajib* on the person. However, if the person has some other wealth upon which zakât is necessary, then this wealth should be added to the money owed. If, after adding them together, they equal the *nisâb*, zakât will be *wajib* on the total amount.

20. The Second Type: A person did not loan any cash nor did he give (on credit) any goods for trade. Instead, he sold something which was not originally purchased for re-sale, eg. he sold some of his personal clothing or some household goods, and the person is still owing him the money for these items. In addition to this, the amount that he is owing is equal to or more than the *nisâb* and he only repays this amount after several years. Zakât will be *wajib* for all the years. If he does not repay this debt at once, but repays it in instalments, then as long as the paid up instalments do not reach the current *nisâb* of silver or gold, zakât will not be *wajib* on the amount that he collected. The moment an instalment reaches the current *nisâb*, zakât becomes *wajib* for all the years in which zakât was not paid.
21. The Third Type: The husband owes his wife the *mahr* (dowry) which had been stipulated at the time of marriage. He only pays this *mahr* after several years. Zakât will only be calculated from the day that she actually receives her *mahr*. Zakât for the previous years will not be *wajib*. If the *mahr* remains with her for a period of one year after having received it, zakât will become *wajib* on her upon the expiry of one year. But if she does not have the *mahr* (for example, if she spends it), zakât will not be *wajib*.
22. A rich person upon whom zakât is *wajib* gives his zakât before the expiry of one year and does not wait until the end of the year. This is permissible and his zakât will be considered to be fulfilled. But if the person is not rich and envisaged receiving some money in the near future, and therefore gave his zakât before the expiry of the year, this zakât of his will not be considered to be fulfilled. When he receives the money and thereafter a year passes, he will have to give his zakât again.
23. It is permissible for a rich person to give zakât for several years beforehand. But if his wealth increases in any given year, he will have to give zakât for the extra wealth that he obtained.
24. A person has R1000 over and above his basic needs. He also envisages receiving another R1000 from somewhere. Before the expiry of the year, he gives zakât for the total R2000. This is also permissible. However, if his money gets less than the *nisâb* at the end of that year, then zakât will not

be *wajib* on him and the zakât which he had already given will be regarded as a voluntary charity (*sadaqah-e-nâfilah*).

25. A person had some wealth for a full year but before he could give the zakât, all his wealth was stolen or disappeared in some other way. He will be absolved from giving zakât. But if the person gives his wealth away or causes it to be destroyed in some way or the other, then he will not be absolved from giving the zakât. It will remain *wajib* upon him.
26. After the expiry of the year, a person gave all his wealth in charity. Zakât will not be *wajib* on him.
27. A person had R2000. After the expiry of one year, R1000 was stolen or he gave it in charity. He will be absolved from giving the zakât of R1000. He will now only have to give zakât for R1000.

The Paying of Zakât

1. Upon the expiry of the year, zakât should be given immediately. It is not a good habit to delay in carrying out good deeds because it is possible that death may overcome a person and this duty will still remain on his shoulders. If the paying of zakât is delayed to such an extent that the second year also expires, the person will be a sinner but he can still repent for this sin and pay the zakât immediately. In other words, he should pay the zakât that is incumbent upon him at some time or the other in his life and should not leave it out.
2. Zakât is *wajib* on 1/40th of all the wealth which a person possesses. That is, R2-50 for every R100 or R1 for every R40.
3. At the time of giving the zakât to a poor person, one must have the intention in his heart that he is giving this money as zakât. If he merely gives it without making any intention, the zakât will not be fulfilled. He will have to give the zakât again, and he will be rewarded separately for the money that he had already given.
4. If the person did not make the intention of giving zakât at the time of giving it to the poor person, then as long as that money is still in the possession of the poor person, he will be able to make the intention. By making the intention at this stage, his zakât will be fulfilled. But if the poor person has already spent that money, then the intention that is made at this stage will not be considered. He will have to repeat the payment of his zakât.
5. A person set aside R2 to be given as zakât and decided that when he comes across a deserving person he will give it to him. However, when he gave it to the poor person he forgot to make the intention of zakât. In this case, zakât will be fulfilled. But if he did not make the intention of zakât at

the time of setting it aside, his zakât will not be fulfilled.

6. A person has taken out his zakât for distribution. He has the choice of giving all his zakât to one person or distributing it among several persons. He also has the option of giving all the zakât on one day or distributing it over several months.
7. It is better to give one poor person an amount which will be sufficient for him for that day so that he will not have to ask anyone else.
8. It is *makruh* to give one poor person an amount which makes the giving of zakât *wajib*. However, if it is given, the zakât will be fulfilled. It is permissible and not *makruh* to give an amount that is less than this.
9. A person comes to borrow some money and it is known that he is so poor and hard-pressed that he will be unable to fulfil this debt or that he is a very bad payer and never fulfils his debts. If the person gives him some zakât money and also makes this intention in his heart that he is giving zakât, then in such a case zakât will be fulfilled despite the poor person regarding it as a debt.
10. If a poor person is given something as a gift, but in his heart the person has the intention of giving zakât, even then zakât will be fulfilled.
11. A poor person is owing you R10. You also have to pay zakât for a sum of R10 or more. You forgave the poor person the R10 which he is owing you with the intention of it being zakât. In such a case, zakât will not be fulfilled. However, if you give him another R10 with the intention of zakât, zakât will be fulfilled. It will now be permissible to take this R10 from him as a fulfilment of his debt.
12. If a person has so much of silver in his possession that the zakât on that silver amounts to 33 grams of silver and the market value of this 33 grams is two silver coins, then it is not permissible to give two silver coins in zakât because these two coins do not weigh 33 grams. And if silver is paid in zakât against silver goods, then the weight of the silver being paid is considered and not the price. However, in the aforementioned case, if gold, metal-base coins, clothing, etc. to the value of two silver coins is purchased and given as zakât, or 33 grams of silver is paid as zakât, then the zakât will be fulfilled.
13. It is permissible for a person to appoint someone else to give the zakât on his behalf. If the person to whom the money has been given does not make the intention of zakât at the time of giving the money to a poor person, the zakât will still be fulfilled.
14. You gave a person R2 to be given to another person as zakât. However, this person did not give the very same R2 which you had given to him. Instead, he gave another R2 which was in his personal possession and thought in his mind that he will take the R2 that you had given him. Even in this case the zakât will be fulfilled. However, this is on the condition that your R2 is in his possession and he is now taking your R2 in place of his R2.

But if he spends your R2 first and thereafter gives his own R2 to a poor person, zakât will not be fulfilled. Alternatively, he has your R2 in his possession, but at the time of giving his R2 he did not make the intention of taking your R2 later. Even in this case, zakât will not be fulfilled. He will now have to give R2 in zakât again.

15. If you did not give him any money but merely asked him to give some zakât on your behalf and he does this for you, the zakât will be fulfilled. He should now take whatever amount he had paid from you.
16. If a person pays some zakât on your behalf without your asking him to do so or without your permission, the zakât will not be fulfilled. Now, even if you agree or accept his payment on your behalf, it will not be permissible. He does not even have the right to collect or ask you for that money.
17. You have given a person R2 to be given on your behalf as zakât. This person has the choice of giving it to a poor person himself or asking a third person to give it on his behalf. When giving it to this third person he does not have to mention your name that this zakât must be given on behalf of so and so person. If that person gives the money to a relative of his, or to his parents if he finds them in need, this is also permissible. However, if the person who was asked to distribute the zakât is poor himself; he cannot take this money for his personal use. But, at the time of giving the money to him, if you told him to do whatever he likes with the money and that he could give it to whomsoever he wishes, it will be permissible for him to keep it for his personal use.

Zakât on Produce of the Land

1. A particular place was in the control of the *kuffâr*. These *kuffâr* used to live there and lead their normal lives in that place. Thereafter, the Muslims invaded that place, waged war with the inhabitants, captured the place and propagated Islam therein. The Muslim ruler confiscated all the land of that place and distributed it among the Muslims. In the *Shariah*, such land is referred to as "*ushri*" land. If all the inhabitants of that place accepted Islam willingly and there was no need to wage a war against them, all the land of that place will still be regarded as *ushri* land. All Arab lands are also *ushri* lands.
2. If a person owns an *ushri* land which has come down to him from his forefathers or purchases it from a Muslim who inherited it from his forefathers, zakât will be *wajib* on whatever produce that comes out of this land. The method of paying zakât for such a land is that the person will have to see how the land was irrigated. If it was irrigated entirely by rain water or if the crops were planted on the banks of a river or stream and

these crops grew without having to irrigate them, then one tenth of the total produce of such a plantation will have to be given as zakât. However, if the plantation was irrigated through any other mechanical means, one twentieth of the total produce will have to be given as zakât. The same rule applies to an orchard which is on such a land. This is irrespective of the amount of produce, i.e. zakât will be *wajib* irrespective of whether the produce is of a considerable amount or very little.

3. The same rule applies to corn, vegetables, esculent vegetables, fruit, flowers, etc.
4. If honey is obtained from an *ushri* land, from the jungle or a mountain, zakât on this honey will also be *wajib*.
5. A person planted a tree in his yard or planted vegetables or some other seed and later it bore some fruit. Zakât on such produce is not *wajib*.
6. An *ushri* land does not remain *ushri* when it is purchased by a *kâfir*. Later, if a Muslim repurchases it or obtains it in some other way, it will not become an *ushri* land.
7. This one tenth and one twentieth which we have mentioned, is it *wajib* on the person who owns the land or on the person who owns the produce of the land? There is a difference of opinion among the *ulama* in this regard. In order to facilitate matters, we generally say that it is *wajib* on the person who owns the produce of the land. If the land is given out on lease, zakât will be *wajib* on the person who owns the produce. This is irrespective of whether he pays the rent in cash or gives some produce of the land as a form of payment. But if the seeds were provided by the land owner, zakât will be *wajib* on both the land owner and the person who owns the produce according to their respective shares.

Zakât on Livestock

1. The passing of one full year is a prerequisite for zakât on all livestock.
2. Zakât is *fard* on livestock. Livestock refers to the animal in which the following factors are found:
 - a. It must graze freely for a major portion of the year. It must not be fed in its stable. If it spends half the year grazing freely and half the year in its stable; it will not be regarded as livestock. Similarly, if hay or straw is brought to its stable and it feeds on that hay or straw, it will not be regarded as livestock irrespective of whether this hay or straw was purchased or not.
 - b. It must be kept for its milk, for the purpose of pro-creation, or in order to fatten it. If it is not kept for any of these purposes, and instead, is kept for its

meat or as a means of transportation, it will not be regarded as livestock.

3. The prerequisite for zakât on livestock is that it must be a camel, bull, buffalo, goat, or sheep. The female of each is also included. Zakât is not *wajib* on wild animals such as buck. However, if these wild animals are kept for the purpose of trade, then the zakât of tradeable goods will be *wajib* on them as well. The animal that is born through copulation between a domestic animal and a wild animal will fall under the classification of its mother. That is, if the mother was a domestic animal, it will also be regarded as a domestic animal. But if the mother was a wild animal, it will also be regarded as such, e.g. if an animal is born from a buck and female goat, the animal will be classified as a goat. If an animal is born from a white antelope and a cow, the animal will be classified as a cow.
4. An animal which was from among one's livestock was sold during the course of the year with the intention of trade. Zakât will not have to be given on that animal for that year. The year for that animal will be calculated from the time that the person intended to use it for the purpose of trade.
5. There is no zakât on young animals which are alone. However, if one is in possession of older animals together with younger animals, zakât will be obligatory on both young and old animals. Furthermore, the zakât itself will be paid with the older and not the younger animals. However, if the older animals die after the expiry of one year, zakât will be waived.
6. There is no zakât on animals which have been made *waqf* for the sake of Allah.
7. Zakât is *wajib* on horses which graze if both the male and the female of the species are together. One *dinar* per horse will have to be given. Alternatively, the value of all the horses should be calculated and one fortieth of the total be given as zakât.
8. Zakât is not *wajib* on donkeys and mules if they are not for trade.

The Nisâb for Camels

It should be remembered that zakât becomes *fard* on five camels. If a person possesses less than five camels, zakât will not be *fard*. In order to understand the zakât on camels easily, the following table should be consulted:

NUMBER	ZAKAAT			
	1 YEAR OLD	2 YEAR OLD	3 YEAR OLD	4 YEAR OLD
5 - 9	1 goat			
10 - 14	2 goat			
15 - 19	3 goat			
20 - 24	4 goat			
25 - 35	1 camels			
36 - 45		1 camel		
46 - 60			1 camel	
61 - 75				1 camel
76 - 90		2 camels		
91 - 120			2 camels	
125 - 129	1 goat +		2 camels	
130 - 134	2 goat +		2 camels	
135 - 139	3 goat +		2 camels	
140 - 144	4 goat +		2 camels	
145 - 149			2 camels	
150 - 154	1 goat +		3 camels	
155 - 159	2 goat +		3 camels	
160 - 164	3 goat +		3 camels	
165 - 169	4 goat +		3 camels	
170 - 174			3 camels	
175 - 185	1 camel +		3 camels	
186 - 195		1 camel	3 camels	
196 - 200			4 camels	

1. If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.
2. If a person possesses camels and gives a camel as zakât, then this camel which he is giving as zakât will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

The Nisâb for Cattle

Bulls and buffaloes fall under the category of cattle. The nisâb for both is also the same. If the nisâb of cattle can be completed by adding both together, then both will have to be added and zakât given accordingly. For example, if there are 20 bulls and 10 buffaloes, both will be added together thereby completing the nisâb of 30. However, when paying the zakât, the animal that is more in number will have to be given. In other words, if there are more bulls, then bulls will have to be given. If there are more buffaloes, buffaloes will have to be given as zakât. But if the buffaloes and bulls are equal in number, then the cheap animal of the category which is regarded as more valuable should be given or the expensive animal of the category which is regarded as less valuable should be given. The following table may be consulted for zakât on cattle:

No.of Heads of Cattle	30 - 39	40 - 59	60 - 69	70
Zakât	1 Animal 1 year old	1 Animal 2 year old	2 Animals 1 year old	1 one year old + 1 two year old

Thereafter adding 1 one year old animal for every 30 animals, and adding 1 two year old animal for every 40 animals.

The Nisâb for Sheep and Goats

As regards zakât for sheep and goats, the nisâb for both is the same. If the number of goats and the number of sheep reaches the nisâb individually, the zakât of both will be given together and the number of sheep and goats will be added together and zakât given of the total number. If the number of each does not reach the nisâb, even then both will be added together in order to complete the nisâb. The animal that is more in number will be given as zakât. But if both are equal in number, one has the choice of giving whichever one wishes. The following table may be consulted for zakât on sheep and goats:

No. of sheep or Goats	40 - 120	121 - 200	201 - 399	400
Zakât (One year old)	One	Two	Three	Four

1 one year old animals per every hundred thereafter.

Who is Entitled to Receive Zakât

1. The person who possesses the *nisâb* of either gold or silver, or trade goods which equal the *nisâb* of either gold or silver is regarded as a rich person in the *Shariah*. It is not permissible to give zakât money to him. Nor is it permissible for him to accept or consume zakât money. Similarly, the person who has belongings which are not for the purposes of trade but are over and above his basic needs, is also considered to be a rich person. It is not permissible to give zakât money to such a person as well. Furthermore, although he is regarded as a rich person, zakât is not *wajib* on him.
2. The person who has very little wealth or has no wealth at all to the extent that he does not have sufficient food for one day is regarded as a poor person. It is permissible to give zakât to such a person. It is also permissible for him to accept zakât money.
3. Large utensils, expensive carpets, etc. which are very occasionally used in weddings and other functions are not regarded as necessary items.
4. The following things are regarded as necessities of life: a house to stay in, clothes that are worn, slaves for domestic purposes, and furniture that is in use. If a person possesses these things, he will not be regarded as a rich person irrespective of the value of these items. It is therefore permissible to give zakât to such a person. In the same way, the books and other essentials of a learned person are also included among the necessities of life.
5. A person owns several properties from which he receives rent. The income of these properties is used to run his own home. Alternatively, a person possesses a few cows from which he receives a certain amount of income. Despite this, he has a very large number of dependents whereby he cannot live a comfortable life and always finds himself in difficulties. Nor does he have any wealth upon which zakât could be *wajib*. It is therefore permissible to give zakât to such a person as well.
6. A person has R1000 in cash with him. However, he is also in debt for an amount of over a thousand rands. It is permissible to give him zakât as well. However, if his debt is less than R1000, then this amount that he is owing will be subtracted from the cash that he possesses. Thereafter we will have to see whether the balance that he has is more than the *nisâb* of zakât or less than it. If the balance is more than the *nisâb*, zakât cannot

- be given to him. But if it is less, then zakât can be given to him.
7. A person may be a very rich person at home. However, while on a journey, all his money got stolen or exhausted in some other way to such an extent that he does not even have sufficient funds to reach his eventual destination. It will be permissible to give zakât to such a person. Similarly, a person who is travelling for *hajj* and who may be a rich person can also be given zakât money if all his money gets spent.
 8. Zakât cannot be given to a *kâfir*. It will have to be given to a Muslim. All forms of charity can be given to a *kâfir* except the following: zakât, *ushr*, *sadaqatul fitr*, *nazr*, and *kaffarah*.
 9. Zakât funds cannot be used for the building of a masjid, for the shrouding and burial of a deceased person, for the payment of debts on behalf of a deceased person, or for any other noble purpose. As long as zakât is not given to the rightful person, it will not be considered to be fulfilled.
 10. Zakât cannot be given to one's ascendants. That is, to one's parents, maternal and paternal grand-parents and even great grand-parents. In the same way, zakât cannot be given to one's descendants. That is, to one's children, grand-children, great grand-children, etc. In the same way, the husband and wife cannot give zakât to each other.
 11. Apart from the above mentioned, it is permissible to give zakât to all other relatives such as one's brothers, sisters, nephews, nieces, maternal and paternal uncles and aunts, step father or step mother, step grandfather, father-in-law, mother-in-law, etc.
 12. It is not permissible to give zakât to immature children if their father is rich. If the children are mature and poor, but their father is rich, it will be permissible to give zakât to them.
 13. If the father of an immature child is not rich but the mother is, it will be permissible to give zakât to that child.
 14. It is not permissible to give zakât to the progeny of Hadrat Fâtimah radiallahu anha, the progeny of Hadrat Ali radiallahu anhu, Hadrat Abbas radiallahu anhu, Hadrat Ja'far radiallahu anhu, Hadrat Aqeel radiallahu anhu, Hadrat Hârith bin Abdul Muttalib radiallahu anhu. Similarly, the charities which have been made *wajib* by the *Shariah* cannot be given to the progeny of the above *Sahabah*. Such charities are, *nazr*, *kaffarah*, *ushr*, *sadaqatul fitr*. Apart from these, all other charities can be given to them.
 15. It is permissible to give zakât to one's Muslim servants, workers, employees, etc. However, this zakât should not be included in their wages or salaries. Instead, it should be given separately as a gift. At the time of giving this gift to them, one should have the intention in his heart that he is giving zakât.
 16. It is permissible to give zakât to one's foster mother and foster children.
 17. The *mahr* of a woman was fixed at R1000. However, the husband cannot

- fulfil this due to poverty. It will be permissible to give zakât to such a woman. It will also be permissible to give zakât to her if her husband is rich but refuses to give, or if she has absolved him from giving the *mahr*. If the woman knows that if she had to ask her husband for her *mahr*, he will give it to her without hesitation, it will not be permissible to give zakât to her.
18. A person gave zakât to another person thinking that he is poor. Later, he learnt that this person was rich or he was a *sayyid*. Alternatively, he gave it to someone on a dark night and later realized that the person to whom he had given the zakât was actually his mother or daughter, or any other relative to whom zakât is not permissible. In all these cases, zakât will be considered to be fulfilled and there will be no need to repeat the payment of zakât. However, if the person to whom the zakât was given learns that this was actually zakât money and that he is not eligible to receive zakât, he should return the zakât money. If the person who gave the zakât learns that the person to whom he had given the zakât was actually a *kâfir*, he will have to give zakât again.
 19. A person has a doubt as to whether a certain person is rich or poor. Zakât should not be given to him until it has been ascertained whether he is eligible to receive zakât or not. If zakât is given to him without ascertaining his financial position, the person should check with his heart and see to which side his heart is more inclined. If his heart tells him that the person is poor, zakât will be fulfilled. If his heart tells him that the person is rich, zakât will not be fulfilled and will therefore have to be repeated. But if he establishes the fact that he is indeed a poor person after having given the zakât to him, then he does not have to give the zakât again.
 20. At the time of giving zakât and all other forms of charity, one should first take one's relatives into consideration. However, when giving them this zakât, they should not be told that it is zakât so that they do not feel offended. It is mentioned in the Hadith that by giving charity to one's relatives one receives a double reward - one reward for giving charity, and one for showing kindness to one's relatives. After giving the relatives, if there is any remainder, it should be given to outsiders.
 21. It is *makruh* to send the zakât of one place to another place. However, it will not be *makruh* to do so in the following instances: (1) if one's poor relatives live at another place, (2) the inhabitants of that place are more deserving than the inhabitants of this place, (3) the inhabitants of that place are more involved in *deeni* activities. There is great reward in sending zakât to students of *deen* and pious *ulama*.

1. If a person mixes his *halâl* wealth with *harâm* money, zakât will have to be given on the total amount.
2. If a person passes away without paying the zakât which was *wajib* on him, zakât will not be taken from his wealth. But if he makes a bequest that his zakât must be paid from his wealth, then this zakât will be taken from one third of his wealth irrespective of whether this one third will be sufficient for the payment of his zakât or not. If his inheritors agree to give from the balance of his wealth (i.e. more than the one third), it will be permissible to take from this balance according to the amount that the inheritors specify.
3. If the creditor forgives his debtor from paying his debt after the expiry of one year, the creditor will not have to pay zakât on this money for that year. However, if the debtor is a rich person, the creditor's forgiving him will be regarded as if he is destroying his wealth. The creditor will therefore have to give zakât on this wealth. This is because the destroying of zakâtable wealth does not absolve one from paying zakât.
4. The giving of optional charities is only *mustahab* when one's wealth is over and above one's necessities and the necessities of one's family members. If it is not so, it will be *makruh* to give optional charities. Similarly, it is also *makruh* to give all one's wealth to charity. However, if the person has full conviction on his trust in Allah Ta'ala and on his ability to exercise patience and there is no possibility of any harm befalling his family, it will not be *makruh* to do so. Instead, it will be better to give all his wealth in charity.

Sadaqatul Fitr

1. Sadaqatul fitr is *wajib* on the following persons: (1) the person upon whom zakât is *wajib*, (2) the person upon whom zakât is not *wajib* but who has wealth equal to the *nisâb* of zakât over and above his basic needs. This is irrespective of whether the wealth is for the purposes of trade or not and irrespective of whether he had it in his possession for a full year or not. This *sadaqah* has to be given on or before the day of *eid ul-fitr*.
2. A person has a massive house, very expensive clothing which does not have any gold or silver lace on it, he has a few servants, he has lots of furniture and other items but does not have any jewellery, and all these items are in use. Sadaqatul fitr is not *wajib* on such a person. Alternatively, he has certain items which are over and above his basic needs, some of his clothing has gold or silver lace on it, and he also has some jewellery. However, all these items do not reach the *nisâb* of zakât. Sadaqatul fitr is also not *wajib* on such a person.
3. A person owns two houses. He lives in one, and the other is either empty or

given out on rent. This house is over and above his basic need. Therefore, if its value is equal to the *nisâb* of zakât, sadaqatul fitr will be *wajib* on him. It is also not permissible to give zakât to such a person. However, if this person is dependent on this second house, it will be considered to be a basic necessity and sadaqatul fitr will not be *wajib* on him. It will be permissible for him to accept zakât and to give zakât to him as well. In short, sadaqatul fitr is not *wajib* on a person who is permitted to receive zakât and other *wajib* forms of *sadaqah*. As for the one who is not permitted to receive such charities, sadaqatul fitr will be *wajib* on him.

4. A person has some wealth that is over and above his basic needs. However, he is also in debt. In such a case, his debts should be deducted from his wealth. If the balance of his wealth equals the *nisâb* of zakât, sadaqatul fitr will be *wajib* on him. But if it falls short of the *nisâb*, sadaqatul fitr will not be *wajib*.
5. Sadaqatul fitr becomes *wajib* at the time of *fajr* on the day of *eid ul-fitr*. If a person passes away before the entry of *fajr* time, sadaqatul fitr will not be *wajib* on him nor will it be given from his wealth.
6. It is best to give the sadaqatul fitr before going to the *eid -gah*. If it is not given before, there will be no harm in giving it after the *eid salât*.
7. If a person gives his sadaqatul fitr before the day of *eid*, i.e. in *Ramadân*, it will be fulfilled. It is not necessary to give it a second time.
8. If a person does not give his sadaqatul fitr on or before the day of *eid*, he will not be absolved from this duty. He will have to fulfil it at some time or the other.
9. Sadaqatul fitr is *wajib* only on oneself and not on behalf of someone else: neither on one's children, one's parents, one's husband nor anyone else.
10. If a small child receives some wealth through inheritance or some other way, and this wealth equals the *nisâb*, sadaqatul fitr should be given from this wealth of his. But if the child is born on the day of *eid* after the time of *fajr* sets in (dawn), sadaqatul fitr will not be *wajib* on him.
11. Sadaqatul fitr is *wajib* on those who fast in *Ramadân* and also on those who missed out some fasts due to some reason or the other. There is no difference in ruling between the two.
12. If a person wishes to give wheat, wheat flour or parched, grounded wheat as sadaqatul fitr, he should give approximately one and half to two kilos. It would be preferable to give a little more than this amount. But if he wishes to give barley or barley flour, he should give double this amount, i.e. between 3 to 4 kilos.
13. If a person wishes to give any other dry grocery such as gram or rice, he should give an amount that equals the value of the amount of wheat or barley that has been mentioned above.
14. It is best to give the value of the wheat or barley in cash instead of the actual wheat or barley.

15. The sadaqatul fitr of one person could be given to one poor person or distributed among several poor persons.
16. It is also permissible to give the sadaqatul fitr of several persons to one single poor person.
17. Those who are entitled to receive zakât are also entitled to receive sadaqatul fitr.
18. If the marriage of an immature girl is performed and she is sent to her husband's house, *sadaqatul fitr* will be *wajib* on her if she is rich. But if she is poor, we will have to see if she is old enough to serve her husband and at the same time old enough to be in his company. If she is old enough for both these things, *sadaqatul fitr* will not be *wajib* on her, her husband nor her father. But if she is not capable to do both these things, *sadaqatul fitr* will be *wajib* on her father. If she is not sent to her husband's house as yet, *sadaqatul fitr* will be *wajib* on her father irrespective of whether she is old enough to do both the above or not.

QURBÂNI [SACRIFICE]

There is very great merit in qurbâni. Rasulullah sallallahu alayhi wa sallam said: "During the days of qurbâni, Allah Ta'âla does not like any act more than qurbâni. In the days of qurbâni, the act of qurbâni surpasses all other acts of piety. At the time of sacrificing the animal, this noble act is accepted by Allah Ta'âla before the blood of the animal can reach the ground. Therefore, make qurbâni happily and open-heartedly." Rasulullah sallallahu alayhi wa sallam also said: "For every hair that is on the sacrificial animal, one reward is recorded for the person making the qurbâni." Glory be to Allah! Can there be a reward greater than this, that a person receives hundreds and thousands of rewards for just one single qurbâni! If a person had to count the strands of wool on a sheep from morning till evening he will not be able to complete the count. Just try and imagine the innumerable rewards for one single qurbâni. Piety demands that even if qurbâni is not *wajib* on a person, he should make it in order to receive such great rewards. When this day of qurbâni passes, when will one ever get an opportunity like this again, and how will he be able to receive such innumerable rewards so easily? If Allah Ta'âla has blessed a person with wealth, then apart from making qurbâni for himself, he should also make qurbâni for his relatives such as his parents who have passed away so that their souls will also be amply rewarded. One should also try and make qurbâni on behalf of Rasulullah sallallahu alayhi wa sallam, his wives, on behalf of one's spiritual guides, etc. If all this is not possible, one should at least make on one's own behalf because qurbâni is *wajib* on the person who is wealthy. Qurbâni is *wajib* on the person who is wealthy and who has been blessed with everything. If he does not make qurbâni despite all this wealth, who can be more unfortunate than him? Apart from this, he will also be regarded as a sinner.

Once the sacrificial animal has been laid down towards the *qiblah*, the following *dua* should be recited:

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۚ إِنَّ صَلَاتِي
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
وَنَسِيكَ وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۚ
اللَّهُمَّ مِنْكَ وَلَكَ ۚ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أَمَرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ ۚ

Thereafter he should say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

and then slaughter the animal. After slaughtering the animal, the following *dua* should be recited:

مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ
اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ

1. Qurbâni is *wajib* on the person upon whom sadaqatul fitr is *wajib*. If the person does not have wealth which equals the *nisâb* of sadaqatul fitr, qurbâni will not be *wajib* on him. But if he makes qurbâni despite it not being *wajib* on him, he will be greatly rewarded.
2. Qurbâni is not *wajib* on a *musafir*.
3. The time of qurbâni commences from the day of *eid ul-ad'hâ*, i.e. the 10th of *Zil Hijjah* until the sunset of the 12th of *Zil Hijjah*. Qurbâni could be made on any of these three days. However, the best day for qurbâni is the day of *eid ul-ad'hâ*, followed by the 11th and then the 12th of *Zil Hijjah*.
4. It is not permissible to make qurbâni prior to the *eid salât*. Qurbâni should be made when the people complete offering their *eid salât*. However, it is permissible for those who live in the villages and on farms to make their qurbâni from the commencement of *fajr* time. But the inhabitants of cities and towns should make their qurbâni after the *eid salât*.
5. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this qurbâni to be made before the *eid salât* even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the *eid salât*. Once it has been slaughtered, the person can bring it back and consume its meat.
6. It is permissible to make qurbâni on the 12th of *Zil Hijjah* provided this is done before sunset. It is not permissible to make the qurbâni once the sun has set.
7. Qurbâni could be made at any time between the 10th and 12th of *Zil Hijjah*. One has the choice of making it at night or during the day. However, it is not good to make the qurbâni at night as there is the danger of not cutting one of the veins and thereby making the qurbâni invalid.
8. A person was a *musafir* on the 10th, 11th, and 12th but returned before sunset on the 12th. Alternatively, he made the intention of stopping over at a place for more than 15 days. In both cases, qurbâni will be *wajib* on him. Similarly, qurbâni was not *wajib* on a

person due to his not having the *nisâb* which makes qurbâni *wajib*. However, he received some money before sunset on the 12th. Qurbâni will therefore become *wajib* on him.

9. It is best to make one's qurbâni with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and also present himself at the time when the animal is being slaughtered. But if a woman cannot be present there due to *pardah*, then there is no harm in her not being present when her animal is being slaughtered.
10. At the time of slaughtering the animal, it is not necessary to make a verbal intention or *dua*. If the person has the intention in his heart that he is making qurbâni and thereafter makes qurbâni after having said *Bismillahi Allahu Akbar*, the qurbâni will be valid. But if the person remembers the *dua* that has been mentioned above, it will be best to recite it.
11. Qurbâni is only *wajib* on one's own behalf. It is not *wajib* on behalf of one's children. In fact, if one's immature children are rich, even then qurbâni is not *wajib* on their behalf - neither from one's own wealth nor from their wealth. If a person makes qurbâni on their behalf, it will be considered to be an optional (*nafl*) qurbâni. However, this qurbâni will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.
12. Qurbâni is permissible with the following animals: goats, sheep, bulls, buffaloes, camels. The females of each could also be used for qurbâni. Apart from these, qurbâni is not permissible with any other animal.
13. It is permissible for seven people to take shares from one bull, buffalo or camel. However, the condition for this is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of qurbâni or *aqeeqah* and no one should have the intention of merely consuming the meat. If anyone's share is less than one seventh, the qurbâni of all seven persons will not be valid.
14. If less than seven persons share one bull, e.g. if six persons share one animal and none of their shares is less than one seventh, this qurbâni will be valid. But if eight persons share one animal, the entire qurbâni will be invalid and no one's share will be accepted.
15. A person purchased a bull for the purpose of qurbâni. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This qurbâni will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself, then it will not be good to share the animal with anyone else. If this person does happen to share the animal with someone else, we will have to see if this person who originally purchased the animal for himself is a rich person or a poor person. If he is a rich person and qurbâni was *wajib* on him, it will be permissible to do so. But if he is a poor person and qurbâni was not *wajib* on him, it will not be permissible for him to share this animal with anyone else if he did not make the intention to do so at the time of purchasing the animal.
16. A qurbâni animal got lost. The person therefore purchased another animal. Thereafter, he found the first animal. If this happened to a rich person, the qurbâni of only one animal is *wajib* on him. But if this happened to a poor person, the qurbâni of both animals will be *wajib* on him.
17. If seven persons share one animal, the meat should be equally distributed by weighing it in the proper manner. It should not be distributed by mere estimation. If the meat is not properly weighed and there is a difference in the amount of shares, this will be regarded

as interest and also a sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.

18. A goat that is less than a year old is not permissible. When it completes a full year, qurbâni of it will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep cannot be distinguished, then in such a case a sheep that is even six months old can be used for qurbâni. But if this is not the case, then the sheep will have to be at least one year old.
19. An animal that is blind or more than one third of its eye sight is lost, or one third or more of its ear is cut off, or one third or more of its tail is cut off cannot be used for qurbâni.
20. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places its fourth foot on the ground but does not walk with it cannot be used for qurbâni. But if it uses its fourth foot as a support and walks in a lame fashion, its qurbâni will be valid.
21. An animal that is extremely frail to such an extent that there is no meat on its bones cannot be used for qurbâni. But if an animal is not so frail and is merely thin by nature, then the qurbâni of such an animal will be valid. However, it is best to use an animal that is strong and healthy.
22. Qurbâni of an animal that has no teeth at all is not permissible. But if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.
23. Qurbâni of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to make qurbâni of it.
24. It is permissible to make qurbâni of an animal that was born without horns or an animal whose horns were broken off. However, if the horns are removed from their roots, such an animal cannot be used for qurbâni.
25. The qurbâni of castrated goats, sheep, etc. is permissible. An animal that is mangy (afflicted with a skin disease) can also be used for qurbâni. However, if this animal has become absolutely frail due to this manginess, then it cannot be used for qurbâni.
26. If an animal was purchased for qurbâni and later it developed a certain defect whereby qurbâni is not permissible, another animal should be purchased in place of this animal. However, if a poor person upon whom qurbâni was not *wajib* purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.
27. The meat of qurbâni should be consumed by oneself, it should be given to one's friends and relatives, and also given to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, if a person gives even a very little amount to the poor, there will be no harm in this.
28. The skin of the animal could be given as it is, or one could sell the skin and give the money derived from it as charity. This money should be given to people who are entitled to receive zakât. Furthermore, the same money that one received for the skin should be given. It is not good for a person to use that money for some other purpose even if he gives that same amount at a later time. However, if he does so, his obligation will be fulfilled.

29. The amount received for the skin cannot be used for the upkeep of a *musjid* or any other noble deed. It will have to be given in charity.
30. The qurbâni skin could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, *musallah*, etc.
31. No meat, fat or scraps of meat should be given to those who help in the skinning and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.
32. The strings, ropes, chains, etc. of qurbâni should be given in charity.
33. Qurbâni was not *wajib* on a person. However, he purchased an animal with the intention of qurbâni. Qurbâni now becomes *wajib* on him.
34. Qurbâni was *wajib* on a person. However, he did not make qurbâni so much so that the three days of qurbâni also expired. He should therefore give the value of one goat or sheep in charity. But if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. That is, he should give it without slaughtering it.
35. A person took an oath that if a certain work of his is fulfilled, he will make a qurbâni. If his work is fulfilled, qurbâni will become *wajib* on him irrespective of whether he is a poor or a rich person. The meat of such a qurbâni will have to be given to the poor. The person cannot consume it himself nor can he give it to any rich people. If he happens to consume some of that meat or gives some to any rich person, he will have to give that same amount in charity again.
36. . If a person makes qurbâni on behalf of a dead person out of his own will in order to send the rewards to the deceased person, it will be permissible for this person to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own qurbâni.
37. However, if a deceased person had made a bequest that qurbâni be made on his behalf from his wealth, and qurbâni was made according to this wish of his, it will be *wajib* to give all the meat in charity.
38. If a person is not present and someone makes qurbâni on his behalf without his orders, this qurbâni will not be valid. And if a share was included in an animal on behalf of a person without his orders, the qurbâni of all the other shares will also not be valid.
39. If a person gives his animal to someone to take care of it, this animal does not fall under the ownership of this person who is taking care of it. It remains under the ownership of the original person. Therefore, if a person purchases this animal from the person who is taking care of the animal, the qurbâni will not be valid. If one wishes to purchase such an animal, one should go to the original owner.
40. There are several persons sharing one animal and they do not wish to divide the animal among themselves. Instead, they decide to distribute the entire animal among the poor, friends, relatives, or wish to use it for cooking and feeding. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.
41. It is not permissible to give the value of the skin as a form of payment to anyone because it is necessary to give it in charity.
42. It is permissible to give the meat of qurbâni to non-Muslims on condition that it is not given as a form of payment.
43. The qurbâni of a pregnant animal is permissible. If it's young one comes out alive, it will

be necessary to slaughter it as well.

Aqeeqah

1. When a boy or girl is born to a person, it is preferable to name the child on the seventh day and to make aqeeqah. By making aqeeqah, the child is safeguarded from all types of dangers and calamities.
2. The method of aqeeqah is that if a boy is born, two goats or two sheep should be slaughtered. If a girl is born, one goat or one sheep should be slaughtered. Alternatively, if one wishes to take a share in a bull that is being slaughtered for qurbâni, then two shares should be taken for a boy and one share for a girl. Furthermore, the child's head should be shaved, the hair should be weighed, and gold or silver equal to the weight of the hair should be given in charity. If one wishes, saffron could be applied to the child's head.
3. If one does not make the aqeeqah on the seventh day, one should bear in mind the seventh day (when making the aqeeqah in the future). The method of calculating the seventh day is that the day that the child is born, aqeeqah should be made the following week but one day before that. For example, if the child is born on a Friday, aqeeqah should be made on the following Thursday. If the child was born on a Thursday, aqeeqah should be made on the following Wednesday.
4. The custom of slaughtering the animal at the exact time when the barber places his shaving machine on the child's head is nothing but a useless custom. According to the *Shariah*, it is permissible to slaughter the animal either before shaving the head or after. It is not good to insist on following customs that have no basis in the *Shariah*.
5. The animal that cannot be used for qurbâni cannot be used for aqeeqah as well. If an animal is permissible for qurbâni, it will be permissible for aqeeqah as well.
6. The meat of aqeeqah could be distributed raw, cooked, or it could be prepared as a meal and people could be invited to join in the meal.
7. It is permissible for the parents, grand parents, etc. to consume the meat of aqeeqah.
8. A person does not have sufficient wealth. He therefore makes aqeeqah of only one animal on behalf of his son. There is no harm in doing so. If a person does not make aqeeqah at all, there is no harm in this as well.

The Method of Slaughtering an Animal

1. The method of slaughtering an animal is that the animal should be placed on the ground towards the *qiblah*. The person should take a sharp knife, recite *Bismillahi Allahu Akbar* and cut the neck of the animal in such a manner that four veins (or passage ways) are cut off. They are the carotid passage, the gullet, and the two jugular veins which are on either side of the gullet and the carotid passage. If only three out of these four are cut, the slaughter will be valid and the animal *halâl*. If only two of the four are cut, the animal will be considered to be dead and it will

- permissible to consume the meat of such an animal.
2. At the time of slaughtering the person intentionally did not take the name of Allah Ta'âla. The animal will be considered to be dead and it will be *harâm* to consume it. But if a person forgets to take the name of Allah Ta'âla, the animal will be *halâl*.
 3. It is *makruh* to slaughter an animal with a blunt knife as this causes much suffering to the animal. It is also *makruh* to begin skinning, cutting, breaking the hands and feet of the animal before it can become cold (meaning, before it can become lifeless). Similarly, it is *makruh* to continue cutting the animal's neck after having cut the four passage ways.
 4. At the time of slaughtering a fowl, it's entire neck got cut off. It is permissible to eat such a fowl, and not *makruh*. However, it is *makruh* to slaughter the fowl in such a manner, although consuming it is not *makruh*.
 5. Slaughtering of an animal by a Muslim is permissible under any condition. This is irrespective of whether the Muslim is a male, a female, in a state of purity or in a state of impurity. In all conditions, an animal slaughtered by a Muslim is *halâl*. An animal slaughtered by a non-Muslim is *harâm*.
 6. It is permissible to slaughter an animal with any sharp object such as a sharp stone, a sharp cane, a sharp bamboo, etc.

HAJJ

If a person has wealth which is over and above his basic necessities and which will be sufficient for him to make the onward and return journey for hajj, then hajj becomes *fard* upon him. There are great virtues in performing hajj. Rasulullah sallallahu alayhi wa sallam said: "There is nothing in return for a hajj that is free of sins and evils except paradise." Similarly, great rewards have been mentioned for performing *umrah*. Rasulullah sallallahu alayhi wa sallam said: "Hajj and *umrah* wipe out sins just as a furnace removes the rust that has settled on steel."

Severe warnings have been mentioned with regard to the one who does not perform his hajj despite it being *fard* upon him. Rasulullah sallallahu alayhi wa sallam said: "The person who has food, drink, and the means of transportation in order to undertake the journey of hajj and still does not go - Allah Ta'ala has no concern if the person dies as a Jew or a Christian." He has also said that the abandoning of hajj is not the way of Islam.

1. Hajj is *fard* at least once in a life time. If a person performs the hajj several times, the first one will be regarded as *fard* and the rest will be regarded as *nafl* hajj. There is also great reward in offering *nafl* hajj.
2. Hajj that is offered before one can reach the age of maturity is not considered. If a person is rich, hajj will become *fard* upon him once he reaches the age of maturity. The hajj that he performed before maturity will be regarded as *nafl* hajj.
3. Hajj is not *fard* on a blind person irrespective of how rich he may be.
4. Once hajj becomes *fard* on a person, it becomes *wajib* on him to go for hajj in that very year. It is

not permissible to delay in performing the hajj without a valid reason. It is also not permissible for a person to think that he is still young and that there is still plenty of time to perform the hajj. If a person delays in performing his hajj and performs it after a few years, his *fard* duty will be fulfilled but he will still be regarded as a sinner.

5. If a woman is going on hajj, it is necessary for her to be accompanied by her husband or some other *mahram*. It is not permissible for her to go on hajj without a *mahram*. However, if a woman lives within 77 kilometres of Makkah, it is not necessary for her to go with her husband or a *mahram*.

6. If the *mahram* has not reached the age of maturity, or he is so irreligious that he cannot even be trusted with his mother, sister, etc. it will not be permissible to travel with such a *mahram* as well.

7. Once a woman finds a reliable *mahram*, her husband cannot prevent her from going on hajj. Even if he prevents her from going, she should not pay any heed to him and she should continue on her journey.

8. A girl who is on the verge of reaching the age of maturity cannot go for hajj without a *shar'ee mahram*. She cannot even go alone.

9. If a *mahram* takes a woman for her hajj, all his expenses will have to be borne by the woman. It is *wajib* upon her to pay him for all his expenses.

10. If a woman cannot find a suitable *mahram* throughout her life, she will not be sinful for not performing her hajj. However, at the time of her death it is *wajib* on her to make a bequest that hajj be performed on her behalf. After her death, her inheritors should find someone to perform the hajj on her behalf. The expenses for this hajj should be paid from the money that she left behind. In this way she will be absolved of the duty of performing hajj. This type of hajj is known as *hajj-e-badal*.

11. If hajj was *fard* on a person but he delayed performing it until such a time that he became blind or became so sick that he is unable to undertake the journey, then he will also have to make a bequest for *hajj-e-badal*.

12. If a person dies, leaving behind so much of wealth that after paying all his debts, there is sufficient money to pay for the *hajj-e-badal* from one third of his wealth, then it is *wajib* on the inheritors to fulfill his bequest for *hajj-e-badal*. But if the money is so little that *hajj-e-badal* cannot be made from one third of his wealth, then the person's relatives should not undertake to have the hajj performed. The inheritors could also take the entire one third for the purpose of *hajj-e-badal* and supply the balance of the money from their own side so that the *hajj-e-badal* could be made. In other words, they should not give more than one third from the wealth of the deceased person. However, if all the inheritors happily agree to give their share of the inheritance for the performance of *hajj-e-badal*, it will be permissible to use more than one third of the wealth of the deceased. However, the permission of immature inheritors is not considered in the *Shariah*. Therefore, no money should be taken from their share.

13. A person made a bequest for *hajj-e-badal* and thereafter passed away. However, the wealth that he left behind was very little and *hajj-e-badal* could not be made from the one third. In addition to this,

the inheritors refused to forego their shares in order for the *haji-e-badal* to be performed. Bearing all this in mind, if the hajj is not performed, there will be no sin on the deceased.

14. The same rule applies to all bequests. If a person had many fasts to keep, many salaats to make *qada* of or some zakaat to be given, he therefore made a bequest for all this and passed away, then all these payments will have to be made from the one third. It is not permissible to use more than one third without the permission of all the inheritors.

15. If a person did not make a bequest for *haji-e-badal*, it will not be permissible to do so by using the money which he had left behind. But if all the inheritors agree to this, it will be permissible. *Insha Allah*, the obligation of hajj will be fulfilled. But it should be borne in mind that the permission of an immature inheritor is not considered.

16. If a woman is in her *iddah*, she cannot go for hajj.

17. If a person has sufficient funds for the onward and return journey to Makkah but not sufficient enough to visit Madinah as well, hajj will still be *fard* upon him. Many are of the incorrect opinion that as long as you do not have sufficient funds to go to Madinah as well, hajj does not become *fard*. This notion is absolutely wrong.

18. When a woman is in her *ihraam*, she cannot cover her face in such a way that the piece of cloth touches her face. These days, a latticed screen or fan is available for this purpose. It should be tied to the face with the screen in line with the eyes and with the *burqah* worn loosely above it. This is permissible.

19. The rules and regulations of hajj cannot be understood and remembered without really going on hajj. On going for hajj, one is taught all the rites of hajj, etc. We therefore do not feel it necessary to enumerate these rules and regulations. Similarly, the method of performing *umrah* can be learnt by going to Makkah.

The Visit to Madinah

If it is possible, a person should go to Madinah and visit the blessed grave of Rasulullah sallallahu alayhi wa sallam and the *Musjid-e-Nabawi*. This could be done before or after performing hajj. With regard to visiting Madinah, Rasulullah sallallahu alayhi wa sallam has said: "The person who visits me after my demise will receive the same blessings as the person who visited me during my lifetime." Rasulullah sallallahu alayhi wa sallam also said: "The person who goes for hajj and does not visit me has demonstrated great impoliteness towards me." With regard to *Musjid-e-Nabawi*, Rasulullah sallallahu alayhi wa sallam has said: "The person who offers one salaah in it shall get the reward of offering 50 000 salaats." May Allah Ta'ala bless us with this opportunity and may He grant us the success to carry out good and pious deeds. Aameen.

VOWS

1. 1. A person takes a vow that if a certain wish or work of his is fulfilled, he will undertake to carry out a certain act of *ibaadah*. Once this wish or work of his is fulfilled, it will be *wajib* upon him to carry out the act of *ibaadah* which he had vowed to carry out. If he does not fulfil this vow, he will be committing a great sin. However, if a person takes a useless vow which has no basis in the *Shariah*, it will not be *wajib* on him to fulfil such a vow. Vows of this sort will be mentioned later.
2. 2. A person says: "O Allah! If a certain task is fulfilled, I will keep five fasts for Your pleasure." Once this task of his is fulfilled, he will have to keep these five fasts. But if the task is not fulfilled, he will not have to keep these fasts. If the person merely said that he will keep five fasts, he has the choice of keeping them continuously one after the other, or of keeping them separately. But if he said that he will keep five fasts continuously or had this intention in his heart, he will have to keep them one after the other. If he misses out one or two fasts in between, he will have to start all over again.
3. 3. If the person says that he will fast on Friday or that he will fast from the 1st till the 10th of *Muharram*, then it is not necessary for him to fast specifically on a Friday or specifically on those days of *Muharram*. He could keep these 10 fasts whenever he wishes irrespective of whether he keeps them in *Muharram* or in any other month. The only condition is that he should keep them continuously. Similarly, if he says: "If this work of mine is fulfilled today, I will fast tomorrow", he has the choice of fasting whenever he wishes.
4. 4. While taking a vow, a person said: "I will keep the fasts of the month of *Muharram*." He will now have to keep fasting continuously in the entire month of *Muharram*. If he misses a few fasts in between, he will have to keep them after the month of *Muharram*. He does not have to keep all the fasts all over again. He also has the choice of fasting in any other month. It is not necessary for him to fast in *Muharram*. The only condition is that he has to keep these fasts continuously without missing any.
5. 5. A person takes a vow that if he finds a certain item which he lost, he will offer eight *rakaats* of salaah. Upon finding his lost item, he will have to offer eight *rakaats* of salaah. He has the choice of making the intention of offering all eight *rakaats* at once, offering four *rakaats* at a time or offering two *rakaats* at a time. And if he took a vow of offering four *rakaats*, then he will have to offer all four with one *salaam*. If he offers two *rakaats* at a time, his vow will not be fulfilled.
6. 6. A person took a vow of offering one *rakaat*. He will have to offer two *rakaats*. And if he took a vow of offering three *rakaats*, he will have to offer four *rakaats* of salaah. And if he took a vow of offering five *rakaats*, he will have to offer six *rakaats*. In this way, he will have to continue adding one more *rakaat* if he vows to offer an odd number of *rakaats*.
7. 7. A person takes a vow that he will give R10 in charity. He will therefore have to give whatever he has vowed to give. If a person took a vow of giving R50 in charity, and at that time he only had R10, he will only have to give R10. However, if he has some other possessions apart from the R10, we will have to establish the value of the other possessions. For example, a person has R10 in cash and the value of the other possessions equals R15. His total wealth now adds up to R25. He will therefore have to give R25 in charity. It is not *wajib* on him to give more than this.
8. 8. A person takes a vow that he will feed 10 poor persons. If he had it in his mind that he will feed them one meal or two meals, he will have to feed them according to what he

- had intended. But if he did not have anything in his mind, he will have to feed them two meals. If he had taken a vow that he will give them some dry groceries, the same rule as above will apply. That is, if he had it in his mind that he will give each person a certain amount, then he will have to give them that amount. But if he did not specify any amount or did not even have it in his mind, then he will have to give each person the amount that one is required to give as *sadaqatul fitr*.
9. 9. If a person takes a vow that he will give bread to the value of R1, he has the choice of giving the bread, some other food to the value of R1 or he could give R1 in cash.
 10. 10. A person took a vow of giving R10 in charity on the basis that he will give 10 poor persons R1 each. However, instead of giving the charity in this manner, he gave R10 to one poor person. This is also permissible. It is not *wajib* upon him to give R1 to each poor person. It will also be permissible for him to distribute R10 among 20 poor persons. If he takes a vow that he will give R10 to 10 poor persons, he still has the choice of giving 10 persons, less than 10 persons or more than 10 persons.
 11. 11. If a person takes a vow that he will feed 10 persons who are regular with their salaah or 10 persons who have memorized the Quran, he can feed 10 poor persons irrespective of whether they are regular with their salaah or not, and irrespective of whether they have memorized the Quran or not.
 12. 12. A person takes a vow that he will give R10 as charity in Makkah. It is not *wajib* on him to give this charity in Makkah, he can give it wherever he wishes. If a person takes a vow that he will give charity on Friday to a particular poor person, it is not necessary for him to give it on Friday or to that particular poor person whom he had in mind. Similarly, if he sets aside some money and vows to give that very money as charity, it is not necessary that he gives exactly that money which he had set aside. He could give some other money as long as the amount is the same.
 13. 13. Similarly, if a person takes a vow that he will offer salaah in the *jumu'ah masjid* or in Makkah, he has the choice of offering his salaah wherever he wishes.
 14. 14. A person takes a vow that if his brother is cured, he will slaughter a goat or give the meat of a goat in charity. In such a case, the vow will be valid. If he takes a vow that he will make a *qurbaani*, he will have to slaughter the goat during the days of *qurbaani*. In all these cases, the meat will have to be given to the poor. He cannot consume it himself nor can he give it to any rich persons. If he does this, he will have to repeat the charity.
 15. 15. A person had taken a vow of making *qurbaani* of one bull. However, he could not obtain a bull. In such a case, he should slaughter seven goats.
 16. 16. A person took a vow that once his brother arrives he will give R10 in charity. However, the moment he heard that his brother is about to arrive (but had not arrived as yet), this person gave R10 in charity. In this case, his vow will not be fulfilled. Once his brother actually arrives, he will have to give R10 again in charity.
 17. 17. A person takes a vow for the fulfilment of a certain hope or wish. For example, he says: "If I am cured from this sickness, I will do such and such a thing", "If my brother reaches home safely, I will do such and such a thing", "If my father wins the court case or obtains employment, I will do such and such a thing". Once this hope or wish of his is fulfilled, he must fulfil his vow.
 18. A person says: "If I speak to you, I will fast for two days", or, "If I do not offer my salaah today, I will give R1 in charity." Thereafter, this person either spoke or did not offer his salaah. In such a case, the person has the choice of either paying the *kaffarah* for breaking

- the vow, fasting for two days or giving R1 in charity.
19. 18. A person takes a vow that he will recite *durood shareef* 1000 times or the *kalimah* 1000 times. Once his vow is fulfilled, it will be *wajib* upon him to recite the *durood* or the *kalimah*. But if a person takes a vow of reciting *Sub'haanallah* 1000 times or reciting *La hawla wa la quwwata* 1000 times, this vow will not be valid and it will not be *wajib* on him to recite these forms of *zika*.
 20. 19. A person takes a vow that he will complete 10 recitations of the Quran or complete the recitation of one chapter of the Quran. In both cases the vow will be valid.
 21. 20. A person takes a vow that if a certain task of his is fulfilled, he will hold a "*meelad*" celebration, or that he will go and spread a sheet on the grave of a certain pious person. In both cases, the vow will not be valid. Similarly, if a person vows to make an offering at the grave of a certain saint, to make an offering of sweetmeats in the masjid, to place a lighted lamp in the masjid as an offering or to hold a "*giyarweeh*" celebration of a certain saint, etc. then in all these cases the vow will not be valid and it will not be *wajib* to fulfil such vows.
 22. 21. Fasting in reverence of *Maula Mushkil Kusha* or to vow to implement the rituals of *Konda* are all baseless customs. Fasting in reverence of *Maula Mushkil Kusha* amounts to *shirk*.
 23. 22. A person takes a vow of renovating a certain masjid or building a certain bridge. Vows of this nature are not valid and it is not *wajib* to fulfil them.
 24. 23. A person takes a vow that if his brother recovers from his sickness, he will organize a dance or a music show. Taking a vow of this sort is sinful and it will not be permissible to fulfil it once his brother recovers from his sickness.
 25. 24. It is not permissible to take a vow in the name of anyone other than Allah Ta'ala. For example, a person says to his spiritual guide: "If a certain task of mine is fulfilled, I will do such and such a thing for you", or a person goes to graves, or places that are inhabited by *jinns* and makes certain requests over there. All these acts are *haraam* and constitute *shirk*. In fact, it is even *haraam* to consume the food that has been prepared for such acts. As regards women visiting graves, strict prohibitions in this regard have been mentioned in the Hadith. Rasulullah sallallahu alayhi wa sallam has cursed such women.

OATHS

1. It is an evil habit to take an oath over trivial matters unnecessarily. In doing this, great disrespect is shown to the name of Allah Ta'ala. As far as possible, an oath should not even be taken on things that are true.
2. If a person takes an oath in the name of Allah by saying: "I swear by Allah", "I swear by God", "I swear by the power of Allah", or "I swear by the greatness of Allah", the oath will be considered. It will not be permissible to go contrary to the oath. If the name of Allah Ta'ala is not taken, and one merely says: "I take an oath that I will not do such and such work", the oath will still be considered.

3. The oath will also be considered if the person says: "Allah is a witness", "I am making Allah a witness and saying this", or "I am saying this bearing in mind that Allah Ta'ala is present and listening to what I am saying".
4. An oath will also be considered if a person says: "I swear on the Quran", "I swear by the word of Allah", or "I swear by the *kalaam-e-majeed*". If the person takes the Quran in his hand or places his hand on the Quran and says something but does not take an oath, an oath will not be considered.
5. A person says: "If I carry out a certain act, I will die without Imaan", or "at the time of death I will not be blessed with Imaan". Alternatively, he says: "If I carry out a certain act, I am not a Muslim." In all these cases, the oath will be considered. If he does anything contrary to the oath, he will have to give *kaffarah*. However, he will not lose his Imaan.
6. The following oaths are not considered, nor is *kaffarah* necessary. For example, a person says: "If I carry out a certain act, my hands must break", "my eyes must burst", "I must be afflicted by leprosy", "my entire body must disintegrate", "the anger of Allah Ta'ala must descend", "the skies must be rendered asunder", "I must become an absolute pauper", "the punishment of Allah must descend", "the curse of Allah must fall on me", "If I carry out a certain act, I will eat pork", "at the time of death, I will not be able to recite the *kalimah*", "on the day of judgement, I will be ashamed in the presence of Allah and His Rasul sallallahu alayhi wa sallam".
7. An oath that is taken in the name of anyone other than Allah Ta'ala is not considered. For example, taking an oath in the name of Rasulullah sallallahu alayhi wa sallam, in the name of the *Ka'bah*, one's eyes, one's youth, one's limbs, one's father, one's children, one's beloved ones, one's head, one's life, taking an oath in the name of the person who is being addressed, an oath in one's own name. Oaths of this sort are not considered. Acting contrary to them does not make *kaffarah* necessary. However, it is a major sin to take an oath in the name of anyone other than Allah Ta'ala. Many prohibitions are mentioned in this regard in the Hadith. To take an oath in the name of anyone other than Allah Ta'ala is an act of *shirk*. One should abstain from taking oaths in the name of anyone other than Allah Ta'ala.
8. A person says: "The food of your house is *haraam* upon me" or "I have made a certain thing *haraam* upon myself". By his saying this, that thing will not become *haraam* upon him. However, this oath is considered. If he eats that thing, he will have to give *kaffarah*.
9. By someone else taking an oath on you, the oath is not considered. For example, a person tells you: "I swear by Allah that you have to do this work!" This oath is not considered and one can act contrary to it.
10. An oath is not considered if "*Insha Allah*" is said together with the oath, e.g. a person says: "I swear by Allah that *Insha Allah* I will not do that work." This oath will not be considered.
11. It is a major sin to take a false oath on something that has already been done or passed. For example, a person did not offer his salaah but when he was asked about it, he said: "I swear by Allah that I have offered my salaah." Or, a person broke a tumbler and when asked about it he

swears by Allah that he did not break it. There is no limit to the punishment that one will receive for taking a false oath intentionally. Nor is there any *kaffarah* for such a false oath. The only thing that a person can do is to continuously repent to Allah Ta'ala and seek His forgiveness. If a person takes a false oath mistakenly or due to some misunderstanding, it will be forgiven. There will be no *kaffarah* on such a false oath. For example, a person says: "I swear by Allah that so and so person has not arrived as yet", and in his heart this person had the full conviction that this oath which he is taking is a true oath. Only later did he learn that at the time of taking the oath, that person had already arrived. Such a false oath will be forgiven and there is no *kaffarah*.

12. If an oath is taken for something that has not occurred as yet and would take place in the future, then if something contrary to this oath occurs, *kaffarah* will have to be given. For example, a person says: "I swear by Allah that it will rain today" or "that my brother will arrive today". If it does not rain today or his brother does not arrive today, *kaffarah* will have to be paid.

13. A person says: "I swear by Allah that I will recite the Quran today." It now becomes *wajib* on the person to recite the Quran. If he does not do so, he will be sinning and he will also have to pay *kaffarah*. A person says: "I swear by Allah that I will not do such and such work today." It will not be permissible for him to do that work. If he does it, he will have to pay *kaffarah*.

14. A person takes an oath of committing a sin. For example, he says: "I swear by Allah that I will steal a certain item from a certain person", "I swear by Allah that I will not offer my salaah today" or "I swear by Allah that I will never speak to my parents". If a person takes oaths of this nature, it will be *wajib* upon him to break them and thereafter to pay *kaffarah* as well. If he does not do so, he will be sinning.

15. A person takes an oath that he will not eat a certain thing today. Thereafter, he forgetfully ate that thing and did not remember that he had taken an oath not to eat it. Alternatively, someone forced that thing into his mouth and forced him to eat it. In both cases, he will have to pay *kaffarah*.

16. In anger, a person takes an oath and says: "I will not give you a single thing." Thereafter, he gives the person one cent or one rand. Even then the oath will be broken and *kaffarah* will have to be paid.

Paying Kaffarah on Breaking an Oath

1. If a person breaks his oath, he will have to pay a *kaffarah* which comprises feeding 10 persons with two meals each. Alternatively, he could give dry groceries to each poor person. When giving wheat, he should give approximately one and half to two kilos. When giving barley, he should give approximately three to four kilos. For the rest of the details connected to feeding the poor refer to the chapter on *kaffarah* for fasting. This has been mentioned previously.

Alternatively, he could give some clothing to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body. For example, if he gives a sheet or a long

kurta, the kaffarah will be fulfilled. However, this clothing that he gives should not be very old. If each poor person is given a *lungi* or a pants, the kaffarah will not be fulfilled. But if he gives a *kurtah* with it as well, the kaffarah will be fulfilled.

A person has the choice of either giving food or clothing. The kaffarah will be fulfilled with any one of the two. The above-mentioned rule regarding clothing is only applicable if the clothing is given to a man. If clothing is given to a poor woman, it must be such that her entire body is covered and she is able to offer salaah with that clothing. If the clothing is less than this, the kaffarah will not be fulfilled.

2. If a person is poor and is therefore unable to feed or clothe 10 poor people, he will have to fast for three days consecutively. If he does not fast consecutively for three days, and instead misses a fast or two in between, the kaffarah will not be fulfilled. If a person fasts for two days, and misses a fast on the third day for some reason or the other, he will have to recommence fasting. The first two fasts will not be considered.

3. Prior to breaking his oath, a person gave the kaffarah. After giving the kaffarah, he broke his oath. The kaffarah which he had given will not be valid. After breaking his oath, he will have to give kaffarah again. Whatever he had given to the poor persons prior to breaking his oath cannot be taken back from them.

4. A person took an oath several times. For example, he said: "I swear by Allah that I will not do that work." Later, he repeats the same oath irrespective of whether he repeats it on the same day, the next day or even on the third day. Alternatively, he says: "I swear by God, I swear by Allah, I swear by the Quran that I will definitely do that work." Thereafter, this person breaks this oath of his. He will only have to give one kaffarah for all these oaths.

5. A person had taken several oaths and therefore had to give several kaffarahs. According to the preferred opinion, he will have to give a separate kaffarah for each oath that he had taken. If the person does not give it during his lifetime, it will be *wajib* upon him to make a bequest in this regard before he leaves this world.

6. The food or clothing that is given as kaffarah will have to be given to those poor persons who are eligible to receive *zakaat*.

Oaths Related to Entering a House

1. A person took an oath that he will never enter your house. Thereafter, he stood on the porch or below the balcony of your house without actually entering the house. His oath will not be broken. However, the moment he enters through the door, his oath will break.

2. A person took an oath that he will not enter a particular house. Thereafter, when that house became completely delapidated and ruined, he entered it. His oath will break. But if that house was completely flattened to such an extent that there are no traces of it, or it has been turned into an orchard, or a masjid has been constructed in its place, or it has been turned into a farm and

thereafter he entered it, his oath will not be broken.

3. A person took an oath that he will not enter a particular house. Thereafter, it was ruined and reconstructed. If he enters the house, his oath will break.

4. A person took an oath that he will not enter your house. He then landed onto your roof by jumping from the upper storey of the house next door. By him standing on your roof, his oath will break. This is even if he does not come down into your house.

5. While a person was sitting in a house, he said: "Now I will never come to this house." After taking this oath, he continued sitting there for a little while. His oath will not break irrespective of how many days he may remain in that house. But the moment he goes outside and then enters the house, his oath will break. If a person takes an oath that he will not wear these clothes (i.e. the clothes that he is presently wearing) and immediately thereafter he removes them, his oath will not break. But if he does not remove them immediately and continues wearing them for some time, his oath will break.

6. A person takes an oath that he will not live in this house any longer. Immediately thereafter, he begins with preparations to leave that house. His oath will not break. But if he waits for a little while and does not commence with his preparations immediately, his oath will break.

7. A person takes an oath that he will not set foot in your house. This means that he will not enter your house. If he enters your house while being carried in a carriage and remains sitting in it and does not place his foot onto the ground, even then his oath will break.

8. A person took an oath and said that he will definitely come to your house at some time or the other. However, he never got the opportunity of coming to your house. As long as he is alive, his oath will not break. The moment he is about to die, his oath will break. He should therefore make a bequest that the kaffarah for breaking an oath should be given from his wealth.

9. A person says that he will not go to the house of a certain person. This person should not go to the house in which that person is living irrespective of whether it is that person's own house, whether he has taken it on rent or whether he has borrowed it from someone.

10. A person takes an oath that he will never come to you. Thereafter, he asks someone to carry him and take him to you. Even in such a case his oath will break. However, if someone carries him and brings him to you without his asking that person to carry him, his oath will not break. Similarly, if a person takes an oath that he will never leave this house, and thereafter he orders someone to carry him out of the house, his oath will break. But if someone carries him outside without his ordering him to do so, his oath will not break.

Oaths Related to Eating and Drinking

1. A person took an oath that he will not drink this milk. Thereafter that milk turned into yoghurt and he consumed it. His oath will not break.

2. A person had a kid goat and took an oath that he will not consume the meat of that kid. After that kid grew into a fully grown adult goat, he consumed its meat. His oath will break.
3. A person took an oath that he will not consume any meat. Thereafter, he consumed some fish, liver or the tripe of an animal. His oath will not break.
4. A person took an oath that he will not eat this wheat. Thereafter, this wheat was ground and made into bread or a dish made of crushed wheat. If he consumes any of these, his oath will not break. But if he boils or roasts the wheat and consumes it, his oath will break. However, if at the time of taking the oath, the person intended that he will not consume anything made from it, then his oath will break with anything that is made from it.
5. A person took an oath that he will not eat this flour. If he eats bread that is made from this flour, his oath will break. If any pudding, sweetmeat or anything else is made from this flour, even then his oath will break. If he eats a mouthful of this raw flour, his oath will not break.
6. A person took an oath that he will not eat bread. If he eats any bread, his oath will break irrespective of how it is made or what ingredients are used. As long as it is referred to as bread in that area, his oath will break if he consumes it.
7. A person took an oath that he will not eat the head of any animal. If he eats the head of a bird, quail or fowl, his oath will not break. But if he eats the head of a goat or bull, his oath will break.
8. A person took an oath that he will not eat fruit. If he eats pomegranates, apples, grapes, dried dates, almonds, walnuts, currants, raisins, dates, etc. his oath will break. But if he eats water melons, sweet melons, cucumbers, mangoes, etc. his oath will not break.

Oaths Related to Not Speaking

1. A person takes an oath that he will not speak to a certain person. While that person was asleep, he spoke to him. Upon hearing his voice, that person awoke. His oath will break.
2. A person takes an oath that he will not speak to a certain person without the permission of his (the former's) mother. Thereafter, his mother gave him permission to speak but her permission had not reached him as yet. If he spoke to the person and only learnt later that permission was granted to him, his oath will break.
3. A person takes an oath that he will never speak to this girl. Later when she became mature or grew old, he spoke to her. His oath will break.
4. A person takes an oath that he will never look at you or he will never look at your face. This means that he will not meet you, mix with you or stay in your company. If he looks at you from a distance, his oath will not break.

Oaths Related to Buying and Selling

1. A person took an oath that he will not purchase a certain item. Thereafter he asked someone to purchase it for him. If that person purchases it, his oath will not break. Similarly, a person took an oath that he will not sell a certain item of his. Thereafter, he asked someone to sell it for him. If that person sells it, his oath will not break. The same rule will apply to rental transactions. If he took an oath that he will not rent a particular house, and thereafter took it on rent through someone else, his oath will not break.

However, if he intended that he will not do these things himself nor will he ask someone else, then by someone else doing these things on his behalf, his oath will break. In other words, the rules will apply according to the intention that he makes. However, if the person is one who does not carry out such transactions himself, or if a woman is in *purdah* and does not carry out such transactions herself and they are used to relegating such tasks to orders, then in such a case even if someone else does the buying and selling on their behalf, their oaths will break.

2. A person took an oath that he will not beat his child. Thereafter, he ordered someone else to beat him. His oath will not break.

Oaths Related to Salaat and Fasting

1. A person took an oath that he will not fast. Thereafter, he made the intention to fast. If he fasts for even a second, his oath will break. By his taking an oath not to fast does not mean that he has to fast the entire day. By breaking his fast even after a little while, he will have to give *kaffarah* for breaking his oath. If the person says: "I will not even keep one fast", his oath will break at the time of the end of the fast. As long as the time of fasting does not come to an end, his oath will not break. If the person breaks his fast before the end of the day, his oath will not break.

2. A person took an oath that he will not offer his salaat. Thereafter, he regretted this and stood up to offer his salaat. The moment he makes the *sajdah* for the first *rakaat*, his oath will break. His oath will not break prior to making the first *sajdah*. If he breaks his salaat after the first *rakaat*, even then his oath will break. It should be remembered that it is a major sin to take oaths of this nature. If a person takes such oaths, he should immediately break them and pay the *kaffarah* for them.

Oaths Related to Clothing and Other Matters

1. A person took an oath that he will not lie down on this mat. Thereafter he spread a sheet onto this mat and lied down. His oath will break. And if he placed some other mat or carpet onto the first mat and then lied down, his oath will not break.

2. A person took an oath that he will not sit on the ground. Thereafter, he laid a mat, carpet, straw mat, a cloth, etc. on the ground and then sat onto it. His oath will not break. But if he spread a part of the clothing that he is wearing, or if a woman spread a part of her head covering while she is wearing it, and then sat down; the oath will break. If the clothing or head covering was removed completely from one's body, placed onto the ground and then the person sat down,

the oath will not break.

3. A person took an oath that he will not sit on this bed or couch. Thereafter, he laid a mat or a piece of carpet onto that bed or couch. His oath will break. But if another bed or another couch is placed onto the first bed or couch, his oath will not break by sitting on the top bed or couch.

4. A person took an oath that he will never bathe a certain person or child. However, on the death of that person or child, he gave *ghusl* to him. His oath will break.

5. The husband took an oath that he will never beat his wife. Thereafter, he pulled her hair, throttled her or bit her out of anger. His oath will break. But if he bit her out of love, his oath will not break.

6. A person took an oath that he will definitely beat a certain person. But that person had passed away prior to this person's oath. If this person did not know that he had already passed away and had therefore taken this oath, his oath will not break. But if he took this oath knowing fully that the person had already passed away, his oath will break the moment he takes it.

7. A person took an oath of doing something. By doing that thing even once in his entire lifetime he will absolve himself from his oath. For example, a person takes an oath that he will definitely eat a pomegranate. By his eating it just once in his lifetime, he will absolve himself from his oath. And if he takes an oath of not doing something, he will have to abstain from doing it for the rest of his life. For example, he says that he will never eat a pomegranate. He will have to abstain from eating it forever. If he eats it at any time, his oath will break. However, if he had taken such an oath with regard to a particular pomegranate or any other particular fruit, his oath will only break if he eats those which he had specified. If he buys some other pomegranates or any other fruit and eats them, his oath will not break.

HALAAL AND HARAAM

1. It is not permissible to eat animals and birds that hunt their prey or those animals and birds that eat filthy things. For example, it is *haraam* to eat lions, wolves, jackals, cats, dogs, monkeys, hawks, falcons, vultures, etc. Those animals that do not fall under this category are *halaal*. For example, it is *halaal* to eat parrots, mynahs, doves, sparrows, quails, wild ducks, pigeons, antelopes, buck, ducks, rabbits, etc.

2. It is not permissible to eat badgers, lizards, tortoises, turtles, wasps, mules, donkeys, etc. It is not permissible to eat the meat of a female ass nor is it permissible to drink her milk. It is permissible to eat the meat of horses, but preferable to abstain from it. Among the sea animals, only fish are permissible. All other animals of the sea are *haraam*.

3. It is permissible to eat fish and locusts without slaughtering them. Apart from these two animals, it is not permissible to eat any animal that has not been slaughtered in the Islamic way. It is *haraam* to eat an animal that has died a natural death.

4. It is not be permissible to eat a fish if it dies naturally and begins to float on the surface of the water.
5. It is permissible to eat the tripe of *halaal* animals. It is not *haraam* to do so, nor *makruh*.
6. If a few small ants or worms die in anything, it will not be permissible to eat that thing without first removing those dead ants or worms. If one or two ants or worms go down the throat, one will get the sin of eating a dead animal. Some people eat wild figs together with the little worms that are found inside thinking that by eating these wild figs they will not be afflicted by evil eyes or evil gazes. This is *haraam*. They will get the sin of eating a dead animal.
7. It is not permissible to purchase and eat meat that is sold by a non-Muslim even if he claims that he had it slaughtered by a Muslim. However, if the Muslim who slaughtered it remains in the presence of the non-Muslim all the time until all the meat is sold, it will be permissible to consume such meat. Alternatively, the person who slaughtered the meat could call another Muslim to keep watch over it until all the meat is sold. At no time should any Muslim absent himself from that meat.
8. A fowl or chicken that eats a lot of filthy things should be encaged for three days and only after that should it be slaughtered and eaten. It is *makruh* to eat such a fowl without encaging it for three days.



INTOXICANTS

1. All alcoholic drinks are *haraam* and impure. The same rule applies to toddy (a drink that is made by adding hot water and sugar to whisky, rum, or brandy). It is not permissible to consume these alcoholic drinks even as a source of medication. In fact, it is not even permissible to apply medicines that contain alcohol.
2. Apart from alcohol, it is permissible to consume all other intoxicants on the condition that they are consumed only for medication. Furthermore, only that amount will be permissible which does not intoxicate the person. If a person consumes an amount that intoxicates him, it will become *haraam* upon him. It is also permissible to apply medicines that contain such intoxicants. Such intoxicants are: opium, nutmeg, saffron, etc.
3. It is permissible to consume toddy and alcohol that has turned into vinegar.
4. Some women give opium to their children in an effort to stop them crying and putting them off to sleep. This is *haraam*.

GOLD AND SILVER UTENSILS

It is not permissible to eat or drink from gold and silver utensils. In fact, it is not permissible to for any purpose items that are made of gold or silver. For example, it is not permissible to:

- (a) eat and drink from gold or silver utensils,
- (b) clean the teeth with a toothpick made of gold or silver,
- (c) sprinkle rose water with a gold or silver utensil which has been made for such a purpose,
- (d) to keep *surmah* in a gold or silver utensil which has been made for such a purpose,
- (e) to keep betel-leaves in a container made of gold or silver,
- (f) apply oil that is kept in a gold or silver utensil,
- (g) lie or sleep on a bed whose legs are made of gold or silver,
- (h) look in a mirror that is framed in gold or silver.

All these things are *haraam*. If a mirror has been framed in this way solely for decoration, it will be permissible to display such a mirror. However, at no time should one look into such a mirror. In short, it is not permissible to use anything that is made of gold or silver.

LOST ITEMS THAT ARE FOUND

1. If a person finds an item on the road, pathway or a public gathering, it is *haraam* for him to pick it up and keep it for himself. Similarly, if he invites some guests to his house for a meal or some other reason and one of the guests leaves some of his personal possessions behind, it is *haraam* for him to pick it up and keep it for himself. If he decides to pick it up, he should do so with the intention of looking for it's owner and returning it.
2. If a person finds something and does not pick it up, there will be no sin on him. However, if he finds it at a place where there is the fear that if he does not pick it up, someone else will pick it up and will not return it to it's owner, then it becomes *wajib* on this person to pick it up and return it to it's owner.
3. Once a person finds a lost item and picks it up, it becomes his responsibility to search for it's owner and to return it to him. If he picks it up and replaces it from where he found it or takes it away with him without looking for it's owner, he will be committing a sin. This is irrespective of whether he found it at a safe place where he did not fear it getting lost or he found it at an unsafe place. That is, irrespective of whether it was *wajib* upon him to pick it up or not. The same rule will apply in both cases. That is, once he picks it up, it becomes *wajib* upon him to search for it's owner. It is not permissible for him to replace it at the place where he found it.

4. When a person finds an article, he must search for it's owner and announce the lost item in all the public places that are frequented by men and women. If a woman cannot go to a gathering in which there are men, she should send her husband or another male to go and announce the item that has been found. The person should clearly announce that he has found a particular item and that the owner should come and claim it. However, he should not mention exactly what he has found so that a cheat does not come and claim it falsely. Instead, he should merely give a vague description of it. For example, he must say that he has found some jewellery, clothing or a wallet. Once the claimant comes and gives a clear description of that jewellery, clothing or wallet, it should be given to him.
5. If the person searches extensively for the owner or advertises it properly and still does not find it's owner to such an extent that he has no hope of finding it's owner, he should give that item in charity. If the person is poor himself, he can keep it for his personal use. If the owner comes and claims his item after the person had given it in charity, he (i.e. the owner) can demand the value of the lost item as compensation. If he sanctions giving it in charity, he will receive the reward for that.
6. If a domesticated pigeon or parrot falls in one's yard or house, it will be *wajib* on the person to search for it's owner. It is *haraam* to keep it for himself.
7. If mangoes, guavas or any other fruit is lying fallen in someone's yard or orchard, it is *haraam* to pick it up and eat it. However, if an item is of so little value that no one really searches for it, nor does anyone feel offended if it is taken and eaten, it will be permissible to pick up such an item and keep it for oneself. For example, if a person finds some fruit or a handful of dhol, there will be no harm in picking up such items.
8. If buried treasure is found in a house or in a jungle, the same rules as those mentioned above will apply. That is, the person cannot keep it for himself. He will have to search for it's owner. If the owner is not found, it will have to be given in charity. If he himself is poor, he can keep it for himself.

MISCELLANEOUS MASA'IL

1. It is *mustahab* to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.
2. It is *makruh* for women to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.
3. It is not permissible to burn any living creature, e.g. it is not permissible to smoke bees in order

to get rid of them. It is also not permissible to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be permissible to do so, e.g. at times it is difficult to get rid of bees. In such a case, it will be permissible to smoke them. It will also be permissible to get rid of bed-bugs by pouring boiling water on the bed if there is no other way of getting rid of them.

4. It is not permissible to take bets, e.g. a person says: "If you eat a full kilo of sweets, I will give you R1. But if you cannot do that, you will have to give me R1." In other words, it is not permissible to take two-sided bets. However, one-sided bets are permissible.

5. When two persons are talking in privacy, one should not go and sit near them. It is a major sin to try and listen to their conversation. It is mentioned in a Hadith that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bride groom or to try and listen to their private conversation.

6. It is not permissible for the wife to discuss or announce the private affairs and conversations that transpired between herself and her husband. It is mentioned in a Hadith that Allah Ta'ala becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.

7. It is not permissible to joke with a person to such an extent that he feels insulted or angered by the joke. One should only joke to the extent that the other person laughs and is amused.

8. It is not permissible to wish for death or to curse oneself when afflicted by any problem or calamity.

9. It is not permissible to play dice games, cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haraam*.

10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers. Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.

11. When a person sneezes, he should say *Alhamdulillah*. It will be *wajib* on the person who hears him saying *Alhamdulillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lanaa wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.

12. After sneezing, a person said *Alhamdulillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it. If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.

13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.

14. When a person mentions the name of Rasulullah sallallahu alayhi wa sallam, hears it or reads it, it becomes *wajib* upon him to send salutations to Rasulullah sallallahu alayhi wa sallam. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to recite the *durood* each time. It will be sufficient to recite it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to recite the *durood* again.

15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.

16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahrams* get the smell of the fragrance.

17. It is not permissible to give clothing which is not permissible to wear, e.g. it is not permissible for the husband to purchase clothing that is not permissible for his wife to wear. Similarly, it is not permissible for a tailor or dressmaker to sew clothing which is not permissible for Muslims to wear.

18. It is not permissible to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not permissible to look at books and magazines that have pictures of men and women in shameless clothing or no clothing at all. Books containing love poems should also be abstained from. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.

19. The custom of making *salaam*, shaking hands, embracing each other is also *sunnah* for women. Women should adopt these Islamic customs among themselves.

20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.

GLOSSARY

Explanation of Islamic Terms:

Arsh: *The throne of Allah Ta'ala.*

Banu Isra'eel: *Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.*

Barakah: *Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.*

Burqah: *A head covering worn by women.*

Dua: Invocation to Allah, supplication, prayer, request, plea.

Durood: The sending of salutations upon Rasulullah sallallahu alayhi wa sallam.

Eid ul-Ad'haa: The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allah and for His pleasure alone.

Eid ul-Fitr: The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Ghayr mahram: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Haid: Monthly periods or menstruation experienced by a woman.

Hoor: Large-eyed women of paradise promised to the believers.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.

Iddah: In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.

Iftaar: The time of opening one's fast. This time commences immediately after sunset.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.

Jumu'ah Masjid: Refers to the masjid in which jumu'ah salaah is offered. It is also referred to as a jaame masjid. It is generally the main masjid in a town or city.

Kaafir: Literally means a "disbeliever". In Islam it refers to one who rejects Allah and does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Kalaam-e-Majeed: Refers to the Holy Quran.

Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.

Kuffaar: Plural of kaafir.

Kufr: Refers to the state of disbelief.

Kurta: An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Lungi: A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Makruh: That which is disliked or detestable but not forbidden.

Meelad: Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallallahu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mt. Uhud: Name of a mountain outside Madinah.

Muharram: The first month of the Islamic calendar.

Mustahab: That which is preferable or desirable.

Nafl: That which is optional.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.

Qiblah: The direction in which one faces when offering salaah.

Qiyaamah: The day of resurrection.

Qurbaani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'ala on the day of eid ul-ad'haa and the two days following it.

Rajab: The seventh month of the Islamic calendar.

Rakaat: *Literally means "bending of the torso from an upright position". In kitaabus salaah it refers to one unit of salaah which comprises of the standing, bowing, and prostrating postures.*

Ramadaan: *The ninth month of the Islamic calendar.*

Sadaqah: *Literally means "charity". This word is also used as an equivalent of zakaat.*

Sadaqatul fitr: *Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.*

Sajdah: *The act of prostrating.*

Salaam: *Literally means "peace". In salaah it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaah. It is also a way of greeting among Muslims.*

Satr: *An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".*

Sehri: *Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.*

Sha'baan: *The tenth month of the Islamic calendar.*

Shirk: *Polytheism or ascribing partners to Allah Ta'ala.*

Subah saadiq: *Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaah commences.*

Sub'haanallah: *Means "glory to Allah".*

Sufis: *A term used to refer to mystics or saints. Such persons are also known as the auliya of Allah, i.e. the close friends of Allah. These are the persons who have dedicated their entire lives in the ibaadah of Allah Ta'ala.*

Surmah: *Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.*

Tasbeeh: *Saying "sub'haanallah". A rosary that is used to glorify Allah Ta'ala is also called a tasbeeh.*

Umrah: *Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.*

Wajib: *Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a*

faasiq and entails punishment.

Zikr: The remembrance of Allah Ta'ala.

Zil Hijjah: The last month of the Islamic calendar.

Zil Qa'dah: The eleventh month of the Islamic calendar.



Bahishti Zewar (translated as *Heavenly Ornaments*), was written by Maulana Ashraf Ali Thanvi Rahmatullahe Alaihe. is a 8 volume comprehensive handbook of fiqh (jurisprudence), especially for the education of girls and women. This volume has been compiled by the Islamic Bulletin www.islamicbulletin.com into two separate books. Volume 1,2, 3 and the second volume 4,5,6, 7. It describes the Five Pillars of Islam and also highlights more obscure principles. For years it has remained a favorite with the people of the Indo-Pakistan subcontinent. Among (Hanafi Deobandi) Muslims, it is a popular practice to present this volume to a new bride. The motivation behind this gesture is that the young woman is taking up a new identity and new life as a wife and mother-to-be. She should be well versed in the rites, rituals and tradition of Islam.



Bahishti Zewar

(Heavenly Ornaments)

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GLOSSARY

NIKÂH - MARRIAGE

1. *Nikâh* is a great bounty from Allah Ta'âlâ. The affairs of this world and the hereafter are put in order through marriage. There is a lot of wisdom and many benefits in marriage. A person saves himself from sinning and his heart is put at ease. He does not have any evil intentions and his thoughts do not begin to wander and stray. The greatest virtue is that there are only benefits and only rewards in this. This is because a husband and wife's sitting together and engaging in a loving conversation, joking with each other, etc. is better than *nafl ṣalât*.

2. A marriage can be executed by just two words, e.g. a person says the following words in the presence of witnesses: "I give my daughter to you in marriage." The person who is addressed replies: "I accept her in marriage." In so doing, the marriage is valid and both of them are lawful husband and wife. However, if the person has several daughters, the *nikâh* will not be executed by his uttering the words mentioned above. He will have to mention the daughter by name, e.g. he says: "I give my daughter, Qudsiyyah, to you in marriage", and the person replies: "I accept her in marriage."

3. A person says: "Give so-and-so daughter of yours to me in marriage." The father replies: "I give her to you in marriage." In so saying, the *nikâh* will be valid irrespective of whether he says that he accepts or not. (In other words, it is not necessary for the word "accept" to be mentioned).

4. If the daughter is present and the father says: "I give this daughter of mine in marriage to you", and the person replies: "I accept her", the *nikâh* will be valid. It will not be necessary to mention her name.

If the girl is not present, it is necessary to mention her name and the name of her father in such a loud tone that all the witnesses are able to hear. If the people do not know the father and there is a strong possibility that by mentioning his name they will still not know whose *nikâh* is being performed, then it will be necessary to mention the name of the grand-father as well. In other words, such identification is necessary whereby those present immediately know whose *nikâh* is being performed.

5. In order for a *nikâh* to be valid, it is also essential for at least two males or one male and two females to be present, to hear the *nikâh* being performed, and to hear the two words (i.e. the offer and the acceptance) being uttered. Only then will the *nikâh* be valid. If two persons sit together in privacy and one says to the other: "I give my daughter to you in marriage" and the other person replies: "I accept your daughter", the *nikâh* will not be valid. Similarly, if the *nikâh* was performed in the presence of one person only, even then the *nikâh* will not be valid.

6. If there are no males present, but only females, the *nikâh* will not be valid even if there are ten females present. Together with two females, one male has to be present.

7. If there are two males but they are not Muslims, the *nikâh* will not be valid. Similarly, if both are Muslims but both or one of them is immature, the *nikâh* will not be valid. Similarly, if there is one male and two females but both or one of the females is immature, the *nikâh* will not be valid.

8. It is preferable to perform the *nikâh* in a large gathering such as after the *jumu'ah ṣalât* in a *jumu'ah masjid* or in any other large gathering. This is so that the *nikâh* will be well announced and the people will become aware of the *nikâh*. A *nikâh* should not be performed in secret and privacy. However, if due to some reason many persons are unable to attend, then at least two males or one male and two females who hear the *nikâh* being performed in their very presence should be present.

9. If both the man and woman are mature, they can perform their own *nikâh*. All that they have to do is say the following in the presence of two witnesses: One of them must say: "I am making my *nikâh* with you" and the other must say: "I accept." In so doing, the *nikâh* will be valid.

10. If a person does not make his *nikâh* himself, but asks someone to perform his *nikâh* with someone, or, he mentions the name of the person with whom he wishes his *nikâh* to be performed and this person performs this *nikâh* in the presence of two witnesses - the *nikâh* will be valid. Even if this person rejects or denies this later, the *nikâh* will still be intact.

Persons with whom Nikâh is Harâm

1. Marriage with one's children, grand-children, great grand-children, etc. is not permissible. Nor is marriage with one's parents, grand-parents, maternal grand-parents, etc. permissible.

2. Marriage with one's brothers, uncles and nephews is not permissible. According to the *Shari'ah*, a brother is one whose mother and father is the same, or they have one father but two mothers, or one mother but two fathers. They are all brothers. But if the father is different, and the mother is also different; that person will not be a brother. *Nikâh* with him will be valid.

3. Marriage with one's son-in-law is not permissible. This is irrespective of whether the daughter is already living with him or not. In all cases, *nikâh* with him is *ḥarâm*.

4. A girl's father passed away. Her mother married another person. However, before the mother could even live with her new husband, she passed away or he divorced her. In such a case, the girl can marry this step-father of hers. However, if the mother lived with him, it will not be permissible for this girl to marry him.

5. *Nikâh* with one's step-children is not valid. In other words, if a man has several wives, then one of the wives cannot marry the children of the co-wives. This is irrespective of whether she had lived with her husband or not. *Nikâh* with these children is prohibited under all circumstances.

6. It is not permissible for a woman to marry her father-in-law or even the father or grand-father of her father-in-law.

7. As long as a sister is married to her husband, it is not permissible for another sister to marry this brother-in-law of hers. However, if her sister passes away or he divorces her and she completes her *iddah*, it will be permissible for the other sister to marry her brother-in-law. In the case where the brother-in-law divorces the first sister, it is not permissible for the second sister to marry her brother-in-law until her sister completes her *iddah*.

8. If two sisters marry one person, the marriage of the sister whose *nikâh* was performed first will be valid while the marriage of the sister whose *nikâh* was performed later will not be valid.

9. A man married a woman. As long as he remains married to her, he cannot marry her maternal and paternal aunts and nieces.

10. If the relationship between two women is such that if we had to regard one of them as a man, their *nikâh* will not be valid, then such two women cannot marry a person at the same time. When one of them passes away or one of them is divorced and completes her *iddah*, only then will it be permissible for the person to marry the other woman.

11. If a woman and her step-daughter marry a person at the same time, the *nikâh* will be valid.

12. Adoption is not considered in the *Sharī'ah*. By adopting a boy, he does not become one's son. It is therefore permissible to marry one's adopted son.
13. If a man is not one's real uncle but he becomes an uncle through some other distant relationship, marrying him is permissible. Similarly, if a man happens to be one's paternal uncle or nephew through some distant relationship, *nikāh* with him is permissible. *Nikāh* with one's cousins is also valid irrespective of whether they are paternal or maternal cousins.
14. Two women who are not blood sisters but are maternal or paternal cousins are permitted to marry one man at the same time. In the presence of such a cousin, another cousin can also marry the same man. The same rule applies to a very distant maternal or paternal aunt. That is, the niece and this distant maternal or paternal aunt can marry the same man at one time.
15. All the relations which become *ḥarām* on account of lineage also become *ḥarām* on account of breast-feeding. In other words, if a girl is breast-fed by a particular woman, then this girl cannot marry the latter's husband because he will now be regarded as her father. A girl who has been breast-fed by a particular woman cannot marry a boy who has been breast-fed by the same woman. Nor can this girl marry the children of this woman because she is also regarded as a child of this woman. All the maternal and paternal uncles and maternal and paternal nephews who become related due to this breast-feeding also become *ḥarām* on this girl.
16. If two girls have been breast-fed by one woman, they cannot marry the same man at one time. In other words, whatever has been explained previously, will also apply to relations based on breast-feeding.
17. A man committed adultery with a certain woman. Now it will not be permissible for her mother or her children to marry this man.
18. Due to the passions of youth, a woman touched a man with evil intentions. It will now not be permissible for her mother or her children to marry this man. Similarly, if a man touches a woman with evil intentions, her mother and her children will be *ḥarām* on him.
19. In the middle of the night, a man decided to awaken his wife. However, he mistakenly touched his daughter or his mother-in-law. Thinking them to be his wife, he touched them with the passions of youth. Now, this man will become *ḥarām* on his wife forever. There is **no way** in which she can become permissible for him. It will be necessary for him to divorce his wife.
20. If a boy touches his step-mother with an evil intention, she will become *ḥarām* on her husband. There is no way in which she can be *ḥalāl* for him. If the step-mother touches her step-son with an evil intention, the same rule will apply.
21. A Muslim woman cannot marry a man who belongs to any other religion. She can only marry a Muslim man.
22. A woman's husband divorced her or he passed away. As long as she does not complete her *iddah*, she cannot marry anyone else.
23. Once a woman marries a man, she cannot marry another person unless and until she is divorced by this person and also completes her *iddah*.
24. If a woman is not married and she falls pregnant due to adultery, it will be permissible to marry her. However, it will not be permissible to have intercourse with her until she delivers the child. But if the woman marries the same person who had committed adultery with her, it will be permissible for the person to have intercourse with her.
25. If a person has four wives, he cannot marry a fifth woman. If he happens to divorce one of his four wives, another woman cannot marry him until the one who is divorced completes her *iddah*.
26. The marriage of a *Sunnī* girl with a *Shī'ah* man is not permissible according to the majority of the *'ulamā*.

The Wali or Legal Guardian

The person who has the power or choice of getting a boy or girl married is called a *wali*.

1. The first *wali* of a boy or girl is their father. If the father is not present, the grand-father becomes their *wali*. If he is not present, then the great grand-father. If none of them are present, the blood-brother becomes their *wali*. If he is not present, then the step-brother, i.e. brothers from one father. Thereafter, the nephew, thereafter the nephew's son; and thereafter, the nephew's grand-son. If none of them

are present, the blood uncle becomes their *wali*. If he is not present, then the step-uncle, i.e. the step-brother of their father. Thereafter, the son of the blood uncle and thereafter his grand-son. Thereafter, the son of the step-uncle and thereafter his grand-son. If none of them are present, the father's uncle becomes their *wali*; and thereafter his children. If the father's uncle, his children and grand-children are not present; then the grand-father's uncle becomes their *wali*. Thereafter, his children, grand-children, and great grand-children.

If none of them are present, the mother will be their *wali*. Thereafter, the paternal grand-mother, then the maternal grand-mother and then the maternal grand-father. Thereafter, the blood-sister and then the step-sister, i.e. sisters from one father. Thereafter, the step-brother and then the step-sister who is from one mother. Thereafter, the paternal aunt, then the maternal uncle, and then the maternal aunt.

2. An immature person cannot become a *wali* of anyone. A *kâfir* cannot be a *wali* for any Muslim, nor can a lunatic be a *wali* for anyone.

3. A mature girl has the choice to marry or not to marry. She can marry whomsoever she wishes - no one can force her to marry a particular person. If she marries a person on her own, the *nikâh* will be valid irrespective of whether the *wali* is informed or not, and irrespective of whether the *wali* gives his consent or not. In all cases the *nikâh* will be valid. However, if she does not marry a person who is of the same social standing as her, and instead, marries a person who is of a lower standing than her family, and her *wali* is not happy about this marriage, then the *fatwâ* in this case is that the *nikâh* will not be valid.

If she marries a person who is in the same social standing as her, but the *mahr* that she receives is less than what is normally fixed in her paternal grandfather's family, then although the *nikâh* will be valid, the *wali* will have the right to annul this marriage. The *mahr* that is normally fixed in her paternal grandfather's family is known as *mahrul mithl*. The *wali* can go to a Muslim court and have such a marriage annulled. However, it should be borne in mind that this right of annulment is only possessed by all those *walis* whom we had mentioned **before** the mother. In other words, from the father onwards till the children of the grand-father's uncle.

4. A *wali* performed the *nikâh* of a mature girl without asking her or without seeking her consent. The validity of such a *nikâh* will be dependent on her permission and consent. If she grants her permission, the *nikâh* will be valid. If she does not grant her permission or is not happy, the *nikâh* will not be valid. The method of granting permission is mentioned in the next *mas'ala*.

5. The *wali* came and informed a young virgin girl that he intends performing her *nikâh* with a certain person, or that he has already performed her *nikâh* with a certain person. Upon hearing this, she remained silent, began smiling or began to cry. All these responses of her's will be considered to be a permission and a consent. Now, if the *wali* performs her *nikâh*, it will be valid. If he has already performed it, it will also be valid. It is not a prerequisite for her to give a verbal permission. Those who force a girl in giving a verbal permission are in error.

6. At the time of seeking her permission, the *wali* did not mention the name of her future husband, nor did she have any prior knowledge of him. In such a case, her silence will not be considered to be a form of consent, nor will it be considered to be a form of granting permission. It is necessary to mention the boy's name or some other form of identification whereby the girl can understand that the *wali* is referring to a particular person. Similarly, if the *wali* performed the *nikâh* without mentioning the amount of *mahr* to her and it was far less than the *mahrul mithl*, the *nikâh* will not be valid without her permission. He will have to seek her permission again.

7. The girl is not a virgin, and instead had married previously and this is her second marriage. When the *wali* asks her or seeks her permission for this second marriage, her mere silence will not be considered to be a form of granting permission. Instead, she will have to give a verbal reply. If she does not give a verbal reply and remains silent, and despite this the *wali* performs her *nikâh*, then her *nikâh* will be in abeyance. Later, if she gives a verbal permission, the *nikâh* will be valid. If not, it will not be valid.

8. Despite the father being present, the uncle, brother or any other *wali* sought the permission of a virgin girl. If she remains silent, it will not be considered to be a form of granting permission. Only when she gives a verbal permission will it be considered. However, if the father sent these persons to seek her permission, her silence will be considered to be a form of consent. In short, the *wali* who is given the first preference in the *Shari'ah* and who has the most right to seek permission from the girl - when he asks her or when someone who has been sent by him asks her, then only will her silence be considered to be a form of consent. If the grand-father had the right of asking her, and instead the brother asked her; or if the brother had the right of asking her and instead she was asked by her uncle, then in such a case her silence will not be considered to be a consent.

9. A *wali* performed the *nikâh* of a girl without asking her and without obtaining her consent. After the *nikâh*, the *wali* or his messenger came and informed the girl that her *nikâh* with a particular person has been performed. In such a case, if she remains silent, this will be a permission on her part and the *nikâh* will be valid. But if someone else comes and informs her, and this person is a pious,

reliable person, or two persons come and inform her, then by her remaining silent the *nikâh* will be valid. But if there is only one person who informs her and he is an unreliable person, then by her remaining silent the *nikâh* will not be valid. Instead, it will be held in abeyance. When she gives a verbal reply or any other form of granting permission is found, then only will the *nikâh* be valid.

10. Upon being informed of her *nikâh*, the girl did not give a verbal reply although it was necessary for her to give a verbal reply. However, when her husband approached her she did not refuse him from engaging in sexual intercourse with her. Even in this case, the *nikâh* will be valid.

11. The same rules apply to a mature boy, i.e. he cannot be forced into a marriage nor can the *wali* perform his *nikâh* without his permission. If his *nikâh* is performed without his permission, its validity will be dependent on his permission. If he expresses his consent, his *nikâh* will be valid. If not, it will not be valid. However, it should be borne in mind that the boy's silence is not considered to be a form of granting permission. He will have to give a verbal reply.

12. If a boy or a girl are immature, they do not have their own choice. Their *nikâh* is not valid without a *wali*. If a boy (or girl) performs his *nikâh* on his own or someone else performs it, it will be dependent on the permission of the *wali*. If the *wali* grants permission, the *nikâh* will be valid. If not, it will not be valid. The *wali* has full rights over such a boy or girl. He can get them married to whoever he wishes and refuse whoever he wishes. Immature girls and immature boys cannot reject such a *nikâh* at that time. This is irrespective of whether the girl is a virgin or had been married previously and had also been sent to her (first) husband's home - the same rule will apply.

13. If the father or grand-father perform the *nikâh* of an immature girl or boy, they do not have the right to reject or repudiate this *nikâh* even after they become mature. This is irrespective of whether the marriage was executed with a person who is of the same social standing or with a person of a lower class, and irrespective of whether the *nikâh* was performed with *mahrul mithl* or whether it was far less than the *mahrul mithl*. In all cases the *nikâh* will be valid and they cannot reject or repudiate this *nikâh*.

14. If a *wali* **other than** the father or grand-father performed the *nikâh*, and it was performed with a boy of the same social standing and the *mahrul mithl* was also given, then in such a case the *nikâh* will be valid. However, after reaching the age of maturity, she has the right to endorse this *nikâh* or to go and complain to a Muslim judge and have this marriage annulled.

But if the *wali* performed her marriage with a person of a lower social standing or accepted a *mahr* which was far less than the *mahrul mithl*, the *nikâh* will not be valid from the very outset. Similarly, if the *wali* performed the *nikah* of a boy with a *mahr* which was far more than the *mahrul mithl* of the girl, the *nikâh* will not be valid from the very outset.

15. A *wali* other than the father or grand-father had performed the *nikâh* of an immature girl who also had knowledge of this *nikâh*. Thereafter, she became mature and until then her husband hadn't had any sexual intercourse with her. In such a case, the moment she becomes mature, she must mention her discontent with regard to marrying this person. She must clearly state that she is not happy. Alternatively, she could say that she does not wish to continue with this marriage. This could be said in the presence of others or in privacy where she is all alone. But she has to mention it verbally. However, by her merely saying this, the *nikâh* will not be annulled. She will have to go to a Muslim judge, he will *annul* the marriage, and only then will it be annulled.

Once she becomes mature and allows even a moment to pass in which she does not mention her discontent, she will not have the choice of having her *nikâh* annulled.

But if the girl did not have any knowledge of this *nikâh* and only learnt of it after becoming mature, then the moment she is informed, she will immediately have the right to reject the *nikâh*. If she remains silent for even a moment, she will forfeit this right to reject the *nikâh*.

16. If her husband engaged in sexual intercourse with her, and thereafter she becomes mature, it is not necessary for her to reject the *nikâh* immediately after becoming mature or after being informed. Instead, as long as she does not express her consent and happiness, she will have the choice of rejecting or accepting irrespective of how much time lapses. However, if she clearly states that she is happy about this marriage, or her consent is made apparent in some other way such as being in solitude with her husband like any other normal husband and wife, then she will have no choice and this *nikâh* will become entrenched.

17. The person who is most entitled of being the *wali* of an immature girl is gone to a foreign country. He is so far away that if the rest of the family had to await his arrival in order to consult him, the girl will lose this opportunity. Furthermore, the person who has come with the proposal is not prepared to wait for so long and it will be difficult for the girl to receive a similar proposal. In such a case, the person who is next in line to become her *wali* can also perform her *nikâh*. If he performs the *nikâh* without consulting the girl, it will

be valid. But if the first *wali* is not very far away, her *nikâh* should not be performed without consulting him. If it is performed, it will be dependent on his permission. Once he grants his permission, the *nikâh* will be valid.

18. Similarly, if the second *wali* performs the *nikâh* of an immature girl despite the most rightful *wali* being present, it will be dependent on his permission. For example, if the grand-father performs the *nikâh* without consulting the father despite the latter being present, it will be dependent on the father's permission. If the right belonged to the brother but the *nikâh* was performed by the uncle, it will be dependent on the brother's permission.

19. A woman became a lunatic and lost her sanity. She has a mature son and a father as well. If her *nikâh* has to be performed, her *wali* will be her son because the son is more entitled of being a *wali* than the father (father of the woman).

The Question of Compatibility or *Kufu'*

1. The *Shari'ah* has taken great precautions in ensuring that *nikâh* with an incompatible person or a person of a lower social standing does not take place. In other words, do not perform the *nikâh* of a girl with a man who is not equal to her in status or who is of no match to her.

2. Compatibility or equality is considered in several factors: (1) lineage, (2) Islam, (3) piety, (4) wealth, (5) profession or occupation.

Equality in Lineage

1. Equality in lineage is that the *Shaykh*, *Sayyid*, *Anṣâri*, and *'Alawi* are all equal to each other. In other words, although the status of a *Sayyid* is more than the others, if the daughter of a *Sayyid* marries a *Shaykh* boy; it will not be said that she did not marry someone who is of her family relations. Instead, it will also be regarded as if she has married one of her relatives.

2. In matters of lineage, the lineage of the father is considered and not the mother. If the father is a *Sayyid*, the son is also a *Sayyid*; and if the father is a *Shaykh*, the son is also a *Shaykh* - irrespective of what the mother may be. If a *Sayyid* marries a woman who is not a *Sayyid*, their son will be regarded as a *Sayyid*. This son will be equal in status to all other *Sayyids*. Although the son whose father and mother are both from a noble family is respected more, according to the *Shariah* they will all be regarded as relatives or of the same social standing.

3. The *Moghuls* and *Pathans* are regarded as one nation and are not of the same class as that of the *Sayyids* and *Shaykhs*. If the daughter of a *Sayyid* or *Shaykh* gets married with one of them, it will be said that she married someone who is of a lower social standing than her.

Equality in being a Muslim

1. Equality in being a Muslim is only considered among the *Moghuls*, *Pathans*, and other non-Arab nations. There is no consideration of this among the *Shaykhs*, *Sayyids*, *'Alawis*, and *Anṣâris*. A man who accepts Islam and his father was a *kâfir* cannot be on par or equal to a woman who is a Muslim and her father was also a Muslim. The man who is a Muslim, his father is also a Muslim, but his grandfather was a *kâfir*; cannot be equal to a woman whose grandfather was also a Muslim.

2. A man whose father and grandfather were Muslims, but his great grandfather was a *kâfir* will be regarded as equal to a woman whose several forefathers were Muslims. In short, this equality is only considered till the grandfather. Equality beyond the grandfather, such as the great grandfather and beyond him is not considered.

Equality in Piety

Equality in piety means that a man who does not follow the dictates of the *Shari'ah* - who is a wicked person, a scoundrel, an alcoholic, a shameless person - will not be considered to be equal to a pious, chaste and religious woman.

Equality in Wealth

Equality in wealth means that a person who is an absolute pauper cannot be compatible to a rich woman. If the man is not an absolute pauper, but is capable of giving that amount of *mahr* that is normally given on the first night and is also capable of giving her maintenance, then he will be regarded to be equal to her in status even if he is unable to give the entire amount of *mahr*. It is not

necessary for the man to be in exactly the same financial position as that of the woman. Nor is it necessary for him to be close to that financial position.

Equality in Occupation

1. Equality in occupation is that, e.g. weavers are not regarded as equal to tailors and are accorded a status that is lower than that of tailors. Similarly, barbers, washermen, etc. are not regarded as being equal to tailors, but are regarded as being lower than tailors.
2. A mad, lunatic person cannot be equal to an intelligent, understanding woman.

Mahr - Dowry

1. Once a *nikâh* is performed, it will be valid irrespective of whether mention of any *mahr* was made or not. Despite it being valid, one will have to give the *mahr*. In fact, if a person makes the condition that he will not give any *mahr* and that he is marrying the woman without any *mahr*, he will still have to give the *mahr*.
2. The minimum *mahr* is 10 *dirhams* and there is no limit to the maximum amount of *mahr*. The woman can stipulate as much as she wishes. However, it is not good to stipulate a very high figure. If a person gives an amount less than 10 *dirhams* or its equivalent, he will have to give the balance as well because *mahr* cannot be an amount less than the minimum. If the husband divorces his wife (in this case) even before she can come and live with him, he will have to give half of the minimum.
3. A person stipulated R20, R100, R1000, or any other amount according to his financial position. The woman thereafter came and lived with him. He also had sexual intercourse with this wife of his. Alternately, he did not have intercourse with her, but he and his wife were able to meet in privacy where no one or nothing stopped them or prevented them from engaging in sexual intercourse. In both these cases, it will be *wâjib* on the person to fulfil the full amount of the stipulated *mahr*. If none of the above transpired between them, and one of them passed away, it will still be *wâjib* to fulfil the entire *mahr*. Furthermore, if none of the above transpired between them, and the man divorced her, it will be *wâjib* on him to fulfil half the stipulated *mahr*.

In short, if the husband and wife meet in privacy, as mentioned above or one of them passes away, the entire *mahr* becomes *wâjib*. And if the husband divorces her prior to them being in privacy and seclusion, it will be *wâjib* to fulfil half the stipulated *mahr*.

4. If one of them was ill, keeping a fast of *Ramādân*, in the *ihrâm* of *hajj*, the woman was in her *hayd* or there was someone who was peeping at them or intruding on their privacy, and they met in private or seclusion in any of the above situations, then this privacy or seclusion of theirs is not considered. If they meet each other in any of the above situations or circumstances, the total amount of *mahr* will **not** become *wâjib*. If the husband divorces her, it will be her right to receive half the total *mahr*. However, if the fast was not a fast of *Ramādân*, instead it was a *qadâ*, *nadhr*, or *nafl* fast, and this was being kept by one of them, then in such a case if they happened to meet in privacy and seclusion, the wife will have the right of receiving the full amount of the *mahr*. It will be *wâjib* on the husband to fulfil the full amount.

5. The husband is impotent, however, both of them met in privacy and seclusion. The wife will still receive the full *mahr*. Similarly, if the husband is a hermaphrodite and they meet in privacy and seclusion and thereafter he divorces her, she will receive the full *mahr*.

6. The husband and wife met in privacy and seclusion but the wife is so young that she is incapable of sexual intercourse. Alternately, the husband is so young that he is incapable of sexual intercourse. If they meet in privacy and seclusion in such a case, the full *mahr* will **not** be *wâjib*.

7. If no mention whatsoever of the *mahr* was made at the time of the *nikâh*, or the *nikâh* was performed on the condition that the woman will not receive any *mahr*, and thereafter one of them passed away or they met in privacy - that is regarded as a valid privacy in the *Sharî'ah* - even then the *mahr* will have to be fulfilled. However, in such a case, the *mahrul mithl* will have to be paid.

In the above case, if the husband divorced his wife prior to being in seclusion with her, she will have no right to receive any *mahr*. Instead, she will only receive a set of clothing. It is *wâjib* on the man to give this to the woman. He will be sinning if he does not do so.

8. When giving this set of clothing, only four items are *wâjib* on the man: a dress, a scarf, a pants, and a sheet which can cover her body from head to toe. Apart from these items it is not *wâjib* to give any other clothing.

9. The clothing that the man gives should be according to his financial position. If the man is poor, he should give cotton clothing. If he is of a middle class, he should give silk that is of an inferior quality. If he is very rich, he should give silk clothing that is of a very high quality. However, it should be borne in mind that in all these circumstances the clothing that is given should not be more than half the *mahrul mithl* in value. At the same time, it should not be less than 5 *dirhams* in value.

In other words, it is not *wājib* on the man to give clothing which is very expensive and which exceeds half the *mahrul mithl* in value. However, it is permissible for him to give clothing that is more than the stipulated amount provided that he gives it happily and out of his own will.

10. At the time of the *nikâh* no *mahr* was stipulated. However, after the *nikâh*, the husband and wife agreed upon a specific amount as *mahr*. In such a case, *mahrul mithl* will not have to be given. Instead, the amount that they had agreed upon will have to be given. But if the husband divorced his wife prior to their meeting in privacy and seclusion, she will not have any right of receiving any *mahr*. Instead, she will only receive the clothing that had been mentioned previously.

11. A person stipulated R100, R1000 or any other amount according to his financial position. Thereafter the husband decided to give more than the original amount that was stipulated. This he did voluntarily and out of his own good will. For example, the stipulated *mahr* was R100, but he decided to give R150. Whatever additional amount he decides to give will now become *wājib* upon him. If he does not give it, he will be sinning. But if he divorces her prior to meeting in privacy and seclusion, he will have to give half of the original amount that was stipulated. The additional amount that he had decided to give will not be calculated.

Similarly, if the wife happily and willingly reduces the amount of *mahr*, it will be considered to be reduced. If she absolves him from paying the entire amount, it will be absolved. Now she has no right to claim it.

12. If the husband pressurized her into reducing the *mahr* or instilled some fear into her so that she reduces the *mahr*, then by her reducing or forgiving her husband, it will not be considered to be forgiven. It will still be *wājib* upon him to fulfil the *mahr*.

13. No cash, gold or silver was stipulated for the *mahr*. Instead, a small village, a farm or some land was stipulated. This is permissible. The farm, land, etc. that was stipulated will have to be given.

14. A horse, elephant or any other animal was stipulated as *mahr*. However, a specific horse or a specific elephant was not stipulated. This is also permissible. In such a case an average horse which is not too cheap nor too expensive will have to be given. Alternatively, its value in cash could be given. However, if an animal was stipulated without specifying the type of animal, this will not be valid. *Mahrul mithl* will have to be given.

15. A couple got married in an unlawful way and the husband and wife were therefore made to separate. For example, they got married in secret without the presence of two witnesses. Alternately, two witnesses were present but they were deaf and were therefore unable to hear the words that make a *nikâh* valid. Alternatively, a man had divorced his wife or he had passed away. Prior to completing her *iddah*, the woman married another man. Or some other form of unlawful marriage had taken place and the husband and wife were therefore made to separate. However, in all these cases, the man did not have any sexual intercourse with this woman. In such a case, she will not receive any *mahr*. In fact, even if they met in privacy and seclusion, she will still not be eligible to receive any *mahr*. But if sexual intercourse had taken place, she will receive *mahrul mithl*. However, if at the time of *nikâh* some *mahr* had been stipulated and this *mahr* is less than the *mahrul mithl*, then she will receive the *mahr* that had been stipulated at the time of the *nikâh* and not the *mahrul mithl*.

16. A person had sexual intercourse with a woman after mistaking her for his wife. He will have to give her *mahrul mithl* as well, and this intercourse with her will not be regarded as adultery (*zinâ*) nor will there be any sin. In fact, if the woman falls pregnant, the lineage of the child will be in order. It will not be tainted and it is not permissible to label the child as being illegitimate. The moment the man realizes that this is not his wife, he should immediately separate himself from her and it will not be permissible for him to continue with the intercourse. It is also *wājib* on this woman to observe the *iddah*. It is not permissible for her to stay with her husband or to engage in sexual intercourse with him. The rules related to *iddah* will be mentioned in a later chapter - *Inshâ' Allah*.

17. If in a certain place or country, the norm is that the entire *mahr* must be given on the first night, then the woman has the right to demand the *mahr* on the first night. If she does not ask for it on the first night, she can ask for it whenever she wishes and it will be *wājib* on the husband to give it to her. He cannot delay in fulfilling the *mahr*.

18. The practice in India is that the paying and receiving of *mahr* is undertaken after divorce or after death. When the woman is divorced, it is only then that she claims her *mahr*. Alternatively, when the husband dies and leaves behind some wealth, she takes her

mahr from this left over wealth of his. If the woman dies, her inheritors claim the *mahr*. As long as the husband and wife are living together, no one pays the *mahr* nor does she ask for it. In such a situation, the woman cannot demand the *mahr* before divorce. However, it is *wājib* on the man to give an amount that is normally given in that place on the first night. But if all these practices are not found in any place, these rules will not apply.

19. If the husband does not give the amount of *mahr* that is normally given beforehand, the wife has the right to refuse him to engage in sexual intercourse with her until he pays that amount. If they engaged in intercourse once, she still has the right of refusing him the next time or the following time if he does not pay the *mahr*. If he wishes to take her to another city or country, she has the right of not going unless her *mahr* is paid. Similarly, if the *mahr* is not paid and the woman wishes to travel to another city or country, or wishes to go to her parents home, and there is a *mahram* who can take her, then the husband does not have the right to stop her. But once he pays the *mahr*, she does not have the right to do any of these things without her husband's permission. It is not permissible for her to go anywhere without his consent. As for the husband, he can take her wherever he wishes. It is not permissible for her to refuse him.

20. The husband gave some item (or cash, gold, silver, etc.) to his wife with the intention that it is *mahr*. Whatever he gives will be regarded as part of the *mahr*. It is not necessary for him to inform his wife at the time of giving it to her that he is giving her *mahr*.

21. The man gave an item to his wife. She claims that the item was given as a gift and not as *mahr* while the man claims that he gave it as *mahr*. In this case, the husband's claim will be considered. However, if the item was such that it is consumed as food or drink, it will not be considered to be *mahr* and the husband's claim will not be considered.

Mahrul Mithl

1. Family *mahr* or *mahrul mithl* is determined in the following way: look at any woman in the girl's father's family who is similar or equal to this girl. That is, if the girl is young, the woman must also be young at the time of marriage. If the woman is beautiful, this girl must also be beautiful. If the woman's marriage had taken place when she was a virgin, this girl's marriage must also take place while she is a virgin. The wealth that this girl possesses at the time of her *nikāh*, that woman also had possessed the same at the time of her *nikāh*. The place or locality from which this girl is, that woman must also be from the same place. If this girl is religious-minded, intelligent, well-mannered and educated, that woman must also be the same. In short, this girl whose *nikāh* is being performed now, must also possess the qualities that that woman possessed at the time of her *nikāh*. If they share the same qualities, then the *mahr* that was stipulated for that woman will be the *mahrul mithl* for this girl.

2. Women of the girl's father's family refer to the girl's sisters, paternal aunts, cousins (children of paternal uncles), etc. In other words, girls or women who are connected to her paternal grandmother. When determining the *mahrul mithl*, the *mahr* of the mother is not considered. However, if her mother is also of the same family as that of her father's, e.g. if her father marries his cousin (paternal uncle's daughter), then the mother's *mahr* will also be regarded as *mahrul mithl*.

The Marriages of the Kuffār

1. The different forms of marriage in the different religions are recognized in the *Sharī'ah*. If both, husband and wife, accept Islam, there is no need to repeat their *nikāh*. The *nikāh* that they had performed as *kuffār* will still be valid.

2. If the husband or the wife accepts Islam and the other partner does not accept, their *nikāh* will be annulled. It will not be permissible for them to live as husband and wife.

3. If the wife accepts Islam and not the husband, then as long as the wife does not complete three *ḥayḍ* periods, it will not be permissible for her to marry another person.

Equality among Wives

1. If a person has more than one wife it is *wājib* upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.

2. If a person marries a second woman, the rights of this new wife and the rights of the old wife are the same. There is no difference in rights between the two.
3. Equality is based on spending the night and it is not necessary to spend an equal time with them during the day. If a person spends more time with one wife during the day and less time with the other, there is no harm in this. However, it is *wājib* to spend an equal time with them at night. If a person goes to one wife immediately after *maghrib*, and the following day he goes to the other wife after *'ishā*, he will be sinning. However, if a person's occupation is such that he works at night and remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day and not the night.
4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.
5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.
6. There is no sin in loving one wife more than the other because these matters are connected to the heart and one does not have any control over one's heart.
7. Equality is not *wājib* when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a lot and to take the wife in whose favour the lot was drawn. In this way there will be no unhappiness or disgruntlement.

The Virtues and Rights of Marriage

1. It is mentioned in a Hadīth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allah Ta'ālā that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.
2. It is mentioned in a Hadīth that Rasūlullāh sallallāhu 'alayhi wa sallam said: "Marriage is **my** way and **my** *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasūlullāh's sallallāhu 'alayhi wa sallam anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasūlullāh sallallāhu 'alayhi wa sallam displeased with him for even a moment. May Allah Ta'ālā grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allah and His Rasūl sallallāhu 'alayhi wa sallam.

It is mentioned in a Hadīth that Rasūlullāh sallallāhu 'alayhi wa sallam said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasūlullāh sallallāhu 'alayhi wa sallam likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allah Ta'ālā. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allah Ta'ālā, and that we should not display any laziness in this regard.

It is mentioned in a Hadīth that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasūlullāh sallallāhu 'alayhi wa sallam. Glory be to Allah! How beloved Rasūlullāh sallallāhu 'alayhi wa sallam is to Him.

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikāh* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikāh* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *harām* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.

3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.
 4. It is mentioned in a Hadith that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.
 5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allah Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allah Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.
 6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allah Ta'âlâ looks at both of them with mercy.
 7. It is mentioned in a Hadith that Allah Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He as taken the responsibility) of helping the person who gets married in order to attain purity from that which Allah has made *harâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allah Ta'âlâ, Allah will help and assist him in his expenses and other affairs.
 8. It is mentioned in a Hadith that two rak'ats of *salât* performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.
 9. It is mentioned in a Hadith that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).
 10. It is mentioned in a Hadith that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allah Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *halâl* earnings which Allah Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.
 11. It is mentioned in a Hadith that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.
- The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.
12. It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasûlullâh *sallallâhu 'alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such

that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

13. It is mentioned in a Hadith that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

14. It is mentioned in a Hadith that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadith that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

15. It is mentioned in a Hadith that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allah and His Rasûl *sallallâhu 'alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allah and His Rasûl *sallallâhu 'alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.

16. It is mentioned in a Hadith that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *du'â*:

بِسْمِ اللَّهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismillâhi allâhumma jannibnash-shaytana wa jannibi

In the name of Allah. O Allah, protect us both from (he mischief of Satan and keep Satan away from the children You grant us. (Bukhari)

The virtue of this *du'â* is that if a child is conceived through this intercourse, *shaytân* will not be able to harm this child in any way.

17. There is a lengthy Hadith in which Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed 'Abdur Rahmân bin 'Auf *radiyallâhu 'anhu* asking him to have a *walimah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walimah* after engaging in sexual intercourse with one's bride. However, many '*ulamâ* have permitted it immediately after the *nikâh* as well. It is *mustahab* to have a *walimah*.

TALÂQ - DIVORCE

Divorcing a Person

Divorce prior to the bride's departure from her parent's home

Divorce after the bride's departure from her parent's home

Issuing Three Talâqs

Conditional Divorce

Divorce issued by the Sick

Revoking a Talâq Raj'î

'Îlâ' or Taking an oath on not going to one's wife

Khula' or Divorce at the instance of the wife

Zihâr or Likening the wife to one's mother

Kaffârah

Li'ân - Allegation of Adultery

Disappearance of the Husband

TALÂQ - DIVORCE

1. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not mature, who is not in his senses, or is mad, by his divorcing his wife, the divorce will not come into effect.
2. A sleeping person uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.
3. A person compelled another person to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the person divorced his wife. Even then divorce will take place.
4. A person was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *talâq* given in anger also causes divorce to take place.
5. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.

Divorcing a Person

1. Only the man has the right to divorce. Once the man divorces his wife, the divorce comes into effect. The woman has no choice in this irrespective of whether she accepts the divorce or not. In all cases, the divorce comes into effect. The wife cannot divorce her husband.
2. The man has the right of issuing three *talâqs* only, and not more. If he issues four or five *talâqs* even then only three will be considered.
3. Once the man utters: "I divorce my wife", and utters these words in such a tone that he himself can hear these words, divorce comes into effect. This is irrespective of whether he uttered them in private or in public, and whether his wife heard him uttering these words or not. In all cases, divorce takes place.
4. Divorce is of three types:

The First Type: Is that the *nikâh* is completely annulled and it is not permissible to live with the man without renewing the *nikâh*. If the woman wishes to stay with this man again, and the man also agrees to keep her, they will have to have their *nikâh* performed again. Such a *talâq* is known as *talâqul bâ'in*.

The Second Type: Is that if the husband and wife wish to remarry, then after completing the *'iddah* for the first divorce, she will have to marry another person. When he divorces her, she will have to complete the *'iddah* for this second divorce. Only then will it be permissible for her to remarry her first husband. Such a *talâq* is known as *talâqul mughallazah*.

The Third Type: Is that the *nikâh* has not broken as yet. If the husband divorces his wife by uttering the words of divorce one or two times and thereafter regrets his action, it will not be necessary to renew this *nikâh*. He can live with this wife without performing another *nikâh* and it will be permissible for them to live as a normal couple. However, if the man divorced her and maintained this divorce of his, i.e. he did not regret his action nor did he decide to continue living with his wife, then the moment the *'iddah* of *talâq* expires, the *nikâh* will break and the woman will be separated from her husband. As long as the *'iddah* does not expire, the man has the choice of either keeping his wife or not keeping her. Such a *talâq* is known as *talâqur raj'i*. It should be borne in mind that if the husband issues three *talâqs*, he will not have the choice of keeping his wife.

5. There are two ways in pronouncing or issuing the *talâq*.

The First Way: Is that the husband clearly utters: "I divorce you" or "I divorce my wife." In other words, he issues the divorce in such clear words that there is no possibility of taking any other meaning from these words. Such a divorce is known as *talâq-e-sarîh*.

The Second Way: Is that the husband does not utter the words of divorce clearly. Instead, he speaks in very vague terms from which divorce could be deduced and from which some other meaning could also be taken, e.g. the person says: "I have distanced you from me." From this, it could be deduced that he said: "I divorce you" or "I have not divorced you, but I will not keep you with me. Remain with your parents. I will not even bother about you."

Alternatively, he could have said: "I will have no contact with you." "I have no need for you." "You have been separated from me." "I have separated you from me." "I have separated you from my house, go away." "Get out." "Go far from here." "Go away to your parents." "Go away to your house." "I will not accommodate you any longer."

Uttering any of the above words or other words similar to these, in which there is the possibility of several meanings is known as *talâq-e-kinâyah*.

6. If the divorce is issued in clear terms, divorce will take place the moment the words are uttered. This is irrespective of whether one had the intention of divorcing his wife or not, or whether he issued the divorce jokingly. When a divorce is issued in clear terms, the third type of divorce will take place. That is, the husband has the choice of keeping or divorcing his wife until just before the expiry of her *'iddah*. By uttering the divorce once, only one divorce will come into effect - not two nor three. However, if he utters the divorce three times, or says: "I give you three *talâqs*", three *talâqs* will take place.

7. A person issued one divorce. As long as the wife is in her *'iddah*, he has the right to issue her a second or a third divorce. If he issues a second or third divorce, it will be valid and come into effect.

8. A person says: "I will divorce you." Divorce will not take place. Similarly, if he says: "If you carry out a particular action, I will divorce you." Divorce will not take place irrespective of whether she carries out the action or not. However, if the person says: "If you carry out a particular action, you are divorced", then once she carries out the action, divorce will take place.

9. A person uttered the divorce and at the same time said: "*Inshâ' Allah*". Divorce will not take place. Similarly, if he says: "If Allah wills, I divorce you" divorce will not take place. However, if the person uttered the divorce, waited for a while and thereafter said "*Inshâ' Allah*"; divorce takes place.

10. A person called his wife and addressed her as a "divorcee". Divorce will take place even if he says this jokingly.

11. A person says: "When you go to Lucknow (or any other place which he mentions), you are divorced." As long as she does not go to Lucknow, divorce will not take place. Once she goes there, divorce will take place.

12. The person did not clearly state the words of divorce. Instead, he issued the divorce in vague words and terms. If at the time of uttering these words, he had the intention of issuing divorce, divorce will take place. In such a case, the first type of divorce will take place, i.e. *talâqul bâ'in*. Now it will not be permissible for him to keep his wife without renewing the *nikâh*. If the person did not utter these words with the intention of *talâq* and instead had some other meaning in mind, *talâq* will not take place. However, if it is learnt through some evidence or indication that he had in fact intended divorcing her and that he is lying, then in such a case the woman should not live with him and she should regard it as if she has been divorced. For example, the wife comes angrily to her husband and says: "I cannot live with you any more. Divorce me!" And the husband replies: "Okay, I leave you." In such a case, the woman must consider this to be a divorce.

13. A person says: "I divorce you, I divorce you, I divorce you." Three divorces will take place. Alternatively, he divorces her three times, but in very vague terms. Even then, three divorces will take place. However, if the person had only intended one divorce but had uttered it three times in order to emphasize his point, only one divorce will take place. However, the woman does not know his intention. She should therefore regard it as three divorces.

Divorce prior to the bride's departure from her parent's home

Before the bride could even go to her husband's home, he divorced her. Alternatively, she went to her husband's home but they did not meet in privacy or seclusion which could be considered to be valid in the *Sharî'ah*. This privacy or seclusion was explained in the chapter on *mahr*. Before they could meet in privacy and seclusion, the husband divorced her. In such circumstances, *talâqul bâ'in* will take place irrespective of whether the divorce was uttered in clear words or in vague terms. When such a woman is divorced, *talâqul bâ'in* will take place and she does not have to complete any *'iddah*. Immediately after being divorced, she can marry another person. Furthermore, after issuing one divorce to such a woman, the man does not have the right or choice of giving a second or third divorce. If he does so, it will not apply. However, if in the first time, he says: "I give you two divorces, or, three divorces", two or three divorces will take place. If he says: "I divorce you, divorce you, divorce you", even then one divorce will take place with regard to such a woman.

Divorce after the bride's departure from her parent's home

After the bride's departure from her parents' home, the bride and bridegroom met in privacy and also engaged in sexual intercourse. Thereafter, if the husband issues one or two divorces in clear terms, *talâqur raj'i* will take place. If he utters the divorce in vague terms, *talâqul bâ'in* will take place. In *talâqur raj'i* he will have the choice of going back to his wife, while in *talâqul bâ'in* he will not have the choice. However, if he did not issue three divorces, they can re-marry within her *'iddah* (if both of them wish to remarry) and after the expiry of the *'iddah* as well. But if she wishes to marry **another** person, she can do so only **after** the expiry of her *'iddah*. But it should be borne in mind that the *'iddah* is necessary in all forms of divorce. As long as the *'iddah* has not expired, a second or third divorce can also be issued.

The bride and bride groom met in privacy and there was nothing to stop them from engaging in sexual intercourse (i.e. nothing from the *Shari'ah* point of view, or from a physical aspect). Despite this, they did not engage in sexual intercourse. In such a case, if the husband divorces his wife, *talâqul bâ'in* will take place irrespective of whether the divorce is uttered in clear terms or in vague terms. The *'iddah* will also be *wâjib* on the woman, he will not have the right of taking her back, and she cannot marry another person without completing her *'iddah*. However, she can marry the husband who divorced her within the *'iddah* or even after the expiry of the *'iddah*. The only condition is that three divorces must not be issued.

Issuing Three Talâqs

1. If a man issues three divorces to his wife, she becomes completely *harâm* for him. Even if they renew their *nikâh*, it will be *harâm* for this woman to live with him. This *nikâh* will not be valid irrespective of whether the three divorces were issued in clear terms or in vague terms. If a woman who has been issued three divorces wishes to live with her first husband and wishes to remarry him, there is only **one** way in doing this. That is, she will have to marry another person, engage in sexual intercourse with him, and when he dies or divorces her, she must complete her *'iddah*. Upon completing her *'iddah*, she can remarry her first husband. Without marrying a second person, she **cannot** remarry her first husband. If she marries a second person, but he passed away before he could engage in sexual intercourse with her or divorced her before engaging in sexual intercourse with her, then this will not be considered. She can **only** marry her first husband when her second husband has intercourse with her. Without this intercourse, she cannot remarry her first husband. Understand this well.

2. There are different ways in issuing three divorces. One is that the person issues them at one time, e.g. he says: "I give you three divorces" or "I divorce you, I divorce you, I divorce you." The second way of issuing three divorces is to issue them over a period of time, e.g. he issues one today, another one tomorrow, and the third one the day after tomorrow. Alternatively, he issues one divorce this month, another the following month, and a third divorce in the following month. However, all these are issued within her *'iddah*. The same rule will apply to all the different forms of issuing the *talâq*. The right or choice to keep one's wife only remains when a person issues one or two divorces in clear terms and not three. Once he issues three, he has no choice or right to keep his wife.

3. A person issued a *talâqur raj'i* to his wife. Thereafter he decided to keep his wife. After a few years he became angry over some matter and therefore issued another *talâqur raj'i* (in which he has the right of keeping his wife). When his anger subsided, he decided to keep his wife and did not let her go. These divorces that he issued will be counted as two divorces. If, at some time or the other, he issues one more divorce, it will total three divorces. Once this occurs, the rules that have been mentioned in *mas'ala* number one will apply over here as well. That is, she cannot remarry this husband of hers unless she marries another person first.

Similarly, if a person issues a *talâqul bâ'in* (in which he does not have the right to keep his wife), the marriage will be annulled. Thereafter, he regretted his action and both of them decided to remarry. After some time, he became angry with her again and issued a *talâqul bâ'in*. After his anger subsided, he remarried her. He thus issued two divorces. If he issues one more divorce, the rule mentioned in *mas'ala* number one will apply. That is, he cannot remarry her unless she marries another person first.

4. If the woman marries another person on the condition that he would divorce her after engaging in sexual intercourse with her, this person is not bound to fulfil this condition. He can divorce her if he wishes or keep her if he wishes. Furthermore, he can divorce her whenever he wishes - he is not bound by any time limit. It should be borne in mind that it is a major sin and *harâm* to marry on such a condition or promise. One is cursed by Allah Ta'âlâ. However, despite this, the *nikâh* will be valid. If such a *nikâh* takes place, the second husband has intercourse with her, and thereafter passes away or divorces her, it will be permissible for her to remarry her first husband.

Conditional Divorce

1. Prior to marrying a woman, a person said: "If I marry you, you are divorced." If the person happens to marry this woman, one *talâqul bâ'in* will take place the moment the *nikâh* is performed. Now, he cannot keep her without remarrying her. If he said: "If I marry you, you are divorced two times", two *talâqul bâ'in* will take place. If he issued three divorces, three will take place and it will be *talâqul mughallazah*.

2. A person made the condition of divorce prior to marriage. The moment the *nikâh* was performed, divorce took place. He then remarried the same woman. By remarrying her, another divorce will not take place. However, if the person made the condition in the following way: "Each time that I marry you, you are divorced", then each time that he marries her, divorce will take place. Now, there is **no way** in which he can keep this woman. Even if she marries another person, separates from him, and thereafter remarries the first person, divorce will still take place.
3. A person says: "Whichever woman I marry, she is divorced." Based on this, whichever woman he marries, divorce will take place. However, once divorce takes place between him and a woman and he decides to re-marry her, divorce will not take place this second time.
4. A person addressed a woman whom he had not married as yet saying: "If you carry out a certain action, you are divorced." Such a condition is not considered. If he marries her and she carries out that action, divorce will not take place. This is because there is no way a person can divorce a woman who he has not even married except by saying: "If I marry you, you are divorced." Divorce cannot take place in any other way if the woman is not married to him as yet.
5. If a person addresses his wife saying: "If you carry out a certain action, you are divorced." "If you come near me, you are divorced." "If you enter this house you are divorced." Alternately, he threatened to divorce her on some other condition. In all these cases, if she carries out that action, divorce will take place. As long as she does not carry out that action, divorce will not take place. In all these cases, *talâqur raj'i* will take place, in which the husband has the right to keep his wife without having to renew the *nikâh*. However, if the person spoke in vague terms, *talâqul bâ'in* will take place. For example, he said: "If you carry out a certain action, there will be no relation between me and you." Once she carries out the action, *talâqul bâ'in* will take place. This is on the condition that when the man uttered these words, he intended divorcing her.
6. If he says: "If you carry out a particular action, you are divorced two times, or three times", divorce will take place according to the number that he specified.
7. A person said to his wife: "If you enter this house, you are divorced." She entered the house and divorce took place. However, within her *'iddah*, he decided to keep her or he remarried her. Now if she enters the house, divorce will not take place. However, if he said: "Each time that you enter this house, you are divorced" or "Whenever you enter the house, then each time you are divorced", then in such a case if she enters the house within her *'iddah* or after remarrying her, a second divorce will take place. Thereafter, within her *'iddah* or after remarrying her, she entered the house for a third time. A third divorce will take place. After this third divorce, it is not permissible for him to remarry her. However, if she marries another person, after separating from him, remarries her first husband, and then enters the house, divorce will not take place.
8. A person said to his wife: "If you carry out a certain action, you are divorced." Before she could carry out that action, he divorced her and separated from her. After some time he remarried the same woman. After marrying her she carried out that action which he had warned her against during their previous marriage. In carrying out this action, divorce will take place. However, if the woman carried out that action after her first divorce and after completing her *'iddah*, but before remarrying him, then by carrying out that action after remarrying him, divorce will not take place. But if she carries out that action after the divorce but within her *'iddah*, a second divorce will take place.
9. A person said to his wife: "If you experience *hayd*, you are divorced." Thereafter she saw some blood. Upon seeing the blood, we will not pass judgement of divorce. Instead, when she bleeds for three days and three nights, only then will we say that divorce has taken place from the time that her bleeding had commenced. But if the person said: "If you experience one *hayd*, you are divorced", divorce will take place on the completion of her *hayd*.
10. A person said to his wife: "If you fast, you are divorced." The moment she commences her fast, divorce will take place. However, if he says: "If you keep one fast or if you fast for the whole day, you are divorced", then divorce will only take place on the completion of the fast. If she breaks her fast, divorce will not take place.
11. The wife decided to go out of the house. The husband said: "Don't go now." She did not pay any heed to him. Upon this, the husband said: "If you go outside, you are divorced." The ruling in such a case is that if she goes outside at that very time, divorce will take place. But if she goes outside later, divorce will not take place. This is because, when the husband stopped her from going outside, he meant that she should not go now, and does not mean that she must not go outside for the rest of her life.
12. A person said: "The **day** on which I marry you, you are divorced." Thereafter, he married her at night. Even then, divorce will take place. This is because in our normal conversation this means **when** I marry you, you are divorced.

Divorce issued by the Sick

1. While a person was sick, he divorced his wife. Prior to the expiry of her *'iddah*, he passed away. This wife of his is entitled to receive her share of inheritance from the wealth of her husband. This is irrespective of whether he issued one divorce, two or three divorces. And irrespective of whether he issued *talâqur raj'î* or *talâqul bâ'in* - she is still entitled to receive her share of the inheritance. If the husband dies after the completion of her *'iddah*, she will not receive any inheritance. Similarly, if the husband does not die from this illness, but recovers and then falls ill again, even then she will not receive any inheritance. This is irrespective of whether she had completed her *'iddah* or not.
2. The woman asked for a divorce and the husband complied to her request. Even then, the woman is **not** entitled to receive any inheritance irrespective of whether the husband dies within her *'iddah* or after it. However, if he issues a *talâqur raj'î* and passes away within her *'iddah*, she will be entitled to receive her share of the inheritance.
3. During his illness, the man said to his wife: "If you go outside, you are divorced a *talâqul bâ'in*." Thereafter the woman went outside and *talâqul bâ'in* took place. In such a case she will not receive any share of the inheritance because she is the one who caused this *talâqul bâ'in* to take place.

The husband (while ill) says: "If you eat any food, you are divorced a *talâqul bâ'in*" or "If you offer your *ṣalât*, you are divorced a *talâqul bâ'in*." In such a case, if the husband passes away within her *'iddah*, she will receive her share of inheritance. This is because this divorce did not take place through her choice. Eating food and offering *ṣalât* are necessary obligations, how can she leave them out?

If the husband issues a *talâqur raj'î* and he passes away within her *'iddah*, she will receive her share even in the first example. In short, if she receives a *talâqur raj'î*, she will receive her share in all circumstances as long as the husband passes away within her *'iddah*.

4. A normal, healthy person said to his wife: "When you go out of the house, you are divorced a *talâqul bâ'in*." She did not leave the house immediately, but went outside when he fell ill. Due to this sickness, he passed away within her *'iddah*. Even then, she will not receive any share of the inheritance.
5. A normal, healthy person said to his wife: "When your father comes from overseas, you are divorced a *talâqul bâ'in*." At the time when her father arrived, her husband was ill and passed away in that very illness. She will not receive any share of the inheritance. But if he said the same thing while he was sick, and passed away within her *'iddah*, she is entitled to receive her share of the inheritance.

Revoking a *Talâqur Raj'î*

1. When the husband issues one or two divorces that are *raj'î*, he has the choice or right to revoke such a divorce **before** the expiry of the wife's *'iddah*. In such a case, there is no need to renew the *nikâh*. The woman has no choice in this matter - he can revoke the divorce irrespective of whether she agrees or not. But if he issues three divorces, he has no choice of revoking the divorce as explained previously.
2. The method of revoking the divorce is as follows: (1) he could inform her in clear terms: "I am going to maintain you as my wife and I will not let you go." (2) he could tell her: "I am taking you back into my *nikâh*". (3) he could inform someone else without informing his wife that he has decided to keep his wife and revoked the divorce. (4) he does not say anything verbally, instead he has sexual intercourse with her, kisses her, fondles her, touches her with the passions of youth. In all these cases, she becomes his wife once again and there is no need to renew the *nikâh*.
3. When a person decides to revoke the divorce and keep his wife, it is preferable to have a few people as witnesses so that if any differences or problems occur at a later stage, none can deny any claims or make any allegations. If no witnesses are brought, the revocation will still be valid. The object, which was to keep his wife, will be accomplished.
4. If the *'iddah* of the wife has expired and then the husband decides to revoke the divorce, it will not be possible. Now, if the wife agrees and is happy to go back to her husband, the *nikâh* will have to be renewed. He cannot keep her without remarrying her. Even if he keeps her, it will not be permissible for the wife to live with him.

5. The *'iddah* of *talâq* for the woman who experiences the monthly menstrual periods is three *ḥayḍ* periods. When she completes three *ḥayḍ* periods, her *'iddah* expires. At the end of her third *ḥayḍ* period, if she stops bleeding on the completion of the tenth day, then

from that very moment her *'iddah* will expire and the right of revoking the divorce, which the husband possessed, will be forfeited. This is irrespective of whether the woman has already had a bath or not. However, at the end of her third *hayd* period, if she stopped bleeding before 10 days, then as long as she does not have a bath or as long as no *ṣalāt* becomes *wājib* on her, the husband will have the right of revoking the divorce and she will become his wife once again. But if she has a bath once the bleeding stops or she did not have a bath, but one *ṣalāt* time passed and she did not offer her *ṣalāt* in that time (i.e. *qadā'* of one *ṣalāt* became *wājib* on her), then in both cases the right of the husband will be forfeited. Now he cannot keep her without remarrying her.

6. If a person divorces a woman with whom he has not engaged in sexual intercourse as yet, even though he may have met her in private or seclusion, then by divorcing her once, he does not have the right of revoking this divorce. This is because the divorce that she gets in this case is actually a *ṭalâqul bâ'in*, as has been mentioned previously. Understand this well.

7. The couple met in privacy but the man confesses that he did not engage in sexual intercourse with her. If he divorces her after this confession of his, he does not have the right to revoke his divorce.

8. When a woman receives one or two *ṭalâqs* that are *raj'î* (revocable), i.e. in which the husband has the right of revoking his divorce, it is preferable for such a woman to beautify herself and adorn herself with beautiful clothes; perhaps her husband will be attracted towards her and thereby revoke his divorce. But if she knows that he has no intention of revoking the divorce, it will be preferable that when he enters the house he should cough, clear his throat etc. so that if her body is exposed, she could cover it quickly and his sight does not fall on her private parts. Once her *'iddah* expires, she should go and live elsewhere.

9. If the person has not revoked his divorce as yet, it is not permissible for him to take his wife on any journey nor is it permissible for her to go with him.

10. A woman has received one or two *ṭalâqul bâ'in*, i.e. a divorce that is irrevocable. The rule with regard to her is that if she wishes to marry another person, she should do so **after** the expiry of her *'iddah*. It is not permissible for her to marry another person within her *'iddah*. But if she wishes to marry the same person (i.e. her husband who has divorced her), she can marry him within the *'iddah* as well.

'Îlâ' or Taking an oath on not going to one's wife

1. A person takes an oath and says: "I swear by Allah that I will not engage in sexual intercourse", "I swear by Allah that I will never have sex with you", "I take an oath that I will not have sex with you." Alternately, he takes an oath that is similar in meaning to the above-mentioned oaths. The rule with regard to this is that if he does not engage in sexual intercourse with her, *ṭalâqul bâ'in* will take place on the expiry of four months. Without remarrying, they cannot live as husband and wife. But if the husband breaks his oath within four months and has sexual intercourse with his wife, divorce will not take place. However, he will have to pay the *kaffârah* for breaking his oath. In the *Shari'ah*, such an oath is called *'ilâ'* (which literally means "oath").

2. A person did not take an oath of not having sex with his wife **forever**, instead he took an oath that he will not engage in sexual intercourse for a period of four months and said: "I swear by Allah that I will not have sex with you for four months." Even by specifying such a period, *'ilâ'* will be considered and the same rule will apply, i.e. if he does not engage in sexual intercourse with her within four months, *ṭalâqul bâ'in* will take place. If he engages in sexual intercourse within four months, he will have to pay *kaffârah*. The rules relating to *kaffârah* will be explained in a later chapter - *'Inshâ' Allah*.

3. If a person takes an oath of not having sex with his wife for a period of **less** than four months, *'ilâ'* will not be considered. Even if the oath is taken for just one day less than four months, *'ilâ'* will not be considered. However, if he takes an oath for a specified period (less than four months) and then breaks this oath by engaging in sexual intercourse before the expiry of the specified period, he will have to pay *kaffârah* for breaking the oath. If he does not engage in sexual intercourse, divorce will not take place and his oath will be fulfilled.

4. A person had taken an oath of four months and did not break it. On the expiry of four months, divorce took place. After the divorce, he re-married the very same woman. After the *nikâh*, if they do not engage in sexual intercourse for a period of four months, there will be no harm in this and no divorce will take place.

A person had taken an oath forever by saying: "I take an oath that I will not have sex with you" or "I swear by Allah that I will never have sex with you". He did not break this oath of his, on the expiry of four months, divorce took place, thereafter he remarried her and after the marriage they did not engage in sexual intercourse for four months. A second divorce will now take place. If he remarries the same woman for a third time, the same rule will apply over here as well. That is, if they do not engage in sexual intercourse for a

period of four months after remarrying for this third time, a third divorce will take place. Now he will not be able to remarry her without her first marrying another person. However, had they engaged in sexual intercourse after the second or third *nikâh*, the oath would have broken and no divorce would have taken place. However, he would have had to pay the *kaffârah* for breaking his oath.

5. Furthermore, if three divorces took place in the three *nikâhs*, thereafter the woman married another person, after being divorced from him and completing her '*iddah*' she remarried her first husband, and **again** he did not engage in sexual intercourse with her. Now, divorce will not take place irrespective of how long he abstains from having intercourse with her. However, if and when he engages in sexual intercourse with her, he will have to pay the *kaffârah* for breaking his oath because he had taken the oath that he will **never** engage in sexual intercourse and now he has broken this oath.

6. If a person issues a *talâqul bâ'in* to his wife and thereafter takes an oath that he will not have sex with her, it will not be '*ilâ*'. Now if he remarries her and does not engage in sexual intercourse, divorce will not take place. However, if he engages in sexual intercourse, he will have to pay *kaffârah* for breaking his oath. But if the person issues a *talâqur raj'i* and within the '*iddah*' he takes an oath that he will not have sex with his wife, it will be '*ilâ*'. Now if he revokes his divorce and does not engage in sexual intercourse, divorce will take place after four months. But if he has sex with her, he will have to pay *kaffârah* for breaking his oath.

7. A person did not take an oath on Allah. Instead, he said: "If I have sex with you, you are divorced." This will still be considered to be '*ilâ*'. If he has sex with her, a *talâqur raj'i* will take place and in such a case, he will **not** have to pay the *kaffârah* for breaking his oath. If he does not engage in sexual intercourse, a *talâqul bâ'in* will take place after four months.

The person says: "If I have sex with you, one *hajj*, one fast, R1 in charity, one *qurbâni*, etc. will become incumbent upon me." In all these cases, '*ilâ*' will be considered. If he engages in sexual intercourse, he will have to fulfil whatever oath he had taken and it will not be necessary to pay any *kaffârah*. If he does not engage in sexual intercourse, divorce will take place after four months.

Khula' or Divorce at the instance of the wife

1. If it is not possible to bring about any conciliation between husband and wife and the husband even refuses to divorce her, it is permissible for the wife to give some money or her *mahr* to her husband and tell him to let her go in exchange for that money. Alternatively, she could ask him to let her go in exchange for the *mahr* that he is still owing her. In answer to her request, the husband says: "I let you go." In saying so, one *talâqul bâ'in* takes place. The man does not have the right to keep her back or to revoke his divorce.

However, if the husband did not answer to her request in that very place and instead he stood up and began walking or, he did not get up but the wife stood up and began walking about, and only then did the husband say: "Okay, I let you go", in such a case this is not considered. The request and the reply to it have to be uttered in one place. Separating from one's husband in such a manner is referred to *khula'* in the *Shari'ah*.

2. The man says: "I grant you *khula'*" and the woman replies: "I accept." *Khula'* takes place. But if the woman did not reply at that very place - instead, she stood up or did not even accept his *khula'*, it will not be considered. However, if the wife remained seated in her place and the man stood up after having said this, and the woman accepts the *khula'* after he stood up, even then *khula'* takes place.

3. The man says: "I grant you *khula'*" and the woman accepts. There was no mention of any money or any other monetary compensation on the part of the husband or the wife. Even then, whatever the man was owing to his wife or whatever the wife was owing to her husband will be forgiven. If the man still had a balance of the *mahr* to pay, it will be forgiven. If the woman has already received the total amount due to her, she does not have to return anything to the man. Despite all this, the man will have to feed, clothe and provide shelter to her until the end of her '*iddah*'. However, if the woman had said that she will not even take advantage of these benefits during her '*iddah*', then they will also be forgiven.

4. When granting *khula'*, mention of monetary compensation was also made, e.g. the man says: "I grant you *khula'* in exchange for R100." The woman accepted this. *Khula'* will be valid and it will be *wâjib* on the woman to pay the R100. She will have to pay this R100 irrespective of whether she has received her *mahr* in full or not. If she had not received her *mahr* as yet, she will not receive it now because it is considered to be forgiven due to her acceptance of the *khula'*.

5. If the conflict between husband and wife has been caused by the husband, it will be *harâm* and a major sin for him to grant *khula'* in exchange for money or in lieu of the *mahr* that he is still owing. If he happens to take any money, it is *harâm* upon him to utilise it. But if it is the wife's fault alone, he should not take any compensation in excess of the *mahr* that he had given. Instead, he should grant

khula' in exchange for the *mahr* alone, and not more than that. If he takes more than the *mahr*, it will not be a good thing. At the same time, there is no sin in taking more.

6. The woman was not happy about *khula'*. The man forced her and compelled her to make *khula'*. In other words, he beat her and threatened her into making *khula'*. In such a case, divorce will take place but it will not be *wājib* on the woman to give any monetary compensation. If the man had an outstanding amount of *mahr* to pay, this will also **not** be forgiven (he will have to pay it to her).

7. All the above rules will apply only when the word *khula'* was mentioned or the following was said: (1) "Leave my life in exchange for R100, R1000, etc.", (2) "Leave me in exchange for my *mahr*."

If the above-mentioned was not said and instead, the word divorce was used, e.g. she says: "Divorce me in exchange for R100", this will not be *khula'*. If the man grants a divorce in exchange for that money, one *ṭalâqul bâ'in* will take place. In such a case, no rights or debts will be forgiven - neither those that the man has to fulfil nor those that the woman has to fulfil. If the man had not paid the *mahr* as yet, it will not be forgiven and the woman can claim it. Furthermore, the man will take the R100 from the woman.

8. The man says: "I am divorcing you in exchange for R100." This will be dependent on the acceptance of the woman. If she does not accept, divorce will not take place. If she accepts, one *ṭalâqul bâ'in* will take place. However, if she accepts **after** having changed her place, divorce will not take place.

9. The woman says: "Divorce me!" The man replies: "Forgive me from paying your *mahr* and all the other debts that I owe you, only then will I divorce you." Upon this, the woman replied: "Okay I forgive you." Thereafter, the man did not divorce her. In such a case, nothing will be forgiven and he will still have to pay her all the money that he owes. If he divorces her in that very place, he will be absolved from paying her anything.

10. The woman says: "Give me three divorces in exchange for R300." In reply to this, the man gives her only one divorce. In such a case, he will receive only R100. If he gives her two, he will receive R200. If he gives all three divorces, the woman will have to give R300. In all these cases, the divorces that will take place will be *ṭalâqul bâ'in*, because the divorce is in exchange for some money.

11. An immature boy and a lunatic cannot make *khula'* with his wife.

Zihâr or Likening the wife to one's mother

1. A person says to his wife: "You are equal to my mother.", "To me, you are equal to my mother", "According to me, you are equal to my mother", "According to me, now you are similar to my mother or like my mother". In all the above cases, look at the intention of the person and what did he mean by these words. If he meant that she is similar or equal to his mother in respect and piety or that she is absolutely old just like his mother, equal in age to her, etc. then there will be nothing wrong in saying all these things and no rule will be enforced. Similarly, if he did not intend anything at the time of uttering these words or did not mean what he said but merely blurted these words out, even then no rule will be enforced.

However, if the person intended divorce when he uttered these words or intended separating his wife, then one *ṭalâqul bâ'in* will take place.

The person did not intend divorcing her nor separating her, but merely intended to inform her that: "Although you are my wife and although I am not breaking up this *nikâh*, I will not have sex with you. I am making sex with you *ḥarâm* upon myself, you can merely eat, clothe yourself and live with me - that is all." In short, he did not intend divorcing her but merely made sex with her *ḥarâm* upon himself. In the *Sharî'ah*, this is called *zihâr*.

The rule with regard to *zihâr* is that this woman will remain in his *nikâh*. However, as long as the man does not pay *kaffârah*, he cannot engage in sexual intercourse with her, he cannot touch her with the passions of youth, he cannot fondle her nor kiss her, etc. All this will be *ḥarâm*. As long as he does not pay the *kaffârah*, that woman will remain *ḥarâm* upon him irrespective of how many years pass. Once he pays the *kaffârah*, they can now live as husband and wife without having to renew the *nikâh*. The *kaffârah* for *zihâr* is given in the same manner that the *kaffârah* for not fasting is given.

2. If the person engages in sexual intercourse before giving the *kaffârah*, he will be committing a major sin. He must repent to Allah Ta'âlâ, seek His forgiveness and make a firm resolution that he will not engage in sexual intercourse again without having given the *kaffârah*. As for the woman, she should ensure that as long as he does not pay the *kaffârah*, she should not allow him to approach her.

3. If a person equals or likens his wife to his sister, daughter, aunt or any other woman with whom *nikâh* is *ḥarâm* forever, the same rule will apply.
4. A person says: "To me, you are equal to a pig." If his intention was that of divorce or separating her, divorce will take place. If he intended *ẓihâr*, i.e. he did not mean to divorce her but actually intended to make sexual intercourse with her *ḥarâm* upon himself, then in such a case no rule will apply. Similarly, no rule will apply if he had no intention at all.
5. If the person does not engage in sexual intercourse for four months or more after pronouncing the *ẓihâr* and has not paid the *kaffârah* as yet, divorce will not take place, i.e. it will not be *'ilâ'*.
6. As long as the *kaffârah* is not fulfilled, it is **not** *ḥarâm* to look at the wife or to converse with her. However, it is not permissible to look at her private parts.
7. A person did not pronounce the *ẓihâr* forever. Instead, he specified a certain period of time, e.g. he says: "To me, you are equal to my mother for four months or for one year." In such a case, *ẓihâr* will be considered for the period that he specified. If he wishes to engage in sexual intercourse within this specified period, he will have to pay *kaffârah*. If he engages in sexual intercourse after the specified period, he does not have to pay anything and his wife will be *ḥalâl* for him.
8. Just as in divorce, if a person says *'Inshâ' Allah* immediately after pronouncing the *ẓihâr*, it will not be considered and no rule will apply.
9. An immature boy or a lunatic cannot pronounce the *ẓihâr*. If they pronounce it, it will not be considered. Similarly, if a person pronounces the *ẓihâr* to a woman who is not his wife, it will not be considered. It will still be permissible for him to marry such a woman.
10. If the *ẓihâr* is pronounced several times, e.g. a person says: "To me, you are equal to my mother" and he says this two or three times, then each time that the *ẓihâr* is pronounced, a separate *kaffârah* will have to be paid. However, if the person repeated the *ẓihâr* merely to emphasize it and did not intend pronouncing several *ẓihârs*, he will only have to pay one *kaffârah*.
11. If a person has more than one wife and pronounces the *ẓihâr* to more than one wife, he will have to pay a separate *kaffârah* for each wife.
12. When pronouncing the *ẓihâr*, a person did not use the words: "equal", "similar", "like". Instead, he said: "You are my mother" or "You are my sister". This will not be *ẓihâr* and his wife will **not** become *ḥarâm* on him. However, to say so is a sin. Similarly, it is not good to address one's wife by shouting: "My sister! Do such and such work for me!" Despite this being a sin and an evil habit, it is not *ẓihâr*.
13. A person says: "If I keep you, it's like keeping my mother", "If I have sex with you, it's as though I am having sex with my mother". *Ẓihâr* is not considered.
14. A person says: "You are *ḥarâm* upon me just as my mother is *ḥarâm* upon me." If he intended divorce, it will take place. If he intended *ẓihâr* or did not intend anything, *ẓihâr* will take place. Sexual intercourse with her will be permissible **after** fulfilling the *kaffârah*.

Kaffârah

1. The *kaffârah* for *ẓihâr* is the same as that which was mentioned for fasting. There is no difference between the two. We have mentioned these *masâ'il* in detail in Part Three of *Bahishti Zewar*. Please refer to them. A few necessary matters which were not mentioned previously will be mentioned here.
2. If the man has the strength, he should fast consecutively for 60 days. He should not miss any fasts in-between. As long as he does not complete these fasts, he should abstain from engaging in sexual intercourse with his wife. If he engages in sexual intercourse with that wife (i.e. the wife on whom he had pronounced *ẓihâr*), he will have to re-commence keeping the 60 fasts. This is irrespective of whether he engages in sexual intercourse with her at night, during the day, intentionally or forgetfully. The same rule will apply in all cases.

3. If a person commences fasting on the first day of a particular month (Islamic month), he should continuously fast until the end of two months. This is irrespective of whether the months are of 30 days each, whereby he completes the 60 days, or whether they are less than 30 days each. In both cases, the *kaffârah* will be fulfilled. However, if he did not commence fasting at the beginning of the month, he will have to fast for a full 60 days.

4. If the person was fulfilling the *kaffârah* by fasting and forgetfully engages in sexual intercourse with his wife prior to completing his *kaffârah*, he will have to repeat his *kaffârah*.

5. If a person does not have the strength to fast, he should feed 60 poor persons with two meals. Alternatively, he could give them dry groceries. If he engages in sexual intercourse before he can complete feeding all the poor persons, he will be committing a sin. However, he does not have to repeat this *kaffârah*.

The different methods of feeding poor persons that have been mentioned in Part Three are applicable over here as well.

6. A person had to fulfil two *kaffârahs* for two *zihârs*. He gave approximately 4 kilos of wheat to each of the 60 poor persons under the misunderstanding that he is actually giving each person 2 kilos for each *kaffârah*. Even then, only one *kaffârah* will be fulfilled and the other will still be outstanding. However, if the person had to fulfil two *kaffârahs*; one for *zihâr*, and the other for fasting; then both his *kaffârahs* will be valid even if he fulfils them together.

Li'ân - Allegation of Adultery

When the husband accuses his wife of adultery or rejects a particular child as being his own child, then both the husband and wife have to go to a *Shar'î* judge. The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allah my witness and say that I am speaking the truth with regard to the act for which I have accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allah's curse descend upon me."

When the husband completes this, the wife must say the following four times: "I make Allah my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allah descend upon me."

Once both of them take this oath, the judge will separate them and one *talâqul bâ'in* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In the *Shar'î'ah*, this oath and counter-oath is known as *li'ân*.

Disappearance of the Husband

When a woman's husband disappears or goes missing and it is not known whether he is alive or dead, then such a woman cannot enter into a second marriage. Instead, she should remain waiting in the hope that her husband will return. When she remains waiting until such a time that her husband must have reached 90 years of age, we will give the ruling that he must have passed away by now. Based on this, if a woman is still young and she wishes to remarry, she must wait until her husband's age must have reached 90, thereafter she must complete her *'iddah*, and then she can enter into a second marriage. However, the condition for this is that the ruling that her first husband must have passed away by now will have to be passed by a *Shar'î* judge.

‘IDDAH AFTER TALÂQ ‘Iddah after Death of the Husband Mourning over the Dead FEEDING AND CLOTHING THE WIFE LEGITIMATE CHILDREN PROVIDING A SHELTER FOR THE WIFE THE RIGHTS OF THE HUSBAND THE METHOD OF LIVING WITH ONE'S HUSBAND

‘IDDAH

‘Iddah after Talâq

1. When the husband divorces his wife or their *nikâh* is annulled through *khula'*, *zihâr*, *'ilâ'* or any other way, or the husband passes away - then in all these cases the woman has to remain in a house for a certain period of time. As long as this period does not expire,

she cannot go to any other place nor can she marry another person. Once this period expires, she can do whatever she wishes. This period of waiting is known as *'iddah*.

2. When the husband divorces his wife, she will have to live in that very house where she received the divorce until the end of three *hayd* periods. She must not leave that house during the day nor at night. Nor can she make *nikâh* with anyone else. Once she completes three *hayd* periods, her *'iddah* will be complete and she can now go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces. And irrespective of whether he issued a *talâqul bâ'in* or a *talâqur raj'i*. The same rule will apply in all cases.

3. If a young girl who has not commenced experiencing *hayd*, or an old woman whose *hayd* has terminated is divorced, then their *'iddah* will be three months. They must observe the *'iddah* for three months and thereafter they can do whatever they wish.

4. A young girl who has not commenced experiencing *hayd* as yet was divorced. She therefore commenced her *'iddah* on the basis that it will be three months. However, after a month or two she began experiencing *hayd*. Her *'iddah* will now be calculated from the time that her *hayd* commences. She will therefore have to remain in *'iddah* until the completion of three *hayd* periods. Her *'iddah* will not be complete until the completion of three *hayd* periods.

5. If a woman is pregnant and her husband divorces her, she will have to remain in that house until she delivers her child. This is her *'iddah*. When she delivers her child, her *'iddah* will expire. Even if she delivers her child a few days after being divorced, her *'iddah* will expire.

6. If a woman is divorced while she is in her *hayd*, this *hayd* will not be considered. Her *'iddah* will only be complete on the expiry of three additional *hayd* periods **after** the *hayd* that she is presently experiencing.

7. The *'iddah* for divorce is only compulsory on the woman who is divorced **after** her husband had engaged in sexual intercourse with her or, they did not engage in sexual intercourse but they met in privacy and solitude and thereafter her husband divorces her. This is irrespective of whether they met in such a way that the total *mahr* becomes *wâjib* or in such a way that the total *mahr* does not become *wâjib*. In both cases, she will have to observe the *'iddah*.

If they did not meet in privacy and solitude and the person divorces her; she does not have to observe the *'iddah*.

8. A person mistakenly engaged in sexual intercourse with another woman thinking her to be his wife. Thereafter it became known that she was not his wife. This woman will also have to observe the *'iddah*. As long as she does not complete her *'iddah*, she cannot even engage in sexual intercourse with her actual husband nor can she permit him to do so. If they engage in sexual intercourse, both of them will be sinning. The *'iddah* of such a woman is the same as that mentioned above. If the woman falls pregnant (due to the intercourse with that man), she will have to observe the *'iddah* until she delivers the child. This child will **not** be illegitimate. His lineage will be correct - he will be attributed to the person who had engaged in sexual intercourse with this woman.

9. A person married a woman illegally, e.g. he marries a woman and later he learns that her husband is alive and that he (i.e. her husband) had not divorced her. Alternatively, this person and this woman come to know that they had drank the milk of the same woman when they were infants. The rule in this regard is that if the man had engaged in sexual intercourse with her, and after learning the truth, they were separated, she will still have to observe the *'iddah*. From the moment the man repents and chooses to separate this wife, her *'iddah* will commence. If they did not engage in sexual intercourse, *'iddah* will not be *wâjib*. In fact, if they had met in privacy and solitude, even then the *'iddah* will not be *wâjib*. *'Iddah* will only be *wâjib* when they engage in sexual intercourse.

10. Feeding and clothing the woman while she is observing her *'iddah* is *wâjib* on the very person who divorced her. This will be explained in detail in a later chapter - '*Inshâ' Allah*.

11. A person issued a *talâqul bâ'in* or three divorces to his wife. Thereafter, while she was in her *'iddah*, he mistakenly engaged in sexual intercourse with her. Because of this, one additional *'iddah* becomes *wâjib* on her. She will have to observe the *'iddah* for an additional three *hayd* periods. On the completion of these three additional *hayd* periods, both her *'iddahs* will be completed.

12. A person issued a *talâqul bâ'in* and he is also living in the house in which the woman is observing her *'iddah*. She will have to observe strict *purdah* with him.

'Iddah after Death of the Husband

1. A woman's husband passed away. She must now observe the *'iddah* for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her house. However, she will **have** to spend the night in her home.

This *'iddah* is applicable irrespective of whether sexual intercourse had taken place or not, whether they had met in privacy or not, and whether she experiences *hayd* or not. The same rule will apply in all cases. That is, she will have to observe the *'iddah* for four months and ten days.

However, if the woman was pregnant at the time of her husband's death, her *'iddah* will be complete the moment she gives birth to the child. There is no need to calculate according to the number of months. Even if she delivers the child a few hours after her husband's death, her *'iddah* will be complete.

2. The woman who is observing her *'iddah* can live in any part of the house. The custom of setting aside a specific place and setting aside a specific bed for mourning, and remaining there in mourning and refusing to come out of that place is all nonsense and meaningless. Customs of this sort should be given up.

3. The husband was an immature child. At the time when he passed away, his wife was pregnant. Even in this case her *'iddah* will be until she delivers the baby. However, this child is illegitimate. It will not be attributed to the husband.

4. If the husband passed away on the first day of the lunar calendar and his wife was not pregnant, her *'iddah* will be four months and ten days. If he did not pass away on the first day, she must calculate each month as 30 days and after the completion of four months and 10 days her *'iddah* will be complete.

The same rule applies to the *'iddah* after divorce. That is, if the woman does not experience *hayd* nor is she pregnant, and her husband divorces her on the first day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes three months.

5. A person's *nikâh* was performed in an unlawful manner, e.g. the marriage was performed without any witnesses. Alternatively, a woman married her brother-in-law while her sister was still married to him. Thereafter, the husband passed away. Such a woman whose *nikâh* was not valid must not observe the *'iddah* of four months and 10 days. Instead, she must observe the *'iddah* of three *hayd* periods after her husband's death. If she does not experience any *hayd*, she must observe the *'iddah* for three months. If she is pregnant, then until she delivers the child.

6. While a person was ill, he issued a *talâqul bâ'in* to his wife. Before she could complete the *'iddah* of *talâq*, her husband passed away. In such a case we will have to see which of the two *'iddahs* (*'iddah* after *talâq* or *'iddah* after death) will take longer to complete. She will have to observe the *'iddah* that will take longer to complete.

If the husband issued a *talâqur raj'i* and he passed away prior to his wife completing her *'iddah*, it will be necessary on such a woman to observe the *'iddah* for death. (i.e. four months and 10 days).

7. A woman's husband passed away but she did not receive the news of his death. She only received the news after four months and 10 days. In such a case her *'iddah* will be complete. It is not necessary to observe the *'iddah* from the time one receives the news. Similarly, if the husband divorces his wife and she does not know of this until after some time. When she is informed of this the *'iddah* which she would have had to observe had already expired. Her *'iddah* is also complete and there is no need to observe the *'iddah* now.

8. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living all along (with her husband).

9. When a woman is observing the *'iddah* after the death of her husband, she is not entitled to receive any food, clothing, etc. She must spend her own money for this purpose.

10. In certain places there is a custom of observing the *'iddah* for a full year after the death of the husband. This is absolutely *harâm*.

Mourning for the Dead

1. When a woman has been issued with a *talâqur raj'i*, her *'iddah* is that she cannot leave her home until the expiry of the period of *'iddah* nor can she marry anyone in this period. It is permissible for her to beautify and adorn herself.

As for the woman who has been issued three *talâqs*, one *talâqul bâ'in*, or her *nikâh* has broken in some other way - the ruling in all these cases is that such a woman cannot leave her home until the expiry of her *'iddah*, she cannot marry anyone in this period nor can she beautify or adorn herself. All these things are *harâm* upon her. Abstaining from this self-beautification and remaining in a dishevelled and unkempt manner is known as mourning.

2. As long as the *'iddah* is not completed, it is *harâm* to carry out the following acts:

- (a) to apply perfume
- (b) to scent clothing
- (c) to wear jewellery and ornaments
- (d) to wear or suspend flowers (eg. from the hair)
- (e) to apply *surmah* (antimony)
- (f) to redden the mouth by eating betel leaves
- (g) to rub tooth powder (with the intention of colouring the teeth)
- (h) to apply oil to the head
- (i) to comb the hair
- (j) to apply henna
- (k) to wear beautiful clothes
- (l) to wear silk, dyed or colourful clothes.

However, if the clothes are not colourful, it will be permissible to wear them irrespective of what colour they may be. The condition is that they must not be clothes that are used to beautify oneself.

3. If a woman who is in mourning experiences a headache and therefore feels it necessary to apply oil on her head, she may do so as long as the oil is free of any fragrance. It is also permissible to apply *surmah* if it is applied as a medication. However, this *surmah* will have to be applied at night and removed the following morning. It is also permissible to massage the head or to have a bath. When necessary, it is also permissible to comb the hair, e.g. after massaging the head or in order to remove some lice that may have fallen onto the head. However, she should not allow her hair to hang down over her face or forehead in a stylish way nor should she use a very fine comb which causes the hair to become smooth and glossy. Instead, she should use a comb with large teeth so that no beauty may become apparent.

4. Mourning the death of the husband is only *wâjib* on a woman who is mature and not on an immature girl. All the above restrictions and prohibitions are permissible for an immature girl. However, she is still prohibited from leaving the home or entering into another marriage.

5. Mourning is not *wâjib* on a woman who had entered into an invalid marriage, whose *nikâh* was not performed in the proper manner and was therefore separated from her husband or her husband passed away.

6. It is not permissible for a woman to mourn the death of anyone apart from her husband's death. However, if her husband does not stop her, it will be permissible to mourn the death of one of her close relatives for up to three days and not more. It is absolutely *harâm* to mourn for more than three days. If her husband prevents her from mourning even for three days, she cannot do so for these three days as well.

Feeding and Clothing the Wife

1. It is *wājib* on the man to provide his wife with food and clothing. Irrespective of how rich the wife may be, the responsibility of feeding, clothing and providing shelter to the wife rests entirely on the shoulders of the husband.
2. If the *nikāh* has been performed but she has not gone to live with her husband as yet, she can still claim for the food and clothing. However, if the husband wished to take her to his house and she did not go or was not sent by her parents, then as long as she does not go, she will not be entitled to ask for any food or clothing.
3. The wife is so young that she is incapable of engaging in sexual intercourse. Despite this, if the husband takes her to his house so that she may be able to fulfil the domestic tasks or to merely please himself, then in such a case it will be *wājib* on him to provide her with food and clothing. If he does not keep her and instead sends her to her parent's home, it will not be *wājib* on him. If the husband is young and immature and the wife is mature, she will be entitled to receive food and clothing.
4. The man did not give the *mahr* that is normally given in the beginning. The woman therefore refuses to go and live with him. She will have to be provided with food and clothing. But if she refuses to go to his house without any valid reason, she will not be entitled to receive any food or clothing. Once she goes to him, she will be entitled to receive the *mahr*.
5. For as long as she stays at her parent's home with the permission of her husband, she can ask her husband to provide her with food and clothing.
6. A woman falls ill. While she is ill, she is still entitled to receive food and clothing from her husband. This is irrespective of whether she falls ill at his house or at her parent's house. However, if the husband asks her to come and live with him while she is ill and she refuses to go, she will not be entitled to receive any food or clothing from him.

While she is ill, she will only receive the expenses for her food and clothing. It is not *wājib* on the man to provide her with medication or to pay the doctor for his treatment. She has to pay for it herself. If the man provides this, it will be out of his good will.

7. A woman went on *hajj*. During this period it is not *wājib* on the man to give her any food or clothing expenses. But if the husband accompanies her as well, he will have to provide her with food and clothing as well. However, it will only be *wājib* on him to provide the food and clothing that used to normally cost him at home. Any extra expenses in this regard will have to be borne by her. Providing for the costs of transportation is also not the responsibility of the husband.

8. In providing food and clothing, the financial position of both will have to be considered. If both are rich, she will receive the food and clothing which rich people are accustomed to. If both of them are poor, she will receive that of poor people. If the husband is poor while the wife is from a rich family or vice versa, she will receive food and clothing that is of an average quality and price. In other words, it will be such that it is cheaper than the food and clothing of rich people, but more expensive than the food and clothing of poor people.

9. If the wife is so sick that she cannot undertake all the domestic duties, or she is from an upper-class family and cannot do the menial tasks of the home such as cooking, cleaning, etc. and regards them as being below her dignity, then she will have to be provided with food that has been prepared and cooked by someone else.

If she is not sick nor is she from an upper class family, it will be *wājib* on her to fulfil all the domestic duties with her own hands. All domestic tasks will **have** to be fulfilled by her. The responsibility of the man is merely to provide her with a stove, a grindstone, groceries, firewood, pots, pans, utensils, etc. for eating and drinking. She must do the cooking and eat the cooked food.

10. It is the man's responsibility to provide her with oil, a comb, oil cakes, soap, and water for performing *wuḍū'* and taking a bath. It is not the man's responsibility to provide her with *surmah*, scent, etc. It is not the responsibility of the man to pay the washerman for washing the clothes. She must wash and wear her clothes herself. If the man gets the clothes washed or pays someone to do so, it will be out of his own good will.

11. If a mid-wife is called, her expenses will be borne by the one who called her. If the man called her, he will have to pay her; and if the woman called her, she will have to pay her. If the mid-wife comes on her own, the man will have to bear her expenses.

12. If the man gave his wife the expenses for her food and clothing for the entire year or for any other period before hand, he cannot take anything back from there.

Providing a Shelter for the Wife

1. It is *wājib* on the man to provide a shelter for his wife. This place must be such that no other relative of the husband lives there. It must be free from any relative of the husband whereby the husband and wife can live without any formalities. However, if the wife does not mind living with others, it will be permissible for him to keep her in the same house with other relatives of his.
2. The responsibility of the husband will be fulfilled if the wife is provided with a separate room within the house where she can keep all her belongings and personal effects, where she can stay, and where she has the lock and key for it whereby no one else can enter and only she has possession over it. The wife cannot lay claim to more than this nor can she ask for an entirely separate house.
3. Just as the wife has the right to ask for a separate house where none of her husband's relatives are living and over which she has complete control, in the same way, the man also has the right to prevent or stop her relatives from coming to the house in which she is living. He can stop anyone irrespective of whether it be her mother, her father, her brother, or anyone else from among her relatives.
4. The wife can go to visit her parents once a week. She can go to visit all her other relatives once a year. She cannot demand more than this. Similarly, her parents can visit her once a week. The husband has the right to prevent them from coming more often. All her other relatives can visit her once in the year and not more than this. The husband has the right to prevent them from visiting her more often. He can exercise this right over her parents and other relatives as well. It should be borne in mind that relatives in this context refer to those relatives with whom marriage is *ḥarām* forever. As for other relatives who do not fall within this category (such as cousins), they will be regarded as absolute strangers.
5. If the wife's father is ill and there is no one to take care of him, the wife should go and see to his needs whenever the need arises, even if it means going daily. Even if her father is a *kāfir*, the same rule will apply. In fact, if her husband stops her from going, she should still go. However, if she goes despite her husband stopping her from going, then she does not have the right to claim food and clothing from her husband.
6. The wife should not go to the house of strangers. If there is a wedding or other function and her husband permits her to go, even then it is not permissible for her to go. If the husband grants her permission, he will also be committing a sin. In fact, it is not even permissible to go to such gatherings with one's *mahram* relatives as well.
7. The woman who has been issued with a divorce also has the right to receive food, clothing and shelter until the end of her *'iddah*. However, the woman whose husband has passed away does not have the right to claim for food, clothing and shelter. Obviously, she will receive a share of the inheritance.
8. If the *nikāh* is broken due to some reason caused by the wife, she will not be entitled to receive any food or clothing while she is in her *'iddah*. She will be entitled to receive a shelter only. Examples of *nikāh* being broken because of the wife:
 - (a) she engages in sexual intercourse with her step-son or merely touches him with the passions of youth, and the husband therefore divorces her.
 - (b) she becomes a *kāfir* and turns away from Islam.

However, if the wife decides to leave on her own and not take advantage of the right to receive shelter, she may leave and thereby forfeit this right.

Legitimate Offspring

1. When a married woman gives birth to a child, that child will be attributed to her husband. It is not permissible to say that this child is not her husband's and that it is someone else's merely on a doubt or suspicion. It is also not permissible to refer to such a child as being illegitimate. In an Islamic state, such a slanderer will be whipped.
2. The minimum period of pregnancy is six months and the maximum period is two years. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period. The maximum period it can remain in the womb is two years and not more than this.
3. The basic principle of the *Sharī'ah* is that as far as is possible, a child will **not** be regarded as being illegitimate. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.

4. A person issued a *talâqur raj'i* to his wife. Thereafter, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to the *Sharî'ah*, this child's lineage is in order. Even if this child is born **one day** before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued to her, that the child remained in her womb for up to two years and that after delivering the child her *'iddah* has come to an end and she has now come out of the *nikâh* with this man.

If this woman has already admitted that her *'iddah* has come to an end before she could give birth, then there will be no alternative but to say that this child is illegitimate. In fact, if such a woman gives birth to a child **after** two years and she has not admitted that her *'iddah* has come to an end as yet, even then this child will be that husband's irrespective of how long it takes to deliver this child. In this case, it will be understood that they had engaged in sexual intercourse while she was still in her *'iddah* and that he had now revoked his divorce. Therefore, the child that is born will be his, this woman will still remain his wife, and the *nikâh* will not be annulled. If it is not the husband's child, he must say so and once he rejects this child, the laws pertaining to *li'ân* will apply.

5. If a *talâqul bâ'in* was issued, the rule is that the child will be the husband's if it is born within two years. If it is born after two years, it will be an illegitimate child. However, if the child is born after two years and the husband still claims that it is his child, it will not be illegitimate. In such a case it will be understood that they had unwittingly engaged in sexual intercourse while she was still in her *'iddah* and she fell pregnant thereafter.

6. An immature girl who is close to maturity was given a divorce. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *'iddah*, i.e. within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband's child, i.e. it will be legitimate.

7. A woman's husband passed away. If she gives birth to a child within two years from the time that he passed away, this child will **not** be illegitimate. Instead, it will be attributed to the husband. However, if the woman had already admitted to the expiry of her *'iddah* then there will be no option but to regard it as illegitimate. If it is born after two years, it will still be illegitimate.

Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.

8. If a child is born before six months after the *nikâh*, it is illegitimate. If it is born on the completion of six months or thereafter, it is legitimate and it is a sin to have any doubts with regard to its legitimacy. However, if the husband rejects the child and says that it is not his, then the rules of *li'ân* will apply.

9. The *nikâh* has been performed, but according to custom, the bride did not leave her parents' home as yet. In the meantime, she gives birth to a child and the husband does not reject it by saying that it is not his. This child will be regarded as the husband's and will not be regarded as illegitimate. It is not permissible for others to regard it as illegitimate. If it is not the husband's, he should reject it and upon rejecting it, the laws of *li'ân* will apply.

10. The husband is gone overseas for quite some time. Several years have passed and he has not come home. In the meantime, his wife gives birth to a child and the husband claims that it is his. Even in such a case, the *Sharî'ah* will **not** regard this child as illegitimate and it will be attributed to the husband. However, if the husband rejects it after receiving this news, the laws of *li'ân* will apply.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However, the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.

2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Thereafter, the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Thereafter, the child's maternal aunts and then the paternal aunts.

3. If the mother marries a person who is not a *mahram* relative of the child, i.e. this relative is such that *nikâh* with him is not *harâm* forever, then the mother forfeits the right of custody over the child. However, if the woman marries a *mahram* relative of this child, and this relative is such that *nikâh* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr mahram* man (i.e. a *ghayr mahram* man to the child), the same rule will also apply. That is, the right of custody over the child no longer remains with this woman.

4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr mahram* (of the child). Thereafter, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.

5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody. Thereafter, the paternal grandfather will be the most eligible, and thereafter the same order that we had mentioned in the chapter on the *wali* (or guardian) at the time of *nikâh*, will be followed. However, if the relative is a *ghayr mahram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy.

6. The right of custody over the child remains as long as the child does not reach the age of seven. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.

The Rights of the Husband

Allah Ta'âlâ has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibâdah* and displeasing him or keeping him unhappy is a major sin.

1. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who offers her five times *salât*, fasts in the month of *Ramadhân*, protects her honour and respect, and obeys her husband has the choice of entering *jannah* from whichever door she wishes to enter from." This means that from the eight doors of *jannah* she can enter through whichever door she wishes without even having to knock on that door.

2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state that her husband is pleased with her will enter *jannah*."

3. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Were I to command anyone to prostrate to anyone other than Allah, I would have commanded the woman to prostrate to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."

4. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.

5. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."

6. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman troubles or displeases her husband in this world, the *hûr* of *jannah* that has been set aside for him says: "May Allah curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."

7. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are three types of people whose *salât* is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."

8. A person asked: "Who is the best woman?" Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional *salât* in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should

always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Method of Living with one's Husband

It should be understood well that the intimacy and contact between husband and wife is such that they will have to live together for the rest of their lives. If they love each other and are compatible to each other, then there is no greater bounty than this. And if, Allah forbid, there is conflict between the two, then there is no greater calamity than this. Therefore, as far as is possible, live with his heart in your hands and carry out your duties through the mere indication of his eyes. If he orders you to tie your hands and remain standing the entire night, then the prosperity of this world and the hereafter is in this that you bear this minor difficulty of this world and thereby attain the prosperity and success of the hereafter. Never do anything that is contrary to his mood. If he regards the day as night, you should also do the same.

Due to a lack of understanding and not thinking about the consequences, some wives utter things which cause doubts and distractions to enter the heart of the husband. At times they blurt out things on the wrong occasions, while on other occasions they blurt out taunts and insults. Out of anger they utter hostile statements which he abhors. When his attention turns away from her because of all this, she goes about crying and weeping. You should understand this well that once doubts and misgivings enter the heart of the husband and you reconcile after a few days, even then the love and mutual understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will no longer be found. Later, when any incident takes place, the mind will always go back to that argument and the husband will always think that this is the same woman who had said such-and-such thing on that day. Therefore, you should always think and ponder before saying anything or doing anything when dealing with your husband. In doing this, you will not only gain the pleasure of Allah and His Rasûl *sallallâhu 'alayhi wa sallam*, but you yourself will be happy in this world and in the hereafter.

It is not necessary to teach an intelligent wife anything. She is able to differentiate between good and evil on her own. Despite this, we will enumerate a few basic and necessary matters. Once you understand them, you will be able to understand other issues as well.

1. Do not ask for an allowance that is beyond the financial position of your husband. Whatever you receive, appreciate it and consider this house as your own home and continue with life even if it is on simple food.
2. If at any time you happen to fancy some jewellery or clothing, and your husband does not have any money on him, do not ask him nor be grieved for not being able to obtain it. In fact, you should not even mention it. You should think for yourself that if you ask for it, he will think that you have no concern for him in the sense that you are asking him at such a time when he is unable to afford to buy you such an item. In fact, even if your husband is rich, then as far as possible you should not ask him to buy anything for you. However, if he himself offers to buy you something or asks you if you want anything, then there will be no harm in asking him. It should be remembered that by asking, one's status is lowered in the eyes of people and one is also disgraced.
3. Do not be persistent and stubborn in a particular matter. Even if it is against you or contrary to you, let it go this time and at some later stage you could reconcile him to your view in an appropriate manner.
4. If you experience any difficulties at your husband's home, never mention it. Always display happiness so that he does not experience any sorrow or grief and in so doing, his attention will always be directed towards you.
5. Whenever he brings anything for you, always express your pleasure at receiving it irrespective of whether it is to your fancy or not. Don't say that this is not good and that you do not like it. If you do this, he will feel grieved and will not like to bring anything for you in future. If you praise him and accept it happily, he will become more generous and present you with more gifts in future.
6. Don't come angrily and show ingratitude to the husband. Nor should you say that you have not really experienced any joy in this dead and lifeless house and that you have spent your entire life in difficulties and problems. Nor should you say that your parents have destroyed your future by immersing you in such problems and throwing you into such a fire. By uttering such words, one's heart becomes filled with hatred.
7. It is mentioned in a Hadîth that Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "I saw numerous women in hell." Someone asked him: "O Rasûlullâh! Why will many women go into hell?" He replied: "They curse others a lot and they always show ingratitude to their husbands."

Ponder over this and think how serious it is to be ungrateful. To curse someone, to say: "May Allah's wrath descend on so-and-so person", "May Allah curse that person", "A certain person's face is accursed", "A certain person's face is full of curses", etc. - are all extremely evil words.

8. If the husband is angry over a particular matter, do not say something that will increase his anger. Whenever you wish to speak, check his mood first. If you find that he is in a jovial mood, laugh and joke with him. But if he is not in such a mood, do not engage in such conversation. Speak to him according to his mood.

9. If he is angry with you over something and abstains from talking with you, do not turn away and abstain from talking with him. Instead, smile at him, ask him for his pardon and forgiveness, touch him, shake his hands - in short, do whatever you can to win him over. Even if it is his fault and not yours, you should not turn away from him. Shake his hands and regard asking him for his pardon to be a source of pride and honour.

10. Remember, that the peace and harmony between husband and wife is not based on mere empty love. Apart from love, it is also necessary to respect the husband. It is a major error to consider your husband equal to you. Don't ever ask your husband to do anything for you. If he comes to massage your hands or head out of love, do not let him do it. Think for a moment that if your father comes and does this to you will you allow it? So how can you let your husband do this when his status is higher than your father's. In your actions, your conversations, and in every aspect of your relationship with him always be mindful of your manners and etiquette. If it is your fault and despite this you turn away angrily from him and refuse to speak to him, then this is a sign of great stupidity and immaturity. Actions of this sort cause one to become heart-broken.

11. When he returns from abroad or a distant journey, ask him about his state, his health, whether he encountered any difficulties or not. Massage his hands and feet, perhaps he is tired, perhaps he is hungry, make the arrangements of preparing a meal for him. If it is hot, put on the fan and cool him down. In short, do everything that will give him peace and comfort. Don't ever start talking about money and how much he brought for you or what he brought for you, or where his wallet is, etc. Whatever money he gives you, accept it. Do not tell him that he earns so much and that he has given you so little money or that he spent a lot of his money. Nor should you ask him as to what he did with all his money and where he spent it. If you coincidentally happen to ask him such questions when he is in a good mood, there will be no harm in this.

12. If your husband's parents are alive and he gives all his money to them and does not give anything to you, do not feel hurt about this. In fact, if he gives you any money, intelligence demands that you do not accept it. Instead, tell him to give it to his parents so that they do not have any evil thoughts about you and do not say that you have taken their son under your control.

13. As long as your in-laws are alive, regard serving them and obeying them to be your duty and honour. Don't think about living separately from your mother-in-law and sister-in-law because this is the root of all problems between yourself and your mother-in-law and sister-in-law. You should think for yourself that his parents brought him up and in this old age of their's they got him married so that they may receive some rest and comfort. On the contrary, the moment the daughter-in-law came into the house she is already thinking of asking her husband to leave his mother and father immediately. Once his mother learns that the daughter-in-law is instigating her son to leave the house, numerous problems and squabbles ensue.

14. Live in the household in an amicable manner. From the very beginning you must be mindful of your manners and character. Be kind to the young and respect the elderly.

15. Do not leave your work to be carried out by others. Do not leave your things lying around thinking that others will pick them up for you.

16. Do not think it below your dignity to do the work that your mother-in-law or sister-in-law is engaged in. You should take up that work without them having to tell you. If you do this, love for you will be created in their hearts.

17. When two persons are engaged in a secret conversation, separate yourself from there and do not lend an ear to what they are saying. In addition to this, do not unnecessarily think that they are speaking about you.

18. You should also bear this in mind that you should never live dejectedly or in an oblivious manner in your in-laws' house. Although you may not feel at ease on account of it being a new house to you or the people being new to you, you should try and make yourself understand and get used to the place instead of sitting down and crying - you have just come to a new place and you are already speaking of going!

19. You should always be careful when engaging in any conversation. Do not speak too much that those around you begin to dislike it. Nor should you speak so little that you do not even speak further than welcoming someone. This is also not good and regarded as a sign of pride.

20. If you see or experience anything at your in-laws' house which you dislike, do not go and mention it at your parent's house. It is an extremely evil habit to go and mention everything that takes place at your in-laws' house to your mother. It is also extremely detestable for mothers to "dig out" every little thing from their daughters. It is mainly due to these evil habits that quarrels, squabbles and bickering start between the two families. Apart from this, there is no other benefit in it.

21. Keep and set all the items that belong to your husband in a neat and orderly manner. Keep the room clean and do not let it get dirty. The bed should not be dirty and untidy. Remove all creases and wrinkles from it. If the pillow is dirty, change its cover. If there isn't a cover, sew one. If you do all these things **after** he tells you, what good is there in that? Elegance and beauty demands that you should put everything in order without his having to tell you to do so.

22. Whatever is kept with you, keep it safely. If they are clothes, fold them neatly; do not dump them nor throw them around. Instead, keep them in a suitable place according to your convenience. Do not take any "short-cuts" in doing your work nor give it to others to carry it out for you.

23. Never concoct any lies. In doing so, you will lose your respect and esteem. As a result of this, whatever truth you may speak will not be believed or relied upon.

24. If your husband scolds or rebukes you out of anger, control yourself and do not answer him. No matter what he says, remain silent. Once his anger subsides, he himself will regret his actions and will become extremely pleased with you. 'Inshâ' Allah, he will not get angry with you again. However, if you do not keep quiet and display any defiance, then the entire incident will have disastrous consequences.

25. Do not accuse your husband on minor doubts or false allegations by saying that he jokes and laughs with a particular woman a lot, that he frequents a particular place and you don't know what he is up to over there. If the husband is innocent, think for yourself how upset he will be on hearing these accusations. And if what you are accusing him of is true, by your becoming angry, complaining or forcing him (to admit) is only going to harm you. If you want to distant his heart away from you, you can do so to your detriment. By your saying all these things, do you really think that he will give up his evil habits? If you want him to give up these illicit relationships, do it with tact and wisdom. Speak to him in privacy, make him understand, and explain to him the evils of such relationships. If he does not give up these relationships despite you explaining to him, despite you making him ashamed of himself in privacy; then exercise patience. Do not go about mentioning this to people and thereby causing him to be disgraced. Nor should you announce this everywhere, nor try to overpower him. In doing this, he will become more stubborn, more persistent, and become more involved in such relationships. If you become angry, begin mentioning it to people and try to disgrace him, the level of relationship that prevailed will drop even further. He might even stop speaking with you. You will end up in a sorrowful state.

Remember this very well, that Allah Ta'âlâ has endowed men with valour and bravery. They cannot be overpowered by forcing them to do something or trying to subdue them. The best way of overpowering them is to flatter them and obey them. Becoming angry at them and trying to influence them is a big mistake and a sign of immaturity. Although you may not understand the evil consequences of this now, once there is an outbreak of dissension and quarrelling, the evil consequences of this will definitely appear at some time or the other.

In Lucknow, there is a woman whose husband is extremely immoral. He spends all his time in the company of a prostitute and never ever goes home to his wife. The audacity of this prostitute is that she used to send orders to his wife, that she must cook so-and-so meal today and send it for her. This poor wife does not take any offence to this. She cooks whatever the prostitute orders and sends it out to her, she never ever complains or thinks twice about sending this food. Now, you see for yourself, how all the people around her must be praising her, let alone the reward that she will receive from Allah Ta'âlâ. The day Allah Ta'âlâ guides this husband of hers and he gives up this illicit relationship, he will definitely return to his wife and become her slave.

The Method of Bringing up Children

It should be borne in mind that the bringing up of children in the proper manner is of prime importance. This is because whatever good or bad habits they learn in their childhood, they do not leave them for the rest of their lives. From the time of infancy till they reach maturity, the following matters should be strictly adhered to:

1. Ensure that the child drinks the milk of a pious, religious woman. Milk has a great effect in the life of a person.
2. It is the habit of women to frighten their children by mentioning the police or other frightening persons or objects. This is an evil habit. Children become weak-hearted because of this.
3. Set aside specific times for making him drink his milk or feeding him so that he may remain healthy.
4. Keep him clean, neat and tidy because one remains healthy in this way.
5. Do not beautify and adorn the child excessively.
6. If the child is a boy, do not lengthen the hair on his head.
7. If it is a girl, do not make her wear any jewellery as long as she does not reach the age where she has to observe *purdah*. This is because this will pose a danger to her life. The other reason is that it is not a good habit to create a love for jewellery in a girl's mind when she is still so young.
8. Have the habit of handing over the responsibility of distributing food, clothing, money, etc. that is to be given to poor people to your children. Similarly, give them the task of distributing food, sweets, etc. to their brothers, sisters and other children. This is so that they will inculcate the practice of generosity. However, you should remember that you must only ask them to distribute those things that belong to you. It is not permissible for anyone to ask them to distribute those items or things that belong to them from the *Shar'i* point of view.
9. You should mention the harms of over-eating to them. However, do not mention anyone by name. Instead, tell them that the one who eats too much is regarded as an ox (or any other similar example).
10. If it is a boy, incline him towards wearing white clothes and create a dislike in his heart for colourful and gaudy clothing by telling him that such clothes are worn by women and that he is a man. You should always teach him in this way.
11. If it is a girl, do not give her the habit of worrying too much about plaiting and parting her hair or wearing very stylish clothing.
12. When a child persists or insists on having something, do not fulfil all his wishes or else he will become spoilt.
13. Prevent the child from talking very loudly or shouting. Especially if it is a girl and she speaks in this loud shouting manner, you should scold her and reprimand her. If you do not do this, this habit will remain when she grows up.
14. Safeguard your child from speaking or mixing with children who have evil habits, who are not interested in their learning, who are in the habit of wearing stylish clothes or eating extravagant dishes.
15. Always inculcate a hatred for the following actions in your child, i.e. teach him to hate the following acts:
 - (a) becoming angry,
 - (b) speaking lies,
 - (c) envying someone,
 - (d) stealing,
 - (e) carrying tales,
 - (f) defending whatever he does or says,
 - (g) to unnecessarily "make up" stories,

- (h) speaking excessively without any benefit,
- (i) laughing unnecessarily or laughing excessively,
- (j) cheating or deluding someone,
- (k) not thinking about or not differentiating between good and bad.

If any of these acts or traits are found in him, stop him immediately and warn him.

16. If he breaks something or begins to hit someone, punish him accordingly so that he does not repeat such acts. Loving the child, consoling him or allowing him to commit such acts always causes the child to become "lost" or spoilt.
17. Do not allow the child to sleep very early.
18. The habit of waking up early should be inculcated in the child.
19. When the child reaches the age of seven, inculcate the habit of offering ṣalāt.
20. Once he reaches the age wherein he can go to *madrasah*, first teach him to recite the Quran.
21. As far as is possible, make him learn under a religious-minded teacher.
22. Don't ever allow him to absent himself from going to *madrasah*.
23. Set aside certain times in which you narrate stories of the pious to him.
24. Do not allow the child to look at books that contain love stories, stories that are contrary to the *Shari'ah*, stories that are obscene or that have no benefit, love poems, etc.
25. Give them books that cover the different aspects of the *Dîn*, and books that cover the necessary aspects of this world.
26. Once the child returns from the *madrasah*, permit him to play around in order to occupy him and so that he does not become dull-headed. However, the games must be such that there is no sin in playing them and at the same time there is no fear of physical injury.
27. Do not give the child any money to purchase fireworks, musical instruments or any other similar unnecessary items which amount to wasting of money.
28. The habit of watching games, matches, etc. should **not** be inculcated in the child.
29. Always teach your children some sort of hobby or trade which will help them at the time of need or necessity whereby they can support their families.
30. Teach girls to write to the extent that they are able to write necessary letters and also work out the expenses of the house.
31. The habit of doing their own work should be inculcated in the children so that they do not become dependent and lazy. You should order them to lay out their own beds at night and to get up early in the morning and neaten their beds again. They should keep their clothes neatly. Clothes that become undone or torn should be stitched by themselves. Clothes that are clean or dirty should be kept in a place where there is no fear of moths.
32. Emphasize on the girls to check the jewellery that they are wearing before they go to sleep and once they wake up the following morning.
33. You should order the girls to watch attentively at the cooking, sewing, threading, dying, and all the other work that is carried out at home so that they will also learn these things.

34. When the child does something good, praise him, kiss him, reward him so that he will feel happy. When he commits an evil act, call him aside in privacy and make him understand that he has committed an evil act and that others will think bad of him, and that whoever else comes to know of it will also think bad of him. You should warn him against committing such an act again and explain to him that good children do not do such things. If he repeats that act, punish him appropriately.

35. It is the duty of the mother to create respect for the father in the child's heart.

36. Do not allow the child to do anything secretly. This is irrespective of whether it is some game, food or any other act. If he does anything secretly, you should immediately understand that he regards it to be evil. If the act is in fact evil, teach him to abstain from it. If it is a good act, such as eating or drinking, then tell him to eat and drink in the presence of others.

37. Set aside some strenuous work for the children which will keep them healthy, energetic and which will not allow laziness to overtake them. If it is a boy, he should do gymnastics, weightlifting or walking for a few kilometres. As for girls, it is necessary for them to work with the grinding stone and spinning wheel. The benefit of doing these things is that they will not regard such work to be below their dignity.

38. When walking, teach them not to walk very swiftly, nor should they raise their gazes when walking.

39. Inculcate the habit of humility in them. Their manner of speaking, walking, conversing, etc. should be such that they do not become boastful. They should be taught humility to such an extent that they should not even sit with their classmates and boast about their clothes, house, family, books, pens, ink, exercise books, etc.

40. Occasionally you should give them some money so that they may purchase whatever they wish. However, inculcate the habit in them that they should not conceal whatever they buy.

41. Teach them the etiquette and manners of eating, sitting and standing in gatherings. We will now enumerate a few of these etiquette:

The etiquette of eating

1. Eat with the right hand.
2. Read *Bismillāh* in the beginning.
3. Eat the food that is in front of you.
4. Do not commence eating before others.
5. Do not ogle or stare at the food.
6. Do not look at those who are eating.
7. Do not eat very quickly.
8. Chew the food well.
9. Do not take another morsel as long as the morsel that is in your mouth is not chewed and swallowed.
10. Do not allow the gravy and other liquids to drip onto the clothes.
11. The fingers should not be allowed to become too messy.

The etiquette of gatherings

1. Whoever you meet, meet with respect and speak kindly.

2. Do not spit in gatherings nor clean your nose. But if there is a need to do so, excuse yourself and go to another place.
3. If you have to yawn or sneeze, cover your mouth with your hands and try to muffle the sound.
4. Do not face your back towards anyone.
5. Do not face your feet towards anyone.
6. Do not sit by placing your hand under your chin.
7. Do not crack your fingers.
8. Do not look in the direction of anyone repeatedly and unnecessarily.
9. Remain seated with respect.
10. Do not speak excessively.
11. Do not take oaths over trivial matters.
12. As far as possible, do not commence with any conversation. When the other person speaks, listen attentively so that his spirits are not dampened. However, if it is a sinful conversation, do not listen. Either stop him, or leave that place.
13. As long as a person does not complete whatever he wishes to say, do not interrupt him.
14. If someone comes and wishes to sit in the gathering and there is no place, make way for that person and sit closely so that he may be able to get some place.
15. When you meet someone or bid them farewell, say *As-salâmu 'alaykum*, and when replying to someone's *salaam*, say *Wa 'alaykumus salâm*. Do not utter other forms of greeting.

HUQÛQ - RIGHTS

The Rights of Parents

1. You should not cause them any harm even if they commit any excesses.
2. Respect and honour them in your speech and dealings with them.
3. Obey them in permissible acts.
4. If they are in need of money, assist them even if they are *kâfirs*.
5. The following rights are due to parents after their death:
 - (a) Continue making *du 'âs* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
 - (b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
 - (c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.
 - (d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.

6. According to the *Shari'ah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.

7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain 'Ahâdith. (Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhî)

The wet-nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The elder brother

In the light of the Hadith, the elder brother is similar to one's father. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives

If any of your blood relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The In-laws

In the Quran, Allah Ta'âlâ has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband - all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

SUPPLEMENT TO BAHISHTI ZEVAR

The Detestation of Divorce

1. It is mentioned in a Hadith that of all the permissible actions, divorce is the most detestable in the sight of Allah Ta'âlâ. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allah Ta'âlâ, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should **never ever** intend to divorce one's wife. In all their dealings, the husband and wife should try and accommodate each other and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Understand this well.

2. It is mentioned in a Hadith: "Marry and do not divorce (unnecessarily) because Allah Ta'âlâ does not love those men who go around 'tasting' and those women who go around 'tasting'." In other words, Allah Ta'âlâ does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.

3. It is mentioned in a Hadith that women should not be divorced except on account of immorality. This is because Allah Ta'âlâ does not love a man who goes around 'tasting' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.

4. It is mentioned in a Hadith that you should marry but do not divorce because by divorcing, the ('arsh) throne of Allah Ta'âlâ begins to tremble.

5. It is mentioned in a Hadith that *shaytân* places his throne on water and then sends out his armies in order to delude and distract people. From among all these armies of his, the closest to *shaytân* in rank and status is the one who was the most successful in spreading the most amount of mischief. From among these, one of them will come to *shaytân* and inform him: "I have caused so and so mischief". *Shaytân* will reply: "You have done nothing." (i.e. you have not really caused much mischief). From among them, another one comes and says: "I went to a particular person and did not leave him until I caused a separation between him and his wife." Upon hearing this, *shaytân* brings him close to him, embraces him and says: "You have indeed done a great job." In other words, *shaytân's* happiness is when husband and wife are separated. Therefore, as far as possible Muslims should not make *shaytân* happy.

6. It is mentioned in a Hadith that the fragrance of *jannah* is *harâm* upon a woman who asks for a divorce without any real need. That is, she is committing a major sin. However, if she dies with 'Imân, she will eventually be entered into *jannah* after being punished for all her evil actions.

7. It is mentioned in a Hadith that the *muntazi'ât* and the *mukhtali'ât* are actually *munâfiqât*. The *muntazi'ât* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'ât*, they are women who ask for *khula'* without any real need. The meaning of *munâfiqât* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikâh* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a *kâfir*.

A Few Masâ'il related to Divorce

1. When it becomes necessary to issue a divorce, there are three ways in doing so: (a) the most preferable method, (b) a good method, (c) a *bid'ah* and *harâm* method.

The most preferable method: is that the husband issues **one** divorce to his wife while she is pure, i.e. not experiencing *hayd* or *nifâs*. A further condition is that he must **not** have engaged in sexual intercourse with her in this entire period of her purity. He must not issue any other divorce till the end of the expiry of her 'iddah. The moment her 'iddah expires, the *nikâh* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need. Accordingly, there is no need to issue several divorces.

The good method: is that the husband issues three divorces over a span of three periods of her purity. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The bid'ah and harâm method: is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is in her *hayd*, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Understand all this very well. All the above situations (i.e. all the three methods) apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (the details of which have been mentioned in the relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next *mas'ala*.

2. Once *nikâh* has been performed with a woman but they did not engage in sexual intercourse as yet, it is permissible to divorce such a wife irrespective of whether she is in her *hayd* or not. However, he should issue only one divorce.

GLOSSARY

Explanation of Islamic Terms

‘Âlim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of 'ibâdah. A bid'ah is a major sin in Islam.

Du'â ul-maghfirah: Supplicating to Allah Ta'âlâ and asking Him for His forgiveness.

'Îlâ': Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on 'îlâ'.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fatwâ: A formal legal opinion or verdict in Islamic law.

Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.

Ghîbah: Slander or backbiting.

Hayd: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Hûr: Refers to the large-eyed women of jannah, promised to the believers.

'Ibâdah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allah Ta'âlâ.

'Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on 'iddah.

Ihrâm: Two pieces of unstitched cloth donned by the person performing hajj or 'umrah.

Jahannam: Hell.

Jamâ'ah: A group, party, community.

Jannah: Paradise.

Kâfir: Literally means "a disbeliever". In Islam it refers to one who rejects Allah and does not believe in Muḥammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allah.

Kaffârah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffârah.

Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.

Kuffâr: Plural of kâfir.

Li'ân: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'ân.

Madrasah: Literally means "a school". Also used to refer to a religious school.

Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salât that is offered thereafter.

Mahr: Dower or bridal money.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.

Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasûlullâh *sallallâhu 'alayhi wa sallam* or the *Sahâbah* occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.

Nafl: Optional.

Nadhr: A vow or solemn pledge.

Nifâs: Refers to the flowing of blood after child-birth.

Nikâh: Marriage.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "*hijâb*". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qadâ': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.

Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allah. Qadianis are regarded as disbelievers.

Qiblah: The direction in which one faces when offering salât.

Qurbâni: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'âlâ on the day of 'îd ul-*ad'hâ* and the two days following it.

Rahmah: Mercy.

Ramadân: The ninth month of the Islamic calendar which is regarded as the most sacred month.

Salâm: Literally means "peace".

Sharî'ah: The Islamic Law.

Shaytân: Satan or the devil.

Shî'ah: A heretical sect found primarily in Iran.

Sunnat-e-

Mu'akkadah: Refers to those actions which Rasûlullâh *ḡallallâhu 'alayhi wa sallam* carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.

Sunni: Refers to those who belong to the Ahlus Sunnah wal Jamâ'ah. This term is generally used as an opposite to Shî'ah.

Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.

Talâq: Divorce.

Talâq-e-

kinâyah: A divorce that is issued in vague terms without clearly uttering the words of talâq.

Talâq-e-ṣarîḥ: A divorce that is issued in clear terms without leaving any vagueness or doubt.

Talâqul bâ'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a talâqul bâ'in, he will have to remarry her, i.e. their nikâh will have to be re-performed.

Talâqul

mughallazah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.

Talâqur raj'î: A revocable divorce.

For further details with regard to all the above forms of talâq, refer to the relevant chapters.

'Ulamâ: Plural of 'âlim.

'Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.

Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fâsiq and entails punishment.

Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.

Walîmah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.

Wuḍû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering ṣalât.

Zihâr: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on zihâr.

Bahishti Zewar

(Heavenly Ornaments)

Part Five Index

Principles of Business and Pursuit of Wealth

BUYING AND SELLING

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GLOSSARY

BUYING AND SELLING

1. When a person says: "I have sold this item for so much" and another person says: "I have bought it", that item will be sold and the person who purchased it will be its owner. If the seller decides not to sell or the purchaser decides not to buy it, they will not be able to do so. The former will have to hand it over and the latter will have to accept it. This act of selling an item is known as a sale.

2. A person says: "I have sold this item to you for R2." The other person replies: "I accept", "I am happy with that price" or "Okay, I've taken it." By replying in any of these ways, the item will be sold. Now, neither does the seller have the choice of not handing over the item nor does the buyer have the choice of not purchasing it. However, this rule will only apply when this conversation takes place between both parties in one place or in one sitting. If one of them says: "I have sold this item to you for R4" and the other person remains silent on hearing this price, stands up from his place, goes away to buy the item from someone else or goes away for some other reason, and in carrying out all these actions he changed his place and **then** he replies: "Okay, I'll buy it for R4", in such a case that item will not be considered to be sold. However, if thereafter, the seller, grocer, etc. says: "Okay, I give it to you" or "Okay, take it", in such a case it will be sold.

Similarly, if the seller, grocer, etc. stands up or goes away for some other work, and the buyer says: "Okay, I've taken it", even then it will not be regarded as sold. In short, if both the parties reach an agreement in **one place**, only then will the item be considered to be sold.

3. A person says: "Give me this item for R1." The other person replies: "I've given it." In saying this, the sale will not take place. However, if thereafter, the buyer again says: "I've taken it", it will be sold.

4. A person says: "I am taking this item for R1" and the other person replies: "Take it"; the sale will take place.

5. After checking the price of an item, a person handed the money to the seller and took the item away. The seller accepted the money happily. The seller did not say anything verbally as to how much he is selling the item nor did the buyer say that he is buying it. In such a case, by merely taking an item and handing over the money for it, the item is considered to be sold and the sale is valid.

6. A hawker came selling guavas. Without asking him anything, the person took out four big guavas from his basket and placed R1 in the hawker's hand. The hawker accepted this money happily. This sale is valid irrespective of whether they uttered any words or not.

7. A person said: "I am selling this string of pearls for R10." The buyer replied: "I've taken five from the string of pearls" or "I've taken half the string of pearls." As long as the seller does not agree, the sale will not take place. This is because, he offered the entire string of pearls for sale and as long as he does not agree, the buyer does not have the right to buy a part of it and leave out the other part. If she wishes to purchase it, she will have to buy the entire string. However, if the seller says: "I am selling each pearl for R1", and the person says that he has taken five pearls, then five pearls will be considered to be sold.

8. A person is selling four different items and says that he is selling the lot for R4. Without obtaining his agreement, the buyer cannot purchase one or two items and leave out the others because he wishes to sell all the items together. But if the seller gives the price of each item individually, it will be permissible for the buyer to purchase one or two items and leave out the rest.

9. When buying and selling an item, it is also necessary to show the item properly and spell out the terms clearly. The seller should abstain from speaking in vague terms which could result in problems and arguments. Similarly, the price has to be clearly laid down and agreed upon. Even if **one** of these factors is not made clear and agreed upon, the sale will not be valid.

10. A person purchases an item with **money**. The seller says: "Hand the money over to me first and then I will give you the item." The buyer replies: "Hand the item over to me first and **then** I will give you the money." In such a case, the money will have to be given first and then only will the item be given to the buyer. The seller has the right to refuse to hand over the item until he receives the money for it.

However, if he purchases an item in return for another item, changes money in return for money or a person purchases clothing in return for clothing, and in all these cases this sort of argument takes place, then each one will be asked to place his hand on the others hand and then the exchange will take place.

Finding out the price of an item

1. A person closed the palm of his hand and says: "Give me that particular item for whatever money is in my hand." And it is not known what is in his hand; whether he has dollars, rands, cents, a gold coin; whether he has one, two or many. Such a transaction is not permissible.

2. In a certain city, two different currencies are in vogue. The person will have to inform the seller that he intends buying a particular item with a particular currency. If the person does not inform him and says that he is selling a particular item for a particular price and the buyer says he will take it, then we will have to see which currency is more in use in that place. The currency that is more in use will have to be given as payment. If both the currencies are used equally, the transaction will not be valid and will be *fâsid*, i.e. imperfect.

3. A person has some money in his hand, he opens his hand, shows it to the seller and asks him to sell him a particular item for all that money. The seller saw the money in his hand and handed over the item but did not know the exact amount of money that was in the buyer's hand. This transaction is valid.

Similarly, if the buyer places a heap of money before the seller on a mat, etc. and the latter agrees to sell him the item for that heap of money, the sale is valid even if he does not know the exact amount kept before him..

In short, once the seller sees the money, it is not necessary to tell him how much money there is. But if he does not see the money with his own eyes, it is necessary to specify the exact amount. A person says: "I will take this item for 10 coins." If in such a case, he does not specify the total amount of money and the matter is not settled, this transaction will not be valid.

4. A person says:

(a) "Take this item, what is the need to agree on a price? Whatever the price will be, I will collect it from you. How can I take extra from you?"

(b) "You can take this item away. I will find out the price from home and let you know later."

(c) "Someone else had taken a similar item. You can pay me whatever that person had paid."

(d) "Pay me whatever you wish, I will not refuse it. I will accept whatever you give me."

(e) "Find out the price in the bazaar and then pay me whatever the market price is."

(g) "Go and show this item to a certain person and you can pay me whatever he quotes you."

The transaction will be invalid in all the above instances. However, if the price of the item is made known at that very place and the cause which had made the transaction invalid is no more found, the transaction will become valid. If the price was made known after there was a change in their places, then the first transaction will be invalid. However, once the price is made known, they can recommence the transaction.

5. There is a particular shopkeeper from whom one orders whatever one needs and the goods are delivered to the person's home. Today he might order some betel nut, tomorrow he might order some catechu (a vegetable extract eaten with betel leaves), some other day he might order a few coconuts, etc. and when purchasing these items he did not bother to ask about the price and thought to himself that whenever the account comes he will pay whatever he has to pay. Such a transaction is permissible.

Similarly, a person sent a prescription to a chemist requesting for some medicine but did not ask for the price thinking to himself that once he recovers from his sickness he will go and pay whatever he is owing. This is also permissible.

6. A person has got R1 in his hand and says: "I am buying this item for this R1." He has the choice of giving that same R1 or he could take out another R1 and hand it over to the seller. The only condition is that it must not be counterfeit.

7. A person purchased an item for R1. He has the choice of giving a R1 coin, two 50c coins, five 20c coins, etc. As long as they total R1, the seller cannot refuse to accept that money. However, if the person does not give such coins but gives 1c and 2c coins, the seller has the right to accept or refuse. If he does not wish to accept any coins, the buyer will have to pay in notes.

8. A person sold a writing case or a suitcase. The key for both these items will also be considered to be sold. He cannot charge separately for the key of the writing or suit case nor can he withhold the key.

Having knowledge of the item that is to be purchased

1. When purchasing dry groceries, seeds, etc. a person has the choice of purchasing it after having it properly weighed or he could say: "I am buying a certain amount of wheat for R1." Alternatively, he could purchase it as it is (i.e. without having it weighed nor specifying any amount) and say: "I am buying this heap of wheat for R1." No matter how much of wheat may be in that heap, all will belong to him (once he purchases it).

2. When purchasing, mangoes, guavas, oranges, etc. one has the choice of purchasing them by merely counting them or purchasing them in heaps. If a person purchases all the mangoes that are in a basket for R2 without knowing how many there are in it, the transaction will be valid. All the mangoes will be his irrespective of how many come out from that basket.

3. A woman came around selling fruit. The person said to her: "Give me some fruit equal to this brick in weight for R1." The woman agreed to sell the fruit by using the brick as a weight. However, none of them know the weight of the brick itself. Despite this, the transaction will be valid.

4. A person purchased an entire basket of mangoes, guavas, oranges or any other fruit for R100 on the condition that there are 400 mangoes (or whatever other fruit there may be) in that basket. When the mangoes were counted, there were only 300. The person purchasing the mangoes has the choice of taking them as they are or not buying them. If he buys the entire basket, he does not have to give R100. Instead, he will have to pay for only 75% of the total amount. If there are 350 mangoes, he will have to pay for 88% of the total amount. In short, the fewer the mangoes, the lesser he will have to pay.

If, after counting, more than 400 mangoes come out, the balance will belong to the seller. The buyer does not have the right to take more than 400. But if the buyer purchases the entire basket without specifying how many there are, then whatever number comes out will be his; whether they are more or less.

5. A person purchased a head-covering which is made of such a fabric that if a part of it is torn, the entire garment will become spoiled and useless. At the time of purchasing it, the person made this condition that it is 3 metres in length. When it was measured, it turned out to be less than 3 metres. In such a case, the price of this fabric will not be reduced. Instead, the buyer will have to pay the full price that had been agreed upon. However, in such a case, the only concession that they will have is that despite their agreeing on a price, the buyer has the right to take the item or leave it. If more than 3 metres are found in that length of fabric, it will belong to the buyer. He does not have to pay any additional amount of money for it.

6. A woman purchased two silk belts at night. The following morning she noticed that one of the belts is made of cotton. The transaction with regard to both these belts is not permissible; neither the one made of silk nor the one made of cotton. Similarly, if a person purchased two rings on the condition that they are made of turquoise, and later he learns that one of them is not made of turquoise but of something else, the transaction with regard to both is not permissible. If the person still wishes to purchase one of the two or both of them, then the method of doing this is that they should commence the transaction all over again and thereafter the buyer can purchase whichever one he wants.

Purchasing on credit

1. It is permissible to purchase an item on credit. However, it is necessary to specify a period of time, i.e. you will pay the amount after 15 days, after one month or after four months - whatever the case may be. If a person does not specify any period but merely says: "I don't have the money now, I will pay you later", this has two aspects to it: (i) He says: "I will purchase this **on condition** that I will pay you later." In such a case the transaction will be invalid (faasid). (ii) If the person does not include this condition in the actual transaction, but after purchasing it he says: "I will pay you later", this will be permissible.

If he did not mention anything within the transaction nor anything after the transaction, the sale will be valid and in both these instances he will have to pay cash for the item. If the seller gives on credit on his own accord, it will be permissible. But if he asks for the money immediately, the person will have to give it.

2. At the time of purchasing an item a person says:

(a) "Give me that item, once I get my money I will pay it to you."

(b) "When my brother comes, I will pay you."

(c) "Once the orchard bears its fruit, I will pay you."

(d) Alternatively, the seller says: "Take the item now, and you can pay me whenever you wish."

In all these cases, the transaction will be invalid. One has to specify a period of time and then purchase the item. If the person purchases the item and **then** says any of the above, the transaction will be valid and the seller has the right to ask for the money immediately. The exception is that the seller cannot demand for the money before the orchard can bear its fruit.

3. When paying in cash, the price of 200 grams of wheat is R1. But if the person buys on credit, he receives only 150 grams. This transaction is valid on the condition that the buyer is informed of this at that very time.

4. The above rule applies when the seller asked the buyer whether he is going to pay cash or take it on credit. When he replied that he is going to pay cash, the seller gave him 200 grams. And when he said credit, the seller gave him 150 grams. But if the seller says: "If you pay cash, this will be the price, and if you take it on credit, this will be the price", then such a transaction will not be valid (since the buyer has not specified his intention of paying cash or taking on credit).

5. A person purchased an item after promising to pay for it after one month. On the expiry of one month he went to the seller and told him that he must give him a respite for another 15 days, after which he will pay him his money. If the seller agrees, it will be permissible. However, he also has the right to demand the money immediately.

6. Once the person has the money, it is not permissible to delay in paying. He cannot say: "I won't give you today, I'll give it to you tomorrow", "Don't come to collect it now, come at such-and-such time", "I don't have change now, once I get some change I will pay you". All this is *haram*. Once the person asks for the money, you should make the change and give him his money immediately.

However, if the person purchases something on credit and promises to pay after a certain period of time, then once the time expires, it will be *wajib* on him to pay the money. It is not permissible to delay or make the person "run" for his money once the specified time expires. But if the person does not have the money nor was he able to obtain it from someone else, then he has no alternative but to pay it the moment he receives the money. Once he receives the money, he cannot delay in fulfilling his debt.

Khiyârush Shart - the right to return goods

1. At the time of purchasing an item, a person says: "I have the right to take or return this item within one day, two days or three days. If I wish, I will keep it, if not, I will return it to you." This is permissible. He has the choice of returning the item within the period that he specifies or of keeping it.

2. A person says: "I have the right to take or return this item within three days." Three days expired and this person did not say anything nor did he return it. He will now have to take that item. He does not have the right to return it. However, if the seller permits him to do so, it will be permissible. He cannot return it without obtaining the consent of the seller.

3. It is not permissible to make such a condition for more than three days. If a person makes a condition for four or five days, we will have to see whether he makes a decision within three days or not. If he returns the item within three days, it will be considered to be returned. If he decides to keep it, the transaction will be valid. If three days pass without knowing whether he is going to keep the item or return it, the transaction will become invalid.

4. Similarly, the person selling the item also has the right to say: "I have the choice of taking my item back within three days." This is also permissible.

5. At the time of purchasing an item, a person says: "I have the right of returning this item within three days." The next day he comes and says: "I have decided to keep this item and I am not returning it." Once he says this, his right will be forfeited and he cannot return that item. In fact, even if he goes to his own house and says that he has decided to keep that item, his right will be forfeited. When a person wishes to cancel his transaction or return the item, he will have to do it in front of the seller, he cannot do it behind his back or in his absence.

6. A woman says: "My mother has the right - if **she** says that I should keep it, I will do so, if not, I will return it." This is permissible. This woman or her mother can return the item within three days. If this woman or her mother come and inform the seller that she has decided to keep the item, this right will now be forfeited and the item cannot be returned.

7. A person takes two or three pieces of cloth and says: "I have the right for three days. Whichever one I like, I will pay R10 per piece and keep it." This is permissible and he can select one piece of cloth within three days. But if the person takes four or five pieces of cloth (i.e. more than three) and says that he will select one from them, this transaction will be invalid.

8. A person had stipulated the right to return the item within three days. Thereafter, he began using it at home, e.g. if it is something that is used to cover himself, he began covering himself with it. If it is something that is worn he began wearing it. If it is something to lay out, he began laying it out. In all these cases, the right to return the item will now be forfeited.

9. However, if a person uses an item merely to see whether it is suitable or not, e.g. a woman purchases a dress, sheet or carpet. Thereafter, she puts on the dress to check whether it fits her well or not and removes it immediately thereafter, wraps the sheet around her to check whether its length and width is suitable or not, or spreads the carpet to see whether its length and breadth is suitable or not. In all these cases, she still has the right to return these items if she wishes to do so.

Purchasing an item without seeing it

1. A person purchases an item without having seen it. This transaction is valid. However, once he sees the item, he has the right to return it or keep it. This is irrespective of whether there is any defect in the item or not. Even if the item is exactly as he had envisaged it to be, he still has the right to return it or keep it.

2. A person sold an item without even looking at it. This person who sells the item does not have the right to take it back after he sees it. Only the buyer has the right of returning an item after seeing it.

3. A hawker came selling peas. The top of the heap had all good quality peas. Upon seeing this, the buyer bought the entire basket of peas. However, the peas that were in the bottom of the heap were of an inferior quality. He still has the right to return them. However, if all the produce is of the same quality, it will be sufficient to see a few. Once he does this, he forfeits the right to return them irrespective of whether he sees all the produce or not.

4. A person bought guavas, pomegranates, coconuts or anything else which is generally not all the same. As long as the person does not see all the fruit, he will have the right to return them. By his seeing a few of the fruit, he does not forfeit the right to return.

5. If a person purchases something that is to be consumed (either by eating it or drinking it), he does not forfeit his right to return by merely seeing it. He should also taste it. If he does not like it, he has the right to return it.

6. A person had seen an item long ago. He purchased it today but did not look at it at the time of purchasing it (thinking that there is no need to do so since he had seen it previously). When he took it home, it was exactly as he had seen it a long time ago. After seeing it, he does not have the right to return it. However, if, after seeing it after so long, he notices some difference in it, he has the choice of keeping it or returning it.

Defects in an item

1. When selling an item, it is *wajib* on the person to show all the defects that may be found in it. It is *haram* to conceal the defects and to convince the person into buying such an item.

2. After purchasing an item, a person noticed a defect in it, e.g. a woman notices that a cloth has been eaten up, a shawl has some moths in it or she notices any other defect. She now has the choice of keeping the item as it is, or returning it to the seller. However, if she decides to keep it, she will have to pay the full price of the item. It is not permissible for her to reduce an amount from the total price as a compensation for the defect. But if the seller agrees to reduce the price because of the defect, it will be permissible for her to pay less.

3. A person had purchased some fabric and kept it aside. A child ripped off a corner of that fabric or cut it with a pair of scissors. Thereafter, he noticed that it is damaged from the inside as well and that a rat has eaten it at several places. The person cannot return this item because one additional defect took place at his house (i.e. when the child had cut it). However, he can have the price reduced as a compensation for the defect that took place at the shopkeeper's place (i.e. the several places that had been eaten by a rat). People who know the value of the item should be asked to estimate its present value and the price reduced accordingly.

4. Similarly, if a defect is noticed after a fabric has been purchased and already cut, it cannot be returned but the price will be reduced. However, if the seller says: "Return the cut fabric and take a full refund, I am not going to reduce the price", he has the right to ask for it and the buyer cannot refuse to return it.

If the fabric has been cut and also sewn and thereafter a defect is noticed, the price will be reduced as a compensation for the defect. In such a case, the seller cannot take his fabric back.

If the buyer sells that fabric or cuts it with the intention of sewing something for her immature child and at the same time making a firm resolution of giving it to the child, and thereafter a defect is noticed, then the price cannot be reduced. But if she cut it with the intention of sewing something for her mature child, the price can be reduced.

5. A person purchased eggs and paid a certain price per egg. When the eggs were broken, all of them turned out to be rotten. The buyer can take all his money back and it will be regarded as if he did not purchase the eggs at all. If a few turn out to be rotten, he can claim the money for those that are rotten.

If a person purchases several eggs which have all been priced together (i.e. he does not pay a certain price per egg), then we will have to see how many rotten eggs come out from the entire lot. If five or six eggs are rotten out of a total of 100 eggs, it will not be considered. But if more than this turns out to be rotten, he can claim the money for those that are rotten.

6. A person purchased cucumbers, sweet-melons, water-melons, pumpkins, almonds, walnuts, etc. When they were cut open or broken open, he noticed that they are rotten. In such a case, check whether they could be used, or they are so bad that they are absolutely useless and have to be thrown away. If they are absolutely useless, this transaction will not be valid and the person must claim all his money back. But if they can be used in some way, he must pay the market value of such items. The full price will not be paid.

7. If, out of 100 almonds, four or five are rotten it will not be considered. But if more than these turn out to be rotten, the person has the choice to reduce the price accordingly.

8. A person purchased 150 grams of wheat for R1 or 100 grams of ghee for R1. A portion of both these items was good, while the balance turned out to be bad. It is not permissible to keep the good and return the bad. If he decides to keep them, he will have to keep all. And if he decides to return them, he will have to return all. However, if the seller agrees to take back all the bad and give you the good, it will be permissible to do so. The buyer cannot do this without the consent of the seller.

9. When there is any defect in an item, the person will only have the right to return it when it is established that there is no indication that the person is happy about taking the defective item. However, once a person agrees to purchase an item after seeing the defect, he does not have the right to return that item. But if the seller takes it back happily, it will be permissible. For example, a person purchased a goat or cow. When he went home with it, he realized that it is sick or there is a wound on its body. Once he notices this defect and expresses his consent and says to himself: "Well, it's okay. I've bought a defective animal", he will no longer have the right to return it. If he does not say anything verbally, but carries out certain actions which show that he is satisfied with the animal, then too will he no longer have the right to return it. For example, if he starts treating its wound and gives it some medication, he will no longer have the right to return it.

10. A person purchased goat's meat. When he went home, he realized that it is the meat of a sheep. He has the right to return it.

11. A woman purchased a pearl necklace or some other jewellery and also wore it at some time or the other. Alternatively, she purchased a pair of shoes and began walking around with it. Now she cannot return these items if she finds any defect in them. However, if she wears the shoes in order to check whether they fit her properly and that she does not experience any discomfort by wearing them, there will be no harm in wearing them for a little while in order to test them and she still has the right to return them if she wishes to do so.

Similarly, if a person purchases a flat-couch (refers to a flat wooden type of bed) or bed and lays them down out of necessity or begins to offer *ṣalāh* on that couch or uses the bed in some way or the other, he will no longer have the right to return the bed or couch. Other items could be understood in the same manner. That is, once they are used for any purpose, they cannot be returned.

12. At the time of selling an item, a person said: "You better check it properly before you buy it. Later if you find any defect in it, I will not be responsible." Despite the seller saying this, the person purchased the item. Later, he cannot return it irrespective of how many defects it may have. It is permissible for the seller to sell an item in this manner and it is no longer *wajib* on him to show the defect that may be in the item.

Invalid and improper transactions
Selling at a profit or at cost
TRANSACTIONS BASED ON *RIBĀ* or INTEREST
Gold and silver
Items sold by weight
Items sold by measurement or counting
***BAY'US SALAM* or FORWARD BUYING**
THE TAKING OF LOANS
Giving guarantees
Passing over of debts to someone else
APPOINTING A PERSON AS A *WAKĪL* (representative)
Dismissing a *Wakīl*

GLOSSARY

Invalid and improper transactions

1. A transaction which is not considered in the *Shari'ah*, which is regarded as useless, and regarding which one will say that it is as if the person did not even purchase the item and the seller did not even sell it, is referred to as *bāṭil* or invalid. The rule with regard to such a transaction is that the person who purchased the item does not become its owner and that it is still considered to be under the ownership of the seller. Therefore, it is not permissible for the buyer to consume it or to give it to anyone. It is not permissible for him to utilise it in any way.

As for the transaction which has taken place but some sort of shortcoming is found in it, is referred to as *fāsid* or improper. The rule with regard to such a transaction is that as long as the item does not come into the possession of the buyer, ownership of that item will not be transferred to him. Once he takes possession of it, it will come under his ownership but it is not *ḥalāl* and *ṭayyib*. Therefore, it is not permissible for him to consume it or utilise it in any way. Instead, it is *wajib* to cancel or annul this transaction. If the person wishes to keep it, he must recommence the transaction and then purchase it. If the person did not cancel this transaction and instead, sold the item to someone else, he will be committing a sin. However, it will be permissible for the second buyer to consume it or utilise it in any way and this second transaction will be valid. If the person sold it at a profit, it will be *wājib* on him to give the profits in charity. It is not permissible for him to use it for his personal purposes.

2. The custom of selling the fish that is in the lakes or pools of landlords is a *bāṭil* transaction. All the fish that are in these lakes and pools do not belong to anyone as long as they are not caught and fished out. The person who catches the fish becomes its owner. Once

you have understood this aspect, now try and understand the following: if the landlords do not even own those fish, how can it be permissible for them to sell them? Obviously, if the landlord catches the fish himself and then sells it, this will be permissible. If he asks someone else to catch the fish, that person will become its owner. The landlord has no right over the fish which has been caught by that person. In the same way, it is also not permissible for him to prevent people from fishing there.

3. Grass began growing on its own on a person's land. He did not plant it nor did he irrigate it. This grass does not belong to anyone. Anyone can come and cut it and take it away. It is not permissible for the owner of the land to sell it nor is it permissible for him to stop anyone from cutting it. However, if the person irrigated it and put some work into it, it will come under his ownership. Now it will be permissible for him to sell it and to stop others from cutting it as well.

4. The young of an animal that is still in the stomach of the mother cannot be sold before it is born. Such a transaction is *bâtil*. However, it is permissible to sell the entire animal. But if the owner says: "I am selling this goat to you but the kid that is in its stomach belongs to me. Once it gives birth to that kid, you will have to give it to me", then such a transaction is *fâsid*.

5. The milk that is still in the udders of an animal cannot be sold before it can be milked. Such a transaction is *bâtil*. The owner will have to milk the cow first and then sell the milk. Similarly, it is prohibited and *bâtil* to sell the wool that is on a sheep before it can be sheared.

6. It is not permissible to sell the timber, wood, etc. that is part of the house or roof before removing or digging these items out.

7. It is not permissible to sell the hair, bones, etc. of humans. Such a transaction is *bâtil*. It is also not permissible to utilise these things for one's personal purposes.

8. Apart from pigs, the bones, hair and horns of dead animals are pure. It is permissible to use them and to sell them as well.

9. You purchased a goat or any other item for R5 from someone, took possession of it, took it home and had it tied. However, you did not pay for it as yet. Coincidentally, you are unable to pay for it or you decided not to keep it any longer. You therefore went to the person and said: "Take this goat back for R4 and I will give you R1 separately." This selling and this taking away will not be permissible. As long as the person does not give him the full amount in cash, it will not be permissible to sell it to him for a lesser price.

10. A person sold his house on the condition that he will not hand it over immediately. Instead, he will stay in it for one month. Alternatively, he sold it on the condition that the buyer gives him a certain amount of money as a loan. Or a person purchased fabric on the condition that the person who is selling it must cut and sew it. Or he made the condition that he will purchase it on condition that it is delivered to his house. Or he made any other similar condition which is regarded as baseless and prohibited in the *Sharī'ah*. In all these cases, the transaction will be *fâsid*.

11. A person purchased a cow on condition that it gives four litres of milk. This transaction is *fâsid*. However, if he did not specify any amount but merely made the condition that this cow gives a lot of milk, the transaction will be permissible.

12. A person purchased animate toys (such as dolls) for his children. This transaction is *bâtil*. Such toys have no value in the *Sharī'ah*. Therefore, no price will be paid for them and if someone happens to break them, he will not have to pay any compensation.

13. If you purchased dry groceries, oil, ghee, etc. for a certain amount per kilogram, the seller could have given you these items in any of the following three ways:

(a) He weighed these items in your presence or in the presence of the person whom you sent.

(b) He did not weigh them. Instead, he asked you to go home and told you that he will send the items to you.

(c) The items were already weighed and kept aside and when you asked for them, he merely picked them up and gave them to you without re-weighing them.

The rule with regard to (a) is that once you bring the items home, you do not have to weigh them. You can eat them, drink them, use them, sell them, and do whatever else you like without having to re-weigh them. All this is permissible and valid.

The rule with regard to (b) and (c) is that as long as you do not weigh them yourself, you cannot consume them, you cannot sell them nor can you use them in any way. If you sell them without weighing them, the transaction will be *fâsid*. Even if you weigh them after this, the transaction will not be proper.

14. Before he could sell you these items, he weighed them and showed them to you. Thereafter, you purchased them but he did not re-weigh them. In such a case, it is necessary for you (the buyer) to re-weigh them. You cannot consume them or sell them without re-weighing them. Although he weighed them and showed them to you before you could buy them, this weighing of his will not be considered.

15. All items apart from land, properties, houses, etc. cannot be resold as long as the buyer does not take possession of them after buying them.

16. A person purchased a goat or any other item. After a few days another person comes and says that the goat actually belongs to him. Someone had taken it away and sold it to you without it belonging to him. If this person can substantiate his claim with two witnesses in the presence of a *Shar'i* judge, the goat will have to be given to him once the judge passes judgement in his favour. This person (who had purchased the goat) cannot claim the money from him. Instead, he can claim the money from the person from whom he had purchased the goat.

17. A fowl, goat or cow died. It is *harâm* to sell that animal. Such a transaction is *bâtîl*. In fact, it is not even permissible to give this dead animal to the toilet-cleaners and tanners for their consumption. However, if you give it to the toilet-cleaner or tanner for throwing away and he picks it up and eats it, there will be no blame on you. It is permissible for you to have the animal skinned, its skin treated and tanned and thereafter to sell it or use it for your personal purposes.

18. Once a person decides to purchase an item, has it weighed, agrees on a price and the seller also agrees to sell it at a particular price, it will not be permissible for someone else to come and bid a higher price and take it away. Similarly, it is not permissible for another person to say: "Don't buy from him. I will give it to you at a better price."

19. A hawker sold four guavas to you for R1. Another person bargained with him and got five guavas for R1. On seeing this, you have no right to ask him for one more guava. It is not permissible and *harâm* to take it forcefully. You can only take what you had agreed upon with him.

20. A person is selling something but he does not want to sell it to **you**. It is not permissible to take the item forcefully and give him the money. This is because he is the owner of that item, he can sell it if he wishes. If not, he does not have to sell it. He also has the right to sell it to whomsoever **he** wishes. Very often, the police take things forcefully. This is absolutely *harâm*. If any woman's husband is a policeman and he brings any item home, she must find out properly as to where he obtained it from. She must not use that item without asking him.

21. A person bought a kilo of potatoes. Thereafter, he took a few more potatoes forcefully. This is not permissible. But if the seller gives a few more on his own will, it will be permissible to accept them. Similarly, once a price has been agreed upon and the person takes the item, it will not be permissible to give an amount less than the price that was agreed upon. If the seller happily reduces the price on his own, it will be permissible.

22. If there is a bee-hive in a person's house, he will be regarded as its owner. It is not permissible for anyone else to break it or take it away without his permission. If a bird gives birth to some chicks in a person's house, he does not become the owner of those birds. Instead, whoever catches them will become their owner. However, it is not permissible to catch the chicks and trouble them.

Selling at a profit or at cost

1. I purchased an item for R1. I have the right to sell this item for R1, R10, R20, R50 or at any other price. There is no sin in this. However, if the transaction was settled in a way that the buyer says: "Make a profit of 10c on the item and sell it to me", and you say: "Okay, I will sell it to you after making a profit of 10c on it", then in such a case it is not permissible for you to make a profit of more than 10c on that item. Alternatively, the buyer says: "For whatever price you purchased it, add 40c profit to it and sell it to me." Even in such a case, it will be *wajib* on you to quote the correct price and it will be *harâm* to make more than 40c profit. Similarly, if you tell the buyer: "I will sell this to you at cost and I won't make any profit from you", it will not be permissible to make any profit. It will be *wajib* to quote the cost price.

2. You intend purchasing an item and you ask the seller to sell it to you at a profit of 10c. He replies: "Okay, I sell it to you at a profit of 10c." Alternatively, you say: "Sell it to me at your cost price." He replies: "Okay, give me that amount and don't give me any profit." However, in both cases, he did not tell you the cost price of the item as yet. In such a case, if he quotes you his cost price before getting up from his place, the transaction will be valid. But if he does not quote you the price at that place, and says: "Take the item now, I will check the price and inform you" or says something else, then in such a case the transaction will be *fâsid*.

3. After taking the item, the buyer learns that the person hadn't quoted the correct cost price and had made a profit more than what he had promised. In such a case the buyer does not have the right to give a lesser amount. If he wishes to purchase the item, he will have to pay the price that was quoted to him. However, he does have the right to return the item if he does not wish to purchase it. If the seller had agreed to sell the item at cost and had promised that he will not make any profit and thereafter quoted an amount that is more than his cost price, then he does not have the right to take more than the cost price. The buyer has the right to pay the cost price and not pay the additional amount that he had quoted.

4. You purchased an item on credit. As long as you do not inform other buyers that you have purchased it on credit, it will **not** be permissible for you to sell it at a profit or at cost (if mention of the cost price is made at the time of sale). Instead, you should inform them that you purchased the item on credit. In so doing, it will be permissible for you to sell it at cost or at a profit. However, if you do not make any mention of your cost prices, it will be permissible for you to sell it at whatever price you wish.

5. You purchased a cloth for R100. Thereafter, you had it dyed at a cost of R4. Alternatively, you had it washed or sewn for R4. It will now be understood that you acquired it for R104. It will now be permissible for you to mention its cost price as being R104 and thereafter to make your profit on this amount. However, you should not say that you **purchased** it for R104. Instead, you should say that it landed you at R104 so that it is not regarded as a lie.

6. You purchased a goat for R100. You kept it with you for one month and it cost you R10 to feed it in this one month. It will be permissible for you to quote the cost price as being R110, and sell it at a profit accordingly. However, if this goat produces milk, you will have to subtract that amount accordingly as well, e.g. if it cost you R10 to feed this goat and it produced milk to the value of R5, you will have to subtract this amount from the R10 and say that this goat landed you at R105.

There are many other *masâ'il* in this regard but since women do not encounter them very frequently, we have not mentioned them. (Bearing in mind that *Bahishti Zewar* was originally written for women).

Transactions based on *Ribâ* or Interest

There is a very major sin in conducting transactions which are based on *ribâ* or interest. The Quran and *Hadîth* have mentioned many harms and evils in this regard and have greatly emphasized abstention from such transactions. Rasûlullâh *gallallâhu 'alayhi wa sallam* cursed the payer of interest, the receiver of interest, the person who acts as a proxy for such a transaction, the person who writes it down and the person who witnesses such a transaction. Rasûlullâh *gallallâhu 'alayhi wa sallam* also added that the payer and receiver of interest are both equal in this crime. It is therefore necessary to be extremely cautious in abstaining from such transactions. The *masâ'il* in this regard are very intricate. On trivial transactions one can be regarded as committing the sin of involving himself in interest. Many people do not even realize that they have committed a sin. We will explain the necessary *masâ'il* in this regard. When conducting any transaction, always bear these *masâ'il* in mind.

Note: According to the norm in India and Pakistan, all things can be divided into four categories:

- (1) Gold and silver, and items that are made from them.
- (2) Items other than gold and silver that are sold by weight, such as dry groceries, crops, steel, copper, wool, vegetables, etc.
- (3) Items that are sold by measurement, such as fabrics.
- (4) Items that are sold by counting, such as eggs, mangoes, guavas, oranges, goats, cattle, horses, etc.

Try and understand the rules of all the above individually.

Gold and Silver

1. There are several ways of purchasing gold and silver. One is that gold could be purchased in exchange for gold or silver in exchange for silver, e.g. a person purchases gold with a gold coin which he has in his possession or silver with a silver coin which he has in his possession. In other words, the item that is being purchased is of the same category as that with which it is being purchased. In such a case, two factors are *wajib*: (i) the gold or the silver on both sides will have to be equal, (ii) the transaction must be complete before the buyer and the seller can separate, there must be no outstanding amount. If they conduct this transaction contrary to any of these two factors, it will be interest. For example, if you purchase silver with a R1 coin (which is made of silver), you will have to purchase the silver that is equal in weight as that of the R1 coin. If it is more or less than the R1 coin, it will be interest. Similarly, if you hand over the R1 coin and he does not give you the silver immediately, instead he promises to give it to you after a short while and goes away or, you do not hand over the R1 coin to him and instead you take the silver on credit, then this will also be interest.
2. The second method is that the same category is not found on both sides. Instead, one person has gold while the other has silver. The rule in this regard is that it is not necessary for them to be equal in weight. It is permissible to purchase as much gold as possible with a R1 coin. Similarly, it is permissible to purchase as much silver as possible with a gold coin. However, this transaction will have to be completed before the two can separate. In this case it is also *wajib* to abstain from any credit, as mentioned in the previous *mas'ala*.
3. The market value of silver has risen sharply. In other words, a R1 coin is selling for R1,20 and no one is giving it for R1. Alternatively, a piece of silver jewellery has been exquisitely designed and its weight is equal to 10 R1 coins of silver. However, one cannot purchase it for less than the weight of 12 R1 coins of silver. In order to save yourself from interest, an alternative method is that you should not purchase it with silver coins. Instead, purchase it with money (notes) or normal ordinary coins. However, you should not purchase the R1 coin with R1,20. If you do so, it will be interest. Similarly, if you wish to purchase R8 worth of silver for R9, pay the person with R7 worth of silver and R2 in cash. In so doing, you will be purchasing R7 worth of silver with R7 worth of silver, and the balance of the silver will actually be paid for with your R2. In short, if you wish to purchase silver with silver always tender less silver than what is actually being purchased and the remainder should be paid in cash (notes or coins).
4. If both the buyer and seller agree, then an easy method will be to add some money on that side where the silver is less in weight.
5. An easier method is that each of them should keep whatever silver he wishes to keep, and the other should keep whatever silver coins he wishes to keep. However, each one should also add some money to his silver or silver coins. He should then say: "I am buying this silver and this money in exchange for these silver coins and this money." In so doing, they will save themselves from all technicalities.
6. If the price of silver has dropped and one is able to purchase R1.50 worth of silver for R1 (made of silver) and one feels that if he has to purchase R1.50 worth of silver for R1, he will suffer a loss, then the method of avoiding this and also avoiding any interest is that he should include some money (not made of silver) in the price of the silver irrespective of how little it may be, e.g. he purchased R15 worth of silver for R10. In this way, it would be understood that the silver worth R9 was in exchange of the nine silver coins of R1 each whilst the cash (i.e. other coins not made of silver) of R1 was in exchange of the remainder.
7. A person wishes to purchase high quality silver in exchange for his inferior quality silver and is unable to acquire an amount of high quality silver which is equal in weight to his inferior quality silver. In such a case, he should first sell his inferior quality silver for whatever price he may be able to get. Thereafter, he should purchase the high quality silver with the money that he receives. In buying and selling, the rules that have been mentioned above should also be borne in mind. Alternatively, both the buyer and seller could include some money in both the silver and thereafter undertake the transaction.
8. Most women purchase silver laces, brocades, tassels, etc. from the bazaars. They should also bear the above *masâ'il* in mind because this is also silver and silver coins are being paid in exchange for these silver items. Even in this case, an easy method will be to include some money on either side and then undertake the transaction.
9. If a person purchases an item which is made of gold or silver and it is such that it is entirely made of gold or entirely made of silver and it does not contain anything else, then the same rule will apply. That is, if a gold item is being purchased with silver or silver coins, or a silver item is being purchased with gold coins, it will be permissible to purchase that item irrespective of the difference in weight. The only factor that they have to worry about is that the transaction must be completed there and then. None of the parties must have any outstanding amount. But if a silver item is being purchased with silver coins or a gold item is being purchased with gold coins, it will be *wajib* for them to be equal in weight. If there is any shortfall or extra on either side, the item should be purchased through the above-mentioned methods.
10. The item is such that it has some other metal or stone in addition to the silver. For example, an armlet has been filled with sealing-wax, a stone has been set onto a nose-ring, a stone has been set into a ring, or an armlet has not been filled with sealing-wax but instead it has been beaded with strands of wire (and beads). If these items have been purchased with silver coins, then check the

amount of silver they contain. Is the silver in the item which you have purchased equal in weight as that of the silver coins, is it more or is it less? If the silver in the item is definitely less than the weight of your silver coins, this transaction is permissible. If it is equal or more, the transaction will be regarded as interest. In order to save yourself from this interest, the above-mentioned methods should be employed. That is, the silver coins with which you will be paying should be less in value than the silver that the item contains and include some cash in order to fill in the balance. The condition or prerequisite of the entire transaction being carried out at one time (i.e. without any credit on either side) has also to be adhered to in all these *masâ'il*.

11. You have taken someone else's ring in exchange for your ring. Check if both have any stone or gem. If both the rings have a stone or gem, this exchange is permissible irrespective of whether the amount of silver in both the rings is equal, less or more. However, it is necessary that this exchange takes place in one sitting.

If both the rings are plain, i.e. without any stone, then the condition is that the silver will have to be equal. Even if there is a slight difference, it will be regarded as interest.

If one of the rings are plain and the other has a stone, it will be permissible to exchange one for the other only if the plain ring has more silver than the ring which has a stone. If it is not so, it will be *harâm* to exchange and it will be regarded as interest.

Similarly, if this transaction and exchange does not take place at once; i.e. one of them hands over his ring immediately while the other says that he will give it at a later stage, then this will also be regarded as interest.

12. In all those *masâ'il* where we said that it is a condition or a prerequisite for the transaction to be executed in one sitting or at one time - this means that the transaction must be completed before the two can separate. If one of them separates or moves away before the transaction can be completed, it will not be considered and this will also be regarded as interest. For example, you purchase some gold, silver, or a gold and silver item from the jeweller in exchange for R10 worth of silver. In such a case, you should hand over the silver coins there and then. In the same way, the jeweller should hand over the item to you there and then. If the jeweller does not have the silver with him and says that he will go home just now and send the silver item to you, this will not be permissible. Instead, he should send someone to bring it for him. At the same time, you should not move from that place until the silver item is brought nor should you allow the jeweller to move away from there. If the jeweller asks you to go home with him and that he will give it to you over there, you should follow him closely and try to be with him all the time. If he disappears into the house or disappears somewhere else, it will be a sin and the transaction will not be permissible. You will have to renew the entire transaction.

13. After purchasing the item, you went home to bring the silver coins, or the jeweller went to relieve himself or went into the back of his shop for some work. In so doing the two of you were separated from each other. This is not permissible and the transaction will be regarded as interest.

14. If you do not have the silver coins with you at that time and you wish to purchase the item on credit, then the method of purchasing the item is that whatever amount you have to pay for the item, borrow that amount from the person as a loan. Once you have taken that amount, pay for the item that you wish to purchase, and the responsibility to re-pay the loan will remain on your shoulders. You can re-pay this loan whenever you wish.

15. You purchased a head-covering or hat which has been embroidered with silver at a price of R10 worth of silver. In such a case, try to estimate the amount of silver that will come out from that head-covering. After estimating the amount of silver, it will be *wajib* on you to pay an equivalent amount from your silver coins immediately. The balance of the price could be paid whenever you wish. The same rule will apply to pre-set jewellery. For example, you purchased jewellery to the value of R50 in silver while it has R20 worth of silver in it. In such a case, you will have to pay the R20 immediately, and the balance could be paid whenever you wish.

16. You purchased cash money in exchange for silver coins. The rule in this regard is that it is not necessary for the transaction to be executed immediately. Instead, it will be sufficient if it is fulfilled by one of the parties. For example, you gave the silver immediately while he gave the cash money after some time. Alternatively, he gave you the cash money immediately, while you gave him the silver after separating from him. This is permissible. However, if you take small change (coins in small denominations) together with the cash money, this small change will have to be given there and then.

However, it should be borne in mind that this rule with regard to cash will only be applicable when the shop-keeper has the cash money in his possession but is unable to hand it over immediately due to some reason, or because it is still at home and he will bring it for you from there. But if he did not have the money in his possession and said that he will give it to you after selling some of his goods or, he gave you a part of the money now and said that when he makes a sale and receives some money you must come and take the balance of what he owes you; this will not be permissible. Since most of these debts take place on account of an absence of money,

it is therefore preferable not to leave any money on credit. If it becomes necessary to undertake such a transaction, take whatever money the person has as a loan and let him keep the silver as an *amānah*. Once he gives you all the money undertake the transaction.

17. If a person gives gold coins in exchange for silver coins, it is *wājib* for both of them to be present and for the transaction to be carried out in the presence of the buyer and seller.

18. A person purchased a gold or silver item with gold or silver coins and made the condition that he has the right to keep the item or return it within one day or three days. This is not permissible. One should not make conditions of this nature in such transactions.

Items sold by weight

1. We will now explain the rules with regard to items sold by weight, such as dry groceries, meat, steel, copper, vegetables, salt, etc. If a person wishes to exchange or purchase any of the above-mentioned items (or items that fall under this category) in exchange for the same item, e.g. he wishes to exchange wheat in return for wheat, rice in exchange for rice, flour in exchange for flour or any other similar item which is the same, then the rule in this regard is that it is *wājib* to take the following two factors into consideration: (i) the weight of the item will have to be equal on both sides. Even the slightest difference in weight will not be permitted. If not, it will be regarded as interest. (ii) If the two parties do not take possession of the respective items, the minimum requirement is that the wheat of both should be kept separately. You should take your wheat, weigh it, keep it separately and tell him that this wheat is kept over here, he can take it whenever he wishes. In the same way, he should also weigh his wheat, keep it separately and tell you that this wheat is kept over here and that you can take it whenever you wish. If they do not do this and separate from each other (or go away), they will be committing the sin of interest.

2. A person wishes to give his inferior quality wheat in exchange for wheat that is of a high quality, or inferior quality flour in exchange for flour that is of a high quality. When engaging in exchanges of this nature, it is obvious that no one would give an equal amount. In order to save oneself from interest, one should sell this inferior quality wheat or flour in exchange for money. For example, by selling a certain amount of flour for R2. Thereafter, he should purchase the high quality flour (or wheat) with the R2 that he received. This is permissible.

3. If an item is being exchanged for another item, e.g. a person gives some wheat and takes rice, barley, gram, corn, salt, meat, vegetables, etc., then in such a case it is not *wājib* for the weight of both the items to be exactly the same. He can give a kilo of wheat in exchange for 10 kilos of rice or any other item. He could also give a kilo of wheat in exchange for a fraction of a kilo of any other item.

However, the second factor is *wājib* here as well. That is, the transaction must be executed in the presence of both the persons. Alternatively, the minimum is that the items of both the persons must be kept separately. If they do not do this, they will be committing the sin of interest.

4. A woman purchased vegetables from the hawker in exchange for a kilo of gram. She then separated herself from there and went into the house to bring some wheat. This is *ḥarām* and not permissible. She will have to recommence the entire transaction.

5. Items which are sold by weight were purchased with silver coins, money, clothes, or any other item which is not sold by weight but sold by measurement or by counting. For example, the person gave a metre of material and took some wheat or similar item (which is sold in weight) in exchange. Alternatively, he gave some wheat or gram and took some guavas, oranges, pears, eggs, or any other item that is sold by counting. In short, on one side we have an item that is sold by weight, and the other side we have an item that is sold by counting or measuring. In such a case, **none** of the two factors which we had mentioned will be *wājib*. For R1, a person can purchase as much wheat, flour, or vegetables as he wishes. Similarly, he can give some clothes and take as much dry groceries as he wishes. By giving some wheat, gram, etc. he can take as much guavas, oranges, etc. as he wishes. All this is possible irrespective of whether the entire transaction is executed in one sitting or whether it is completed after them separating. In all cases this transaction will be correct.

6. On one side there is sifted flour while on the other side there is un-sifted flour. Alternatively, on one side there is course flour while on the other side there is fine flour. When exchanging such flour, it will be *wājib* for them to be equal in weight. It is not permissible to have any difference in the weight. If it becomes necessary to exchange it in this way, the above-mentioned methods should be adopted.

If on one side you have wheat flour and on the other side you have gram flour or rice flour, then in such a case it will not be *wājib* to have an equal weight of both. However, the second factor, i.e. that the transaction must be executed in one sitting, is *wājib*.

7. In **no** way is it permissible to exchange wheat for flour. This is irrespective of whether you give a kilo of wheat in exchange for a kilo of flour, or whether there is any difference in their weight. In all cases it is not permissible. However, if the person gives some wheat and does not take any wheat flour, instead he takes the flour of some other item such as gram flour, it will be permissible to do so. However, the transaction will have to be executed there and then.

8. A person gave mustard seeds and took mustard oil in return or he gave sesame seeds in exchange for sesame oil. In such a case you should check whether this oil is definitely more than the oil that can be extracted from these mustard or sesame seeds or not. If this oil is more, it will be permissible to undertake such a transaction provided it is executed there and then. If it is equal to or less, or you have a doubt as to whether it is more or not, it will not be permissible. Instead it will be regarded as interest.

9. A person gave beef in exchange for mutton. It is **not** *wājib* for the weight of both to be the same. There can be a difference in the weight. However, the transaction will have to be executed there and then.

10. A woman gave her water pitcher and took another one in exchange. Alternatively, she exchanged her water pitcher for a small pot or pan. In such a case it is a condition for both the items to be equal in weight and for the transaction to be executed there and then. If there is a slight difference in the weight, it will be interest. This is because both the items are made of copper and they will therefore be regarded as being of the same category. If they are equal in weight but the transaction was not executed there and then, it will also be interest. However, if one item is made of copper and the other of steel, brass or any other metal, it will be permissible to have some difference in weight. However, the transaction will have to be executed there and then.

11. A woman purchases a kilo of wheat on credit from a person and says: "I don't have any wheat. However, in compensation for your wheat I will give you two kilos of gram." This is not permissible because it means that the woman is exchanging her gram for wheat and at the time of exchanging it is necessary to have the entire transaction to be executed there and then. There must be no credit remaining. However, if the need arises to carry out such a transaction, she should take the wheat on credit but she should not mention that she will give two kilos of gram in exchange for it. Instead, after some time she should bring the gram and inform the person thus: "I am giving you this gram in exchange for the wheat that I had taken from you." This is permissible.

12. In all the above-mentioned *masā'il* it is a prerequisite for the entire transaction to be executed there and then. If this is not done, then the minimum is that both the items should be weighed there and then and kept separately. If this is not done, the transaction will be regarded as interest.

Items sold by measurement or counting

1. The following rules apply to items that are not sold by weight, but sold either by measurement or counting. If a particular type of item is exchanged for the same type of item, e.g. guavas are exchanged for guavas, or oranges are exchanged for oranges, or a fabric is exchanged for similar fabric, then in all these cases it is **not** a prerequisite for both the items to be equal. It is permissible to have some difference. However, it is *wājib* for the transaction to be executed there and then.

If the item that is being exchanged is different from the other item, e.g. guavas are exchanged for oranges, wheat is exchanged for guavas or a fine fabric is exchanged for a coarse fabric, this will be permissible under all circumstances. It is not *wājib* for both the items to be equal nor is it *wājib* to execute the transaction there and then (i.e. it is permissible to take, for example, the guavas now and give the oranges later on).

Additional points

1. The essence of this entire explanation is that apart from gold and silver, if the same item is on either side and it is sold by weight, e.g. wheat in exchange for wheat or gram in exchange for gram, then it is *wājib* for them to be equal in weight and it is also *wājib* for the entire transaction to be executed there and then.

If the same item is found on either side but it is not sold by weight, e.g. guavas in exchange for guavas, oranges in exchange for oranges or fabric in exchange for a similar fabric or, there are different items on either side but both are sold by weight, e.g. wheat in exchange for gram or gram in exchange for rice, then in both these cases it is not *wājib* for them to be equal in weight. A difference in weight is permitted. However, it is *wājib* to execute the entire transaction there and then.

Where both these factors are not found, i.e. the items are different on either side and both of them are not sold by weight, then in such a case a difference is permitted and it is also not *wājib* to execute the entire transaction there and then. For example, exchanging guavas for oranges. Understand these *masā'il* well.

2. A utensil made of china was exchanged for another such utensil of a different quality. Alternatively, a utensil made of china was exchanged for an enamelled copper utensil. Equality in these items is not *wājib*. It is also permissible to give one such item in exchange for two such items. Similarly, it is permissible to give one needle in exchange for several needles. However, if there are copper utensils on either side or enamelled copper utensils on either side, then in such a case, the transaction will have to be executed there and then. But if the type is different, e.g. a utensil made of china in exchange for an enamelled copper utensil, then even this prerequisite is not *wājib*.

3. Your neighbour comes to you and tells you: "Give me the *rotis* which you have made with one kilo of flour because a few visitors have come to my house. In return for these *rotis*, you can take a kilo or one and quarter kilos of flour or wheat. Alternatively, give me these *rotis* now and later you can take the flour or wheat from me." This is permissible.

4. When sending your servant or maid to purchase an item, explain to them carefully as to how they should conduct these transactions. It should not occur that they purchase something in an incorrect manner which would involve an interest transaction whereby you and all your children eat that item and are thereby caught up in eating something *ḥarām*. The sin of all those whom you feed from such food, e.g. your husband, your guests, etc. will fall on your shoulders.

Bay'us Salam or Forward buying

1. Prior to harvesting or after harvesting the crops, one gives R100 to a person and says: "(After two or three months) in a certain month, on a certain day, I will take wheat in exchange for this R100 which I am giving you now." In addition to this, the person also specified the quantity of wheat that he will take in exchange for this money. This transaction is valid. He will have to give the wheat in the month and date which he had specified and at that very price which they had agreed upon. This is irrespective of whether the market value of the wheat on that specified date is more or less than the price that he had specified. Such a transaction is known as *bay'us salam*. In order for this transaction to be valid, there are several conditions. Try and understand them thoroughly.

(a) The type, quality, class, etc. of the wheat (or whatever other crop one is purchasing) should be clearly mentioned so that there is no dispute when taking delivery of the item. For example, he must state: "You must give me a certain type of wheat. It must not be too fine nor too coarse. It must be of a high quality and not of an inferior quality. It must not be mixed with anything else such as gram, peas, etc. It must be thoroughly dried and not wet." In short, whatever type of item he wishes to purchase, he must clearly state how it should be so that there is no dispute later. If, at that time, he did not stipulate but merely said: "You must give me wheat in exchange for this R100", then this transaction will not be permissible. Alternatively, if he merely said that he must give him some husk or rice without specifying the type or quality; then this will not be permissible.

(b) The second condition is that he must also specify the weight, that for R100 he will take 10 kilos or 15 kilos or whatever the amount may be. If the person says that he must give it to him according to the market rate at that time or that he must give 2 kilos more than whatever the market rate will be at that time, this will not be permissible. The market rate will not be considered. At the time when making the agreement, the amount must be decided upon and once the stipulated date arrives, he must take the specified amount.

(c) The third condition is that he must also specify the price that he is going to pay, i.e. he is going to take the wheat for R100 or R200 or whatever the case may be. If the person does not specify this clearly but speaks in vague terms by saying that he will take some wheat for a few rands, then this is not valid.

(d) The fourth condition is that he must pay all the money at that very time and at that very place. If they agree on the entire transaction, separate and go away, and then the person comes back to pay the money, this agreement of theirs will be invalid and they will have to recommence the entire transaction. Similarly, if the person pays R50 in cash and the balance of R50 after some time, the *bay'us salam* will be valid in respect of the R50 and invalid in respect of the balance R50.

(e) The fifth condition is that the person must specify the time of taking delivery which must be a minimum of one month. That he will take the wheat after one month on a particular date. It is not permissible to stipulate a period less than one month. He can stipulate more than one month irrespective of how much more it may be. However, he must clearly state the month, day and date so that there is no dispute and the person does not say that he will not give it you immediately and you demand that you want it immediately. Therefore, stipulate everything before hand. If the person does not specify the month, day and date, and instead says that once the crop is harvested you must give it, this will not be valid.

(f) The sixth condition is that the person must specify the place where he wants the wheat, either in this town or in some other town. Alternatively, he could ask the person to deliver it to his house. In short, the person should clearly state where he wishes to have the wheat delivered or collected. If the person does not specify the place it will not be valid. However, if it is an item that is light and there

is no labour involved in transporting the item, e.g. a woman purchases musk or pearls, etc. then it is not necessary to mention the place. Wherever he meets the person, he can hand it over.

If the *bay'us salam* is executed according to the above-mentioned conditions, the transaction will be valid, if not, it will not be valid.

2. If items other than wheat and other crops are such that at the time of purchasing them they can be clearly described in order to prevent any dispute at the time of taking delivery, then *bay'us salam* with regard to such items will also be valid. Such items include eggs, bricks and clothes. However, all the necessary details will have to be mentioned, e.g. he will have to specify the size of the bricks, their length, their width, etc. The cloth will have to be described as to whether it is of silk, how fine or coarse it should be, etc. The eggs will have to be described as to whether they will be farm eggs or eggs produced from battery chickens, etc. In short, all the necessary details will have to be clearly mentioned so that there is no dispute later on.

3. A person purchased five bags or five baskets of husk for R100 on the basis of *bay'us salam*. This transaction will not be valid because you get different sizes of bags and baskets. However, if they are able to specify and agree upon a certain size or conduct the transaction by weight, it will be valid.

4. An additional condition for the validity of *bay'us salam* is that from the time that they conduct the transaction till the time that they specified for delivery of the item, that item must be available in the market and it must not become scarce. In the course of this time, if this item becomes absolutely scarce to such an extent that it is unavailable in the markets of this country and can only be obtained from elsewhere after much difficulty, then this *bay'us salam* will be invalid.

5. When conducting the transaction, the person says: "After the crop is harvested, in a certain month I will take the fresh wheat or, I will take the wheat that comes from a particular farm." This is not permissible. Such a condition should therefore not be made. When the specified time approaches, the person can give the old or the fresh wheat. However, if the fresh wheat is already harvested, it will be permissible to make a condition with regard to the fresh wheat.

6. You had agreed to take wheat to the value of R100. The specified time expired and went beyond that as well and this person did not give the wheat as yet. Nor is there any hope of receiving it. In such a case it is not permissible for you to ask him not to give you the wheat and that in place of the wheat he should give you gram, rice or something else. It is not permissible to take anything else in place of the wheat. You could either give him more time in which he could give you the wheat or you could take your money back.

Similarly, if both of you annul the *bay'us salam* and you decide not to take the wheat and take the money back, then you cannot take anything else from him in place of that wheat. You will have to take your money back. Similarly, if the transaction becomes annulled on its own, e.g. that item has become scarce and cannot be obtained, then even in such a case you will have to take your money back. You cannot take anything else in place of the wheat. You could take your money and purchase something else with that money from him.

The taking of loans

1. It is permissible to take loans of items which could be replaced, such as dry groceries, eggs, meat, etc. It is not permissible to take loans of items which are difficult to replace (i.e. it is difficult to obtain an exact replica of the item) such as, guavas, oranges, goats, fowls, etc.

2. At a time when 10 kilos of wheat was being sold for R10, you borrowed 5 kilos. Thereafter, the price of wheat dropped and 20 kilos of wheat began to be sold for R10. You will still have to give 5 kilos and not more. Similarly, if the price rises, you will still have to give 5 kilos.

3. When the person returned the wheat that he had borrowed from you, he gave you wheat of a higher quality. It is permissible to accept this wheat and it is not regarded as interest. However, at the time of borrowing the wheat it is not permissible to say that you will take wheat that is of a higher quality. It should be remembered that the wheat should not be more in weight. If you take wheat that is more in weight than the one that you had given, it will not be permissible. You must weigh the wheat properly and give it. If slightly more is given (as a precaution), it will be overlooked.

4. You borrowed money or some grains on the promise that you will return it within one month or fifteen days and the person accepted this promise. Even then, mentioning this period will not be considered. In fact, it is not permissible to mention any period. If the person who lent the money or grains needs the same and asks for it, or asks for it without even really needing it, you will have to return it.

5. You borrowed two kilos of wheat, flour or something else. When the person asked for it, you replied: "I do not have any wheat at the moment. In place of that wheat take R2." The person agreed to take the money instead. In such a case, the money will have to be handed over to the person there and then. If the person goes into the house in order to bring the money and separates from the person, this agreement will become invalid. He will have to repeat the entire agreement with regard to taking the money instead of the wheat.

6. A person borrowed one silver coin whose market value was R5. Thereafter, the market slumped and the value of the same coin dropped to R4. The person does not have to give any additional silver in order to cover up the R1. Instead, he merely has to give the same silver coin back or any other one which is equal to that one in weight. The person cannot say that he is not going to take the silver coin and that he must bring R5 in cash instead.

7. It is the custom in certain homes that one house may borrow five cooked *rotis* now, and later when they make their *rotis*, they return them. This is permissible.

Giving guarantees

1. Na'imah (name of a woman) was owing money to someone. You went and gave a guarantee that if she does not fulfil this debt, the person must come and collect it from you or that you are responsible for her, or that she owes you as well (i.e. since you have trusted her and lent her money, it is okay for the other person to trust her as well), or you mention some other words which could be regarded as a guarantee. The person to whom the money was owed also accepted this guarantee of yours. It now becomes *wajib* on you to fulfil this guarantee which you gave. If Na'imah does not fulfil this debt, you will have to fulfil it and the creditor has the right to ask for the money from whomsoever he wishes, i.e. either from Na'imah or from you. As long as Na'imah does not fulfil her debt or does not have it waived, you will continue being her guarantor and being responsible for the fulfilment of the debt. However, if the creditor waives your responsibility and says that you are now completely absolved from this agreement and that he will not ask you to fulfil the debt, then this guarantee of yours will no longer remain. If the creditor does not accept your guarantee from the very beginning and says that he is not going to take your guarantee into consideration, you will not be responsible.

2. You had given a guarantee on behalf of someone. This person did not have any money to fulfil the debt. You therefore had to fulfil it on his behalf. If you had given this guarantee upon the insistence of the debtor, you can claim whatever money you paid to the creditor on behalf of the debtor. If you had given this guarantee out of your own free will, you will have to see who had accepted your guarantee first; was it the debtor or the creditor? If the debtor had accepted your guarantee first, it will be regarded as if you had given your guarantee on his instance. You can therefore claim your money from him. And if the creditor accepted your guarantee first, you do not have the right to claim it from the debtor. It will be regarded as if you fulfilled his debt out of your good-heartedness. If the debtor gives you the money on his own, it will be acceptable (but you cannot demand it).

3. If the creditor grants a respite of one month or fifteen days to the debtor, then he (the creditor) cannot demand this money from the guarantor during this period.

4. You did not give a guarantee to pay on behalf of the debtor. Instead, the money of the debtor was kept in your custody as an *amānah*. You therefore said that this person's *amānah* is kept by you and that you will pay the creditor from this *amānah*. However, the *amānah* that was kept by you got stolen or disappeared through some other way. Your guarantee will no longer be applicable. It will not be *wajib* on you to pay it nor can the creditor demand it from you.

5. You wished to go somewhere, so you hired or rented a car or truck from someone. Another person came to the owner of the car and gave a guarantee that if you do not return it, he will give his own car to the owner. Such a guarantee is valid. If you do not return the car, the guarantor will have to give his own car to the owner.

6. You gave a certain item of yours to a person to go and sell it. He sold it but did not bring the money and says to you: "The money cannot go anywhere. I am responsible for it. If you do not get it, you must come and collect it from me." Such a guarantee is not valid.

7. A person says: "Leave your fowl en-caged in this fowl-run. If the cat captures it, I am responsible. You must take it from me." Alternatively, he says the following with regard to a sheep: "If the wolf captures it, I am responsible." Such a guarantee is not valid.

8. If an immature boy or girl gives a guarantee, it will not be valid.

Passing over of debts to someone else

1. You owe money to Shafi'ah while Râbi'ah owes you money. Shafi'ah asked you for the money which you owe her. You reply: "Râbi'ah is owing me some money. Take the money which I owe you from her and do not ask me." If Shafi'ah agrees to this there and then, and Râbi'ah also agrees to this, then you are absolved from the responsibility of your debt to Shafi'ah. Shafi'ah cannot ask you for the money; she will have to ask Râbi'ah, irrespective of when she receives the money. Furthermore, the money that you have asked Shafi'ah to collect from Râbi'ah, you cannot claim that amount from Râbi'ah. However, if Râbi'ah is owing you more than what you were owing Shafi'ah, you can claim the balance from Râbi'ah. If Râbi'ah pays the money to Shafi'ah, well and good. But if she did not pay and passes away, then Shafi'ah will be paid after selling all her (Râbi'ah's) personal belongings. If Râbi'ah did not leave behind any wealth or possessions or, while she was alive she denied owing you any money, took an oath that she owes no money to you, and there are no witnesses in this regard as well, then in such a case Shafi'ah can ask you for the money that you owe her and can also demand it from you.

If in the very beginning you ask Shafi'ah to take the money from Râbi'ah and she does not agree, or Râbi'ah herself is not happy about giving the money to Shafi'ah, then this debt has not fallen off your shoulders (i.e. you are still responsible to pay Shafi'ah her money).

2. Râbi'ah was not owing you any money. However, you passed on your debt (money which you were owing to Shafi'ah) to Râbi'ah. Râbi'ah accepted this and Shafi'ah also agreed. Even in such a case your debt to Shafi'ah will be passed over to Râbi'ah and she will be responsible to fulfil it. Therefore, all the above-mentioned rules will also apply over here. After fulfilling the debt on your behalf, Râbi'ah can claim that money from you. However, she does not have the right to claim that money before she can fulfil it on your behalf.

3. You had kept some money with Râbi'ah as an *amânah*. You therefore passed over your debt (money which you were owing to Shafi'ah) to Râbi'ah. Thereafter, that money which was with Râbi'ah got lost or disappeared in some way or the other. Râbi'ah is no longer responsible. Instead, Shafi'ah will demand the money from you and take it from you. Now she has no right to demand or take the money from Râbi'ah.

4. If you pass over your debt to Râbi'ah and thereafter you yourself fulfil this debt and pay the money to Shafi'ah, this will be valid. Shafi'ah cannot refuse to accept the money from you and insist on taking it from Râbi'ah.

Appointing a person as a *wakîl* (representative)

1. Just as a person has the power to carry out a certain work on his own, he also has the choice of appointing someone to carry out that task on his behalf. This is applicable in buying and selling transactions, taking or giving on rent, getting married, etc. For example, sending the domestic servant to the market to purchase something, selling something through her, sending her to hire a car, taxi, etc. The person who is appointed for such a task is known as a *wakîl* (representative or proxy) in the *Shari'ah*. If you send the domestic servant or labourer to purchase something for you from the market, he will be your *wakîl*.

2. You sent the domestic servant to purchase meat. She purchased the meat on credit. The butcher cannot demand the money for the meat from you. He will have to ask the domestic servant who will in turn ask you for the money. Similarly, if you ask your domestic servant to sell a certain item for you, you do not have the right to ask or demand the money from the person who purchased the item. He will pay the money to the person from whom he purchased the item (in this case, your domestic servant). But if he comes and gives the money to you, it will be permissible. What this means is that if he refuses to give the money to you, you cannot force him to do so.

3. You sent your worker to purchase something and he brought it. He has the right to refuse to hand over the item to you until you give him the money for it. This is irrespective of whether he paid for it with his own money or whether he has not paid for it as yet. However, if he purchased it on credit on the promise that he will pay within five or ten days, then he cannot ask you for the money before the stipulated number of days.

4. You asked your domestic servant to purchase one kilo of meat. She comes home with one and half kilos. It is not *wajib* for you to accept the one and half kilos. If you do not take it, she will have to take the half kilo.

5. You asked a person to go and purchase a certain goat from a certain person for R200. This *wakîl* cannot go and purchase that goat at that price for himself. In other words, when you ask the *wakîl* to purchase something specifically for you, it is not permissible for him to purchase that very item for himself. However, if he purchases it at a price more than what you had specified, it will be permissible for him to purchase it for himself. But if you did not specify any price, it will in no way be permissible for him to purchase it for himself.

6. You did not specify any particular goat. You merely asked him to purchase a goat for you. It will be permissible for him to purchase a goat for himself as well. He can purchase whichever one he wishes to purchase for himself, and whichever one he wishes for you. If he purchases it with the intention that he is purchasing it for himself, it will be his. If he purchases it with the intention that he is purchasing it for you, it will be yours. And if he purchases it with **your** money, it will be yours irrespective of what intention he makes when purchasing it.

7. He purchased a goat for you. However, before he could give it to you, it died or got stolen. In such a case, you will have to give him the money for that goat. If you tell him that he had purchased that goat for himself, then your money will be lost if you had already given him the money. But if you hadn't given him the money and he comes to you now to ask for the money, then if you are able to take an oath that he had purchased the goat for himself, then his goat will be lost. And if you are unable to take an oath, you will have to accept his word.

8. The labourer or domestic servant purchased an item for you at a high price. If the price is slightly higher than the normal market value, you will have to take the item and give the money for it. But if the price is extremely high to such an extent that no one can quote such a high price, it is not *wajib* on you to accept it. If you do not accept it, he will have to take it.

9. You gave an item to a person to sell. It is not permissible for this person to purchase the item for himself and give the money to you. Similarly, if you ask a person to purchase an item for you, he cannot bring his own item and sell it to you. If he wishes to sell his item to you, or purchase your item for himself, he must clearly state so by saying: "This is my item, you can purchase it from me" or "I will purchase this item from you." It is not permissible to do so without clearly stating this.

10. You sent the domestic servant to purchase goat meat. She comes back with beef. You have the choice of either accepting it or rejecting it. Similarly, if you send her to purchase potatoes and she comes back with *bhindi* (lady's fingers - a vegetable) or anything else, it is not necessary for you to accept it. If you reject it, she will have to take it.

11. You asked her to purchase something worth R1 and she comes with R2 worth. You have the right to take R1 worth and give the extra back to her.

12. You sent two persons to purchase a certain item. It will be necessary for both of them to be present when purchasing the item. It is not permissible for only one person to purchase the item. If only one person purchases it, the validity of the transaction will be dependent on you. If you accept it, it will be valid.

13. You asked a person to purchase a goat, a cow or something else for you. This person did not purchase it himself but sent someone else. It will not be *wajib* for you to accept what this third person purchases. You can accept it or reject it. However, if he himself purchases it for you, you will have to take it.

Dismissing a *wakîl*

1. The right to dismiss a *wakîl* remains with you all the time, e.g. you say to a person: "I need a goat. If you come across one, you must buy it for me." Thereafter you stop him from purchasing it for you. He now has no right to purchase it for you. If he purchases it, it will be his responsibility. You do not have to take it.

2. You did not dismiss a *wakîl* yourself. Instead, you wrote him a letter or sent someone to inform him that he should not purchase the item for you. Even then, he will be dismissed. If you did not dismiss him yourself, but someone else went on his own and informed him that you have dismissed him and that he should not purchase the item, then he will be considered to be dismissed if two persons informed him of this or one reliable, religious person informed him of this. But if this was not so, he will not be dismissed. If he purchases the item, you will have to take it.

HIBA or GIFTS
Giving to children
Taking back something that has been given
RENTING AND HIRING
Improper leasing or hiring out
Taking of compensations
Annulment of a rental contract
TAKING AN ITEM WITHOUT PERMISSION
PARTNERSHIPS
Distributing items that are under a partnership
MORTGAGES
WASĪYYAH or BEQUESTS
ADDENDUM TO PART FIVE
Rules concerning hair
Shuf'ah - The right of pre-emption
Muzâra'ah - Temporary sharecropping contract
Intoxicants
Partnerships
SUPPLEMENT TO BAHISHTI ZEWAR
The pursuit of *halâl* wealth
The detestation of taking credit unnecessarily
Du'â for the fulfilment of debts

***Mudârabah* or Silent partnership**

1. You gave some money to a person in order to conduct some business. You told him that he should conduct some business and the profits that accrue from there will be shared between the two of you. This is permissible. This is known as *mudârabah*. However, there are several conditions for this. If these conditions are fulfilled, it will be valid. If not, it will not be permissible and will be regarded as *fâsid*. The conditions are:

(a) You must mention the amount of money you wish to give him and also hand it over to him in order to conduct the business. If you do not hand over the money to him and keep it with you, this agreement will be *fâsid*.

(b) You should also specify how the profits will be shared by mentioning the percentage that each one will receive. If this is not specified and you merely said that we will share the profits, this will be *fâsid*.

(c) When specifying the share of profits, do not say that from all the profits, R100 will be mine and the balance yours or R100 yours and the balance mine. Instead, you should specify the percentage, e.g. half the profits will be mine and the other half yours, one third mine and two thirds yours or one quarter mine and three quarters yours. In short, the distribution should be according to the profits that accrue. If this is not so, the agreement will be *fâsid*.

(d) Only if there is a profit will the person who is working receive a share of the profits. If there are no profits, he will not receive anything. If you say that even if there are no profits I will give you a certain amount from the capital, this agreement will be *fâsid*. Similarly, if you make this condition that if there are any losses, they will be borne by the person who is working or borne by both of us, it will also be *fâsid*. The rule is that if there are any losses, it will be the responsibility of the owner and it will be **his** money that has been lost.

2. As long as the person has the money with him and has not purchased the goods for trade as yet, you have the right to dismiss him and take the money back. Once he purchases the goods, you do not have the right to dismiss him.

3. If you make this condition that I will work with you or a certain employee of mine will work with you, then this agreement will be *fâsid*.

4. The rule with regard to *mudârabah* is that if the agreement is valid and there are no nonsensical conditions in it, then both of them will be partners in the profits. They must divide the profits according to their agreement. If there are no profits or if they suffered any loss, then the person who is working will not receive anything and he will not have to pay any compensation for the loss. If the agreement becomes *fâsid*, the person who is working will not be regarded as a partner in the profits. Instead, he will be regarded as any other ordinary employee. You must check the amount of salary he would have received had he been employed as an ordinary

employee and pay him accordingly. He will receive a salary irrespective of whether there are any profits or whether they suffer a loss. All the profits belong to the owner. However, if his salary is more than the profits, in such a case he will not receive a salary. Instead, the profits will have to be shared.

Note: Since women very rarely need such *masâ'il*, we have not written any lengthy explanations. Whenever the need arises, consult an *'âlim* so that you do not commit any sin.

Amânah or Trusts

1. A person came and gave you something to keep as an *amânah* and you accepted it. It is now *wajib* on you to safeguard it. If you display any shortcoming in safeguarding the item and it gets lost, you will have to compensate for it. However, if you did not display any shortcoming in safeguarding the item and it still gets lost either by being stolen or getting burnt when your house caught on fire, etc. then that person cannot demand any compensation from you. In fact, even if at the time of accepting the *amânah* you said to the person that you are responsible for it and that he can take the money for it if it gets lost, he does not have the right to demand any compensation. Compensating him out of your own free will is another matter.

2. A person comes and says: "I am going for some work. Please keep this item for me." You reply: "Okay leave it here." Alternatively, you do not say anything but merely remain silent. That person leaves it with you and goes away. This becomes an *amânah*. However, if you clearly state that you are not going to keep it and that he should keep it with someone else or you do not accept it and yet the person keeps it with you and goes away, then that item will not be an *amânah*. However, if you pick up that item and keep it away after the departure of the person, it will become an *amânah*.

3. Several women were sitting together. A lady comes, keeps an item with them and goes away. It is *wajib* on all of them to safeguard that item. If they leave that item behind and go away and it disappears thereafter, they will have to pay compensation. If all of them did not leave at once but left one after the other, it will be the responsibility of the last person to safeguard the item. If she leaves that place and the item disappears, compensation will be taken from her.

4. The person who has an *amânah* with her has the right to keep the item with her and safeguard it or to give it to her mother, sister, husband or any such relative who lives in the same house as hers and by whom she also keeps her possessions at the time of need. However, if any of the relatives are not trustworthy, it will not be permissible to keep it with them. If she intentionally gives it to such an unreliable person, she will have to pay compensation in the event of that item disappearing.

It is not permissible to keep an *amânah* by anyone else (besides the above-mentioned) without the permission of the owner. This is irrespective of whether the person is a total stranger or a distant relative. If an *amânah* is kept with such a person, she will have to pay compensation in the event of that item disappearing. However, if this person is such that she herself entrusts her with her own possessions, then it will be permissible to keep an *amânah* with that person.

5. A person came and gave you an item to be kept as an *amânah*. You forgetfully left it behind and went away. If it disappears, you will have to pay compensation. Alternatively, you left the lock of the closet or safe open and went away. And there are several persons sitting over there. Furthermore, the item is such that it generally cannot be safeguarded without being locked. In the event of it disappearing, you will have to pay compensation.

6. Your house caught on fire. At such a time, it is permissible to keep the *amânah* with strangers as well. However, once this excuse (house being on fire) is no more, you should immediately go and take that *amânah* from that person. If you do not go and take it, you will have to pay compensation in the event of it disappearing. Similarly, if at the time of your death, none of your house folk are present, it will be permissible to give it to your neighbour.

7. If a person gives you gold or silver coins to be kept as an *amânah*, it will be *wâjib* on you to safeguard those very gold or silver coins. You cannot mix them with your gold or silver coins nor can you spend them. You should not think that all gold or silver coins are the same and therefore you will use them and when he asks you for them you will give him your own. This is not permissible. If the person permits you to use them, it will be permissible. However, the rule with regard to this is that if you keep those very coins aside, it will be regarded as an *amânah*. If they disappear, you will not have to pay any compensation. But if you seek his permission and use them, it will now be regarded as a debt and not an *amânah*. You will therefore **have** to pay him irrespective of whether they disappear or not. After using his coins, you kept aside the same amount in his name (with the intention that it is his). It will still **not** be regarded as an *amânah*. They will be regarded as your coins. If they are stolen, your coins will be considered to be stolen and you will still have to pay him. In short, once you use his coins, it will be regarded as your responsibility as long as you do not repay him.

8. A person kept R100 as an *amānah* with you. You sought his permission to use R50 and spent it. R50 will be regarded as a debt on your shoulders and R50 will be regarded as an *amānah*. Later when you obtain R50, do not mix it with his R50 which you kept as an *amānah*. If you mix it, the entire amount (R100) will not be regarded as an *amānah* and you will be responsible for the entire R100. If this amount disappears, you will have to repay the entire R100. This is because by mixing the money of *amānah* with your own, the entire amount becomes a debt and you will **have** to repay the entire amount irrespective of whether it disappears or not.

9. You sought the person's permission and mixed his R100 with your R100. The entire amount will be regarded as a partnership. If it is stolen, both the amounts will be considered to be stolen and there is no need for any compensation. If part of the money is stolen and part is left behind, then from the money which has been stolen, half will be considered to be yours and half his. If one person had given R100 and the other R200, then the amount that is stolen will be calculated accordingly, e.g. if R12 is stolen, R4 of the person who gave R100 will be considered to be stolen and R8 of the person who gave R200. This rule will only apply if it was mixed with his permission.

If you mix it without his permission, the rule that has been mentioned previously will apply. That is, by mixing the money of *amānah* with your money without the owner's permission, that *amānah* becomes a debt. That money no longer remains an *amānah*. Whatever money from there disappears will be regarded as yours and you will **have** to repay him.

10. A person kept a goat or cow as an *amānah* with you. It is not permissible for you to drink its milk or benefit from it in any other way. However, it will be permissible for you to do so if you obtain his permission. Whatever milk you drink without permission will have to be paid for.

11. A person kept clothing, jewellery, a bed, etc. as an *amānah*. You cannot use these items without permission. If you use these items without permission and while using them, the clothing gets torn or stolen, or the jewellery or bed breaks or gets stolen, then in all these cases you will have to pay compensation. However, if you repent from this action and keep these items away safely and thereafter they disappear, you will not have to pay any compensation.

12. You removed the clothing which was given to you as an *amānah* from the cupboard with the intention that you will wear it in the evening for a particular occasion. However, before you could wear it, it got stolen. You will still have to pay compensation.

13. The cow or goat which was given to you as an *amānah* fell ill. You gave it medication. Because of this medication it died. You will have to pay compensation. If it dies without your giving it any medication, you will not have to pay any compensation.

14. A person gave you some money. You kept it in your wallet or cash pocket. However, this money did not go into your wallet or cash pocket. Instead, it fell down but you were under the assumption that it is in your wallet or cash pocket. You will not have to pay any compensation.

15. When a person asks for his *amānah*, it is *wājib* to hand it over to him immediately. It is not permissible to delay without any valid excuse. A person asks you for his *amānah*. You reply that you are busy now and that he must take it from you tomorrow. The person agrees - there is no harm in this. If the person is not happy about taking it tomorrow and goes away angrily, that item will no longer be regarded as an *amānah*. If it disappears, you will have to pay compensation.

16. A person sent someone to collect his *amānah*. You have the right of refusing to hand it over to this person with the message that the person must come himself and that you will not give it to anyone else. If you hand it over to this messenger thinking him to be honest and later the owner says that he did not send him, the owner can demand the item from you. You can take the item back from that person. If the item is no longer in his possession, you cannot demand the money for it from him but the owner can demand it from you.

‘*Āriyah* or Borrowed items

1. You borrowed clothing, jewellery, a bed, utensils, etc. from someone for a few days and told them that you will return them once your need for them is over. The rule with regard to this is the same as that of an *amānah*. It will be *wājib* on you to safeguard these items. If such borrowed items disappear despite your taking all the precautions to safeguard them, then that person cannot demand any compensation from you. In fact, even if you had told that person that if it gets lost you will compensate him, it is not permissible for him to take any compensation. But if you did not safeguard it and it therefore got lost, you will have to pay compensation for it. Furthermore, the owner has the right to take back his item whenever he wishes. It is not permissible for you to refuse to return it to him. If you refuse to hand it over to him despite his asking you to do so and thereafter it gets lost, you will have to pay compensation.

2. If the owner permitted you to utilise the item in a particular manner, you will have to utilise it in that very manner. You cannot use it in any manner contrary to that which he permitted. If you use it in a contrary manner and it gets lost, you will have to pay compensation. For example, a woman lent you her scarf in order to cover your head. Instead, you spread it out on the ground and lied down on it. On account of this it became damaged. She lent you her couch and so many people sat on it that it broke. She lent you a glass utensil and you placed it over the fire and it therefore broke. Alternatively, you used any other item contrary to its normal manner of usage. In all such cases you will have to pay compensation. Similarly, if you borrow an item and have this evil intention in your heart that you will not return it but keep it for yourself, you will have to pay compensation if it disappears.

3. You borrowed an item for a specific number of days. It will be necessary to return it on the expiry of that period. If you do not return it within the specified number of days and it gets lost, you will have to pay compensation.

4. If the owner lent an item and clearly stated that you can use it yourself and also give it to others to utilise, then you have the right to lend it to others. Similarly, if the owner did not clearly state this but your relationship with him is such that you have full conviction that others are permitted to utilise it as well, then the above rule will also apply. If the owner clearly prohibited you from lending it to others or allowing others to utilise it, then under no circumstances will it be permissible for you to give it to others.

If you borrowed an item telling the owner that you will use it and he did not prohibit you from giving it to others nor did he clearly permit you to do so, then check the nature of the item. If it is such that the manner of utilising it is the same and everyone utilises it in the same manner without there being any difference whatsoever, it will be permissible for you to use it and to allow others as well. If the item is such that it is not utilised in the same manner - some people use it in the proper manner while others mishandle it, then it will not be permissible for you to allow others to utilise it.

Similarly, if you borrowed an item telling the owner that a certain relative or friend will use it and the owner did not mention anything about you using it yourself or not using it, then the same rule will apply here as well. That is, if the manner of utilising it is the same, it will be permissible for you to use it. If not, it will not be permissible for you to use it. Only that person in whose name you borrowed it will be permitted to use it.

If you borrowed an item without informing the owner as to who is going to utilise it and the owner did not specify anyone as well, then the rule is that if the manner of utilising it is the same, it will be permissible for you to utilise it and give it to others as well. But if the manner of utilising it is not the same and you already commenced utilising it, it will not be permissible for you to give it to others. If you did not commence utilising it and gave it to someone else, it will not be permissible for you to utilise it. Understand this well.

5. It is not permissible for the parents and others to lend items that belong to their immature children. If they lend it out and it gets lost, they will have to pay compensation. Similarly, if an immature child lends his item on his own accord, it will not be permissible to take it.

6. You borrowed an item from a person. Thereafter, the owner passed away. Once he passes away, it does not become the possession of the borrower. It will therefore not be permissible for you to use it. Similarly, if the borrower passes away, it will not be permissible for his inheritors to use it in any way.

HIBA or GIFTS

1. You gave an item to a person and he accepted it. Alternatively, he did not accept it verbally, instead, you placed it in his hand and he took it. That item will now be his and it no longer belongs to you. In the *Shari'ah* this is known as *hiba* - a gift or present. There are several conditions for this. One is that you have to hand over the item to the person and he has to take possession of it. If you tell him that you are giving him this item and he says that he is accepting it but you have not handed it over to him as yet, then this giving of yours is not correct. The item will still be considered to be under your ownership. However, if he takes possession of it he will become its owner.

2. You placed the item in front of him in such a manner that if he wishes he can take it, and you say to him: "Here, take this." By placing the item in such a way, he will also become its owner. It will be regarded as if he picked it up and took possession of it.

3. You gave a person clothing that is kept in a locked trunk but did not give him the keys to the trunk. This will not be regarded as taking possession of the item. Once you hand over the keys, possession will take place and he will become the owner of the clothing.

4. There is oil or any other substance in a bottle. You gave the bottle to a person but did not give him the oil. This giving will not be correct. Even if he takes possession of it he will not become its owner. Only when you take out your oil from it will he become its owner. If you give the oil but not the bottle and the person takes the bottle with the oil and tells you that he will empty the oil out and then return the bottle to you, then giving the oil in this manner will be correct. Once he takes possession of it he will become its owner. In short, if you wish to give a bottle, utensil, etc. it is a prerequisite to empty the utensil first. It is not permissible to give it without first emptying it. Similarly, if anyone gives a house, he must remove all his belongings and he himself must come out of it and then hand it over.

5. If you wish to give a person a portion of a certain item (i.e. half, quarter, one third or whatever the case maybe), first check the nature of the item. Will it be of any use after being divided or not? If it will not be of any use after dividing it, it will be permissible to give it. Such items are: a grinding mill that if it is split in half, it will not be of any use, a bench, a bed, a utensil, a pitcher, a bowl, a tumbler, a trunk, an animal, etc. Once the person takes possession of such items he will become owner of that portion which you have given to him and the whole item will come under a partnership between both of you.

If the item is such that if it is divided it can still be of use, then it is not permissible to give it without dividing it. Such items are: a plot of land, a big house, a roll of material, firewood, dry groceries, milk, yoghurt, etc.

You tell a person: "I am giving you half the *ghee* that is in this container." He replies: "I accept it." This giving will not be correct. In fact, even if he takes possession of the container he will not become the owner of that *ghee*. All the *ghee* still belongs to you. However, if you thereafter separate half the *ghee* and hand it over to him, he will become its owner.

6. Two persons purchased a length of material, a house or a farm and each one paid half the money for it. As long as they do not divide it, it is not permissible for any one of them to give his share away to anyone.

7. You gave R10 to two persons and told them to take half each. This is not correct. Instead, you should divide both in half and then give it to them. However, if both of them are poor, it is not necessary to divide it. If you give one cent to two persons, this will be correct.

8. A goat or cow is pregnant. It is not permissible to give the young of the goat or cow to anyone before it can be born. In fact, even if the person takes possession of it after it is born, he will not become its owner. If you wish to give it, you must give it again after it is born.

9. A person gives you a goat and tells you that he is not giving you the kid that is in its stomach and that it belongs to him. The goat and the kid now belong to you and the person does not have the right to take the kid away.

10. A certain item of yours is kept with someone as an *amānah*. You gave that very item to that very person. In such a case that person will become its owner by merely stating that he has accepted it. It is not necessary for him to go and take possession of it again because it is already in his possession.

11. If an immature boy or girl give their possession to someone, this will not be correct. It is also not permissible to take anything that they give. Remember this *mas'ala* well because many people are neglectful in this regard.

Giving to children

1. When anything is given to a child on the occasion of his circumcision or any other such occasion, the purpose and object is not to give the child but to his parents. All those gifts are therefore not the possession of the child. Instead, the parents are its owners and they can do whatever they wish with those gifts. However, if a person gives an item specifically for the child, he will be its owner. If the child has reached an age of understanding, it is sufficient for him to take possession of the item himself. Once he takes possession of it, he will be its owner. If the child does not take possession of it or is incapable of doing so, then by the father taking possession of it, the child will become its owner. If the father is not present, the child will become its owner by the grandfather taking possession of it. If the father and grandfather are not present, the guardian of the child should take possession of it. If the mother or grandmother take possession of the item despite the father or grandfather being present, it will not be considered.

2. If the father or the grandfather (in the absence of the father) wish to give the child or grandchild a gift, it is sufficient for them to say: "I have given this to the child." In the absence of the father or grandfather, if the mother or brother wish to give a gift to the child and this child is also under their care, then by their saying the above words, the child will become its owner. It is not necessary for anyone to take possession of the item.

3. When wishing to give anything to your children, ensure that you give it equally among your children. The son and the daughter should be given equally. If you give one of your children more than the others, there is no harm in this. However, you should not have the intention of causing harm to the one whom you gave less. If this is your intention, it will not be permissible to give him less.
4. Anything that belongs to an immature child should only be utilised for him. It is not permissible for anyone to utilise it for their personal purposes. Even the parents should not utilise it for their personal purposes nor for any of the other children.
5. If an item is given outwardly to the child but the actual purpose was to give it to the parents, but the person gave it in the name of the child because he considered the gift to be insignificant, then that item will be considered to be under the ownership of the parents. They can utilise it as they wish. Furthermore, one should see who has given the gift. If the gift was given by the wife's relatives, it will belong to the wife. If it was given by the husband's relatives, it will belong to the husband.
6. You sewed a set of clothing for your immature child. That child will now be its owner. You made a set of jewellery for your immature daughter. She will now be its owner. It will not be permissible to give that clothing or jewellery to any other boy or girl. It should be given to the one for whom it was made. However, if at the time of making it, you clearly stated that this item belongs to you and that you are merely loaning it to this child, the item will belong to the person who made it (or got it made). It is the habit of many elder sisters and also mothers to borrow a scarf and other items from their immature sisters or daughters. It should be noted that it is not permissible to borrow such items even for a little while.
7. Just as an immature child cannot give any of his possessions to anyone, in the same way the father cannot give any of the possessions of his immature child to anyone. If the parents give any of the possessions of the child to anyone or lend it to anyone, it will not be permissible to accept it. However, if the parents have a severe need for it on account of poverty and cannot obtain it from anywhere else, then at such a time of need and desperation it will be permissible for them to take an item that belongs to the child.
8. It is not correct for the parents to loan the wealth of the child to anyone. In fact, it is not correct for the parents themselves to borrow the wealth of the child. Remember this well.

Taking back something that has been given

1. It is a major sin to take back something that you have given. If a person takes back something that he has given and the person gives it back willingly, then the person who had originally given the item will once again become its owner. However, there are certain things which the person has no right to take back, e.g. you gave a goat to a person. This person fed that goat so well that it became fat and healthy. In such a case you do not have the right to take it back. Alternatively, you gave a plot of land to a person. He constructed a house on that plot or turned it into an orchard. In such a case you do not have the right to take it back. Alternatively, you gave a length of material to a person. He sewed a garment out of it, dyed it or had it washed. You do not have the right to take it back.
2. You gave a goat to a person. After some time it gave birth to kids. You can take the goat back but you do not have the right to take the kids.
3. If the person who gives an item or the person who receives it dies after the item was given, the right to take it back no longer remains.
4. A person gave you something. You also gave her something in return for this and said to her: "Sister, take this in return for the item that you gave me." After giving this item in exchange, you do not have the right to take it back. However, if you did not tell her that you are giving this in exchange for what she gave you, you have the right to take back your item and she also has the right to take back the item that she gave you.
5. The husband gave something to his wife or vice versa. They do not have the right to take back whatever they give. Similarly, if a person gives something to a relative with whom marriage is *ḥarām* forever and this is a blood relation, such as brother and sister or nephew and niece, they do not have the right to take back whatever they give. If the relative is such that marriage is not *ḥarām* with him or her, such as one's cousin, then one has the right to take back whatever one gives. Similarly, if marriage is *ḥarām* but the relationship is not a blood relationship, instead it is a relationship based on breast-feeding or some other relationship such as foster brothers or sisters or son-in-law, mother-in-law, father-in-law, etc., then in all these cases one has the right to take back whatever one gives.
6. All the cases wherein we have mentioned that one has the right to take back what one gives, means that he will only have the right to take it back if the person is also willing to give it back, as mentioned in the beginning. However, there is also a sin in doing this. If

the person is not willing to give it back and does not give it back, one does not have the right to take the item forcefully without first obtaining a ruling from a judge in his favour. If he takes it forcefully without obtaining a ruling from a judge, he will not become its owner.

7. Most of the rules that have been mentioned with regard to the giving of gifts also apply to giving in the path of Allah, e.g. an item will not go into the ownership of a poor person without the latter taking possession of it. The item which has the prerequisite that it has to be divided before it can be given, this prerequisite will also apply here. The item which has to be emptied before it can be given will also have to be emptied in this case.

However, there are two differences. One is that when you give something you have the right to take it back if the person is willing to do so. However, when you give something in the path of Allah you do not have the right to take it back. The second difference is that if you give a certain amount of money to two poor persons and tell them to share it between themselves, it will be permissible to do so. However, when giving a gift to someone, you cannot ask them to divide the money.

8. You were going to give R10 to a poor person but you mistakenly gave him a R20 note. You do not have the right to take it back.

Renting and hiring

1. Once you have taken a house on rent on a monthly basis and took possession of it, you will have to pay the rent on the expiry of the month. This is irrespective of whether you lived in it or whether it remained empty. In both cases it is *wājib* on you to pay the rent.

2. A tailor sewed a garment for you, a dyer dyed it for you or the washerman washed it for you. After carrying out this work, he brought it to you. He has the right of refusing to hand over the garment to you until you pay him for the job that he has carried out. It is not permissible for you to take it forcefully without having paid him.

If you asked a labourer to carry a sack of grain for you, he cannot hold back this grain until you pay him for his effort. This is because by his bringing the grain for you, no changes took place in the grain. As opposed to the above-mentioned examples wherein a change took place in the fabric or garment.

3. A person made a condition that you alone should sew this garment, you alone should dye it or you alone should wash it. In such a case it is not permissible to give it to anyone else to do any of the above tasks. But if he did not make this condition, the work could be given to anyone else.

Improper leasing or hiring out

1. The following methods of hiring out are regarded as *ijārah fāsīdah* (improper leasing):

(a) At the time of renting a house, the period was not specified as to how long the house will be rented.

(b) The rental was not specified. The person merely occupied the house and began living in it.

(c) The tenant made this condition that he will pay the costs for whatever breaks in the house.

(d) The landlord rented the house on the condition that whatever breaks in the house will have to be repaired by the tenant and that the repairs that he will undertake will actually be his method of payment of the rental. But if the landlord says: "You live in this house and undertake whatever repairs are necessary. There is no rental to be paid." In such a case this is an *aariyah* (a loan). This is permissible.

2. A person rented a house saying that he will pay R500 monthly. This hiring out will only be valid for one month. At the expiry of one month, the landlord has the right to evict him. If the tenant stays for another month, this hiring out will be valid for one additional month. In this way, a new lease will continue each month. However, if the tenant specified a certain period of time by saying that he will be renting this house for six months or four months (or whatever the case may be), then the leasing will be valid for whatever period he specified. The landlord cannot evict him before the expiry of this period.

3. You asked a person to grind wheat for you and told him to take a certain amount (e.g. half a kilo) of its flour as payment. Alternatively, you asked someone to harvest the crops and told him to take a certain amount of grain from there as payment for harvesting. All this is *fāsīd*.

4. The rule with regard to *ijārah fāsīdah* is that whatever had been agreed upon will not be given. Instead, he will be given whatever payment is normally made for a particular job. If it is a house, the tenant will have to pay the normal rental. However, if the normal payment or the normal rental is more than what had been agreed upon, then the normal payment or rental will not be given. Instead, he will be paid that which was agreed upon. In short, he will be entitled to receive the amount which is less.

5. The hiring of singers, dancers, tricksters and all other types of frivolities is not valid. All this is absolutely *bāṭil*. Therefore, no payment will be given for this.

6. A *ḥāfiẓ* was employed in order to stand over a grave for a certain number of days and recite the Quran and send the rewards to the deceased. This is not valid. The *ḥāfiẓ* will not receive any reward nor the deceased. Furthermore, he is not entitled to receive any payment for this.

7. A person hired a book in order to read it. This hiring out is not valid.

8. The custom of hiring a bull, male goat or male buffalo in order to enable your cow, female goat or female buffalo to fall pregnant is absolutely *ḥarām*.

9. It is not permissible to hire a cow, goat or buffalo in order to obtain its milk.

10. It is not permissible to give your fowls or goats to a person asking him to take care of them and thereafter if they give birth, half the young will be for you and the other half for him. This is not permissible.

11. It is not permissible to hire chandeliers, etc. merely to adorn and decorate the house. Even if one hires them, the person who hired them out is not entitled to receive any rental for them. However, it is permissible to rent a chandelier if it is for the purpose of illuminating the house (and not for mere adornment).

12. A person hired a rickshaw (car or any other vehicle). It is not permissible to load such a vehicle beyond its capacity or beyond the normal way of loading. Similarly, it is not permissible for more than the normal number of persons to sit in a palanquin without obtaining the permission of the palanquin-carrier.

13. A person lost an item of his. He announced: "Whoever can show me where this item is, I will give him R10." If anyone shows him the place where it is, he will not be entitled to receive the money because this *ijārah* is not valid. However, if the person asked a particular person that if you can show me where it is, I will give you R10, then the latter will **not** receive any money if he showed it to him while he (the latter) was sitting or standing in that very place. However, if he took a few steps and showed him where the item is, he will receive whatever he was promised.

Taking of compensations

1. A dyer, washerman or tailor was given an item in order to carry out his respective job. The item which is given to him is regarded as an *amānah*. If it is stolen, lost or destroyed unintentionally despite his taking all the precautions; it is **not** permissible to take any compensation from him. However, if he washed the cloth in such a way that it got torn, or placed an expensive silk garment in the cauldron in such a way that it got damaged; it will be permissible to ask him for a compensation. Similarly, it is permissible to take compensation for a garment which he may have exchanged (with another garment). If he loses a garment and says that he does not know where it has disappeared to or what has happened to it, it will be permissible to ask him for compensation. But if he says that a burglary took place and it got stolen, it will not be permissible to ask for any compensation.

2. You hired a labourer and asked him to deliver some oil, *ghee*, etc. to your house. On the way, it fell down. It is permissible to ask him for compensation.

3. As for the person who is not hired for that particular job, instead he is your employee, domestic servant or a person who has been hired for a day or a few days, if he drops anything, it will not be permissible for you to take any compensation from him. However, if he intentionally causes any damage, it will be permissible to ask him for compensation.

4. A person has been employed to tend to a child. Through his negligence, the child's jewellery or any other item disappeared. It is not permissible to take any compensation from him.

Annulment of a rental contract

1. A person took a house on rent. However, it leaks profusely, a certain portion of it collapsed or any other fault became apparent which makes it difficult to live in. In such cases, it is permissible to annul the rental contract. And if the house becomes absolutely dilapidated and uninhabitable, the rental contract will be annulled on its own. There is no need for you to request an annulment nor is it necessary to obtain the consent and agreement of the landlord.
2. If the landlord or the tenant passes away, the rental contract becomes annulled.
3. If a certain reason crops up whereby one is forced to annul the contract, it will be permissible to annul it. For example, you hired a vehicle in order to travel to a certain place. Thereafter, you changed your mind and decided not to embark on such a journey. In such a case it is permissible to annul the contract.
4. The custom of paying a deposit when hiring a vehicle and thereafter paying the balance when you embark on the journey, and forfeiting the deposit when you decide not to embark on the journey is not permissible. The person who takes the deposit has to return it in the event of the customer not embarking on the journey.

Taking an item without permission

1. It is a major sin to take an item which belongs to a person forcefully or in his absence. Some women take items that belong to their husbands or other relatives without permission. This is also not permissible. If you take an item without permission and you still have it in your possession, you will have to return that very item. However, if you have already used that item then the rule is that if the same item could be purchased from the bazaar, it will be *wājib* on you to purchase it and replace it. Such items are: grain, *ghee*, oil, money, etc. If the item is such that its exact replica cannot be obtained, then you will have to give money equal to the value of that item. Such items are: fowls, goats, guavas, oranges, pears, etc.
2. One of the legs of the bed broke or its strips or joints broke. Alternatively, you took an item and it got damaged or broken. You will have to pay for the damage caused.
3. You took a certain amount of money without permission and thereafter began a certain business with it. It is not permissible for you to take whatever profits you make with that money. You will have to return the original money to the owner and the profits will have to be given to the poor.
4. You tore someone's clothing. If very little got torn, you will have to pay compensation according to the damage. If you tear it in such a way that it cannot be used for the purpose for which it was made, that clothing will be given to you and you will have to pay for it entirely. For example, a scarf was torn in such a way that it can no longer be used as a scarf. Instead, small blouses can be made with it. In such a case, keep that scarf and pay for the entire cost of it to the owner.
5. You took someone's gem-stone and had it set in a ring. You will now have to pay for that stone. It is not *wājib* on you to break the ring, remove the stone, and return it to the owner.
6. A person took a cloth and had it dyed. The owner of the cloth has the choice to take the dyed cloth and pay whatever increase took place in the price of the cloth. Alternatively, the owner can leave the cloth with the person and ask him to pay for it.
7. A person takes a certain item without permission, loses it, pays compensation for it, and thereafter finds it. He will have to check whether the value of the item is according to the compensation that the owner had asked for. If it is the same, he does not have to return the item. It will now belong to him. If the compensation paid was less than what the owner had asked for, then the owner has the right to take back his item and return the compensation.
8. Someone's goat or cow came into your yard. It is *ḥarām* for you to milk it. If you take any milk, you will have to pay for it.
9. It is not permissible to take the following items without permission: needles, cotton, a scrap of material, etc. It is *wājib* to pay for whatever you take if it gets lost or consumed. Alternatively, inform the person that you have taken a certain item and that he should forgive you. If you do not do so, you will have to pay on the day of judgement.
10. Your husband brought a length of material for himself. At the time of cutting the material, you saved a certain length and kept it for yourself without informing him. This is also not permissible. Whatever you want, ask for it. If he does not give it to you, do not take it.

Partnerships

1. A person passed away and left behind some wealth. All his wealth will fall under the partnership of **all** his rightful inheritors. As long as permission is not obtained from all the inheritors, no one can take it for his personal purposes. If anyone takes it and uses it, he will be sinning.
2. Two women got together and purchased a utensil. This utensil will now be under their joint partnership. One of the women cannot use it or sell it without the permission of the other.
3. Each of two women contributed a certain amount of money and purchased guavas, pears, berries, jambolana, cucumbers, melons, etc. under a joint partnership. When the items came from the market, one of the women was not present. In such a case, do not divide the items taking your share and leaving her share on one side thinking that when she comes she will take her share. As long as both of them are not present, it is not permissible to divide the shares. If you divide the shares and eat your share before she can arrive, you will be committing a major sin.

However, if wheat or any other grain was purchased under a joint partnership and you divided it, took your share and gave hers to her when she arrived, this is permissible. However, in such a case, if any theft takes place in the share of the other wife **before** her share could be given to her, then this would be regarded as a loss of **both** the women and she (the woman whose share got stolen or disappeared in any other way) will become a partner in her (the woman whose share was not stolen) share.

4. Two persons invested R100 each and commenced with a business and agreed that whatever profits they make will be divided equally between them. This is valid. If they agree that one person will receive two thirds of the profits and the other will receive one third, it is also valid. This is irrespective of whether both of them invested the same amount of money or one invested more and the other less.
5. These two persons hadn't purchased the goods as yet and the money got stolen. Alternatively, both their money was still kept separately and the money of one of them got stolen. In such a case the partnership will be annulled. They must become partners again and **then** commence with their business.
6. Two persons entered into a partnership and one of them said: "Take this R100 of mine, add R100 from your side and **you** start selling clothes. We will divide the profits between us." One of them purchased some clothes (with his own money). Thereafter, R100 of the other person (the one who did not purchase the clothes) got stolen. In such a case, both of them will be partners in whatever clothes were purchased and the other person (the one whose money got stolen) can take money from him equal to the value of half the clothes.
7. When embarking on a business venture, one of them made the condition that whatever profits we make, R10 or R15 will be mine and the balance will be yours. This is not permissible.
8. The goods that were for sale got stolen. Both of them will have to bear the loss. It cannot happen that all the losses are borne by one person. If they make an agreement that whatever losses we encounter, I will bear them and whatever profits we make we will share it between us, this is not permissible.
9. Once a partnership has been pronounced to be prohibited or invalid, then when they share the profits, all their previous agreements will not be taken into consideration. Instead, if both of them made an equal investment, they will receive equal profits. If the investment was not the same, the profits will be shared according to the percentage invested by each person irrespective of what agreement may have been made. Agreements are only taken into consideration when the partnership is valid and is not allowed to become prohibited.
10. Two women entered into a partnership on the basis that whatever sewing we get, we will do it together and whatever money we receive for the sewing, we will share it between ourselves. This partnership is valid. If they make an agreement that we will do the sewing together but the money that we receive, I will take two thirds and you must take one third, it will still be valid. But if they agree that one will receive R10 or R20, and the other will receive the balance, this is not permissible.
11. One of these two women accepted a length of material which had to be sewn into a garment. The other woman cannot say: "Why did you take this job? Since you have taken it, **you** will have to sew it." Instead, the responsibility of sewing the garment is now *wajib* on both of them. If one of them does not sew, the other one will have to sew it. Alternatively, both of them can sew it together. In short, they cannot refuse to sew it.

12. The customer who had given the job of sewing came to collect her garment. When she came to collect it, the woman who had accepted the job was not present. Instead, the other partner was present. The customer has the right to ask for the garment from this partner as well. The latter cannot say that she has nothing to do with it and that she must collect it from the person whom she had given it to.

13. In the same way, both partners have the right to ask for the money for carrying out the job. The customer cannot say that she will not give it to you and that she will only pay the person to whom she had given the job. When both of them are working under a partnership, both of them have the right to ask for the money. The customer will be fulfilling her duty by paying any one of them.

14. Two women entered into a partnership that they will go together into the jungle and bring firewood. This partnership is not valid. The firewood belongs to the one who picks it up. There is no joint ownership in this.

15. One woman said to another: "Keep these eggs under your hen. Whatever chicks are born, we will share them equally." This is not permissible.

Distributing items that are under a partnership

1. Two persons got together and purchased wheat from the market. At the time of dividing this wheat, it is not necessary for both of them to be present. Even if one of them is not present, it is permissible for the other person to have it weighed properly, take her share, and keep the other share aside for her partner. Once the wheat has been divided, it is permissible for the person who was present to do whatever she wishes with her own share - she can eat it, consume it in any other way, give it to someone, etc. All this is permissible. The same rule will apply to *ghee*, oil, eggs, etc. In short, items which do not have any difference and are all the same can be purchased and divided in the absence of any one of the partners. However, if the second person has not taken her share as yet and it disappears or is destroyed in some way or the other, then this loss will be regarded as a loss of both the partners - as explained in the chapter on partnerships.

As for those items in which there is a difference, such as guavas, pears, etc. then as long as both partners are not present, it will not be permissible to divide the shares.

2. Two girls got together and purchased some mangoes, guavas, etc. One of them was not present at that time. It is not permissible for the other girl to eat any of this fruit. When the other girl comes, the fruit will be divided and only then can she eat it. If she does not wait for her and commences eating before it can be divided, she will be committing a sin.

3. Two persons got together and purchased roasted gram seeds. It will not be permissible for them to divide this by mere estimation. They will have to weigh it properly and divide it equally. If there is any difference in the weight, it will be regarded as interest.

Mortgages

1. You took a loan of R10 from someone and in order for him to trust you, you kept one of your possessions with him informing him that if you do not trust me, keep this item with you. Once I repay you the R10, I will take my item back. This is permissible. This is known as mortgaging or pawning. However, under no circumstances is it permissible to pay any interest as is in vogue among the merchants and bankers whereby they charge an interest for mortgaging. It is *haram* to pay or to accept interest.

2. Once you have mortgaged an item, you do not have the right to ask for it or take it until you have fulfilled your debt.

3. If any one mortgages an item with you, it is not permissible for you to utilise it or take any benefit from it whatsoever, e.g. it is not permissible for you to eat any fruit from the orchard that has been mortgaged, to eat the grain from such a land, to use such money or to live in such a house.

4. If a person has mortgaged a goat or cow, the milk and young ones will belong to the owner. It is not permissible for you to use any of this for your personal purposes. You will have to sell the milk and include the money with the mortgage. Once the person fulfils his debt, you will have to return the mortgaged item together with the money you receive for the milk, and you can deduct the money for whatever it cost you to feed the animal.

5. Once you have repaid part of your debt, you still cannot take back your mortgaged item. Only when you settle your debt in full will you receive your mortgaged item.

6. You took a loan for R10 and mortgaged an item which cost R10 or more. While that item was under his possession, it got lost or disappeared. In such a case, he has no right to demand his money from you nor do you have any right to demand any money for your item which he lost. You have lost your item and he has lost his money. However, if your item was worth R5 and it got lost or disappeared, you will only have to repay R5 and the balance R5 will be deducted.

Wasfiyyah or Bequests

1. A person's saying that a certain amount of money or wealth will go to a certain person or for a certain cause after his death is known as *wasfiyyah*. This is irrespective of whether he said this while he was enjoying good health or while he was ill, and irrespective of whether he passes away as a result of this sickness or he recovers from it. The rule with regard to the wealth which he gives with his own hands or forgives the debts that he is being owed is that if he gives this while he is enjoying good health or he recovers from the sickness in which he gave this, it is permissible for him to do this and this is valid. As for the sickness in which he passes away, this will be regarded as a *wasfiyyah* - the rules regarding which will be mentioned later.

2. If a person has *salâts* to be fulfilled, fasts to be kept, *zakâh* to be paid, *kaffârah* to be paid for certain oaths, missed fasts, etc., and he also has sufficient wealth to fulfil all these, then at the time of death it is necessary and *wâjib* upon him to make a *wasfiyyah* in this regard. Similarly, if a person has debts to be fulfilled or an *amânah* has been kept with him, it becomes *wâjib* upon him to make a *wasfiyyah* in this regard. If he does not make a *wasfiyyah*, he will be sinning.

If such a person has poor relatives who cannot inherit from his wealth according to the *Shari'ah* and this person has a lot of wealth and possessions, it is *mustahab* for him to make a *wasfiyyah* in favour of these poor relatives. As for all other persons, he has the choice of either making a *wasfiyyah* in their favour or not making.

3. When a person passes away, all the expenses for his *ghusl*, *kafan*, burial, etc. will be paid from his estate. Thereafter, all his debts will be paid. If the entire estate of the deceased is exhausted in paying off his debts, it is still necessary to pay off all the debts and the inheritors will not receive anything. Therefore, his *wasfiyyah* of fulfilling his debts will **have** to be followed. Even if all his money is exhausted in fulfilling his *wasfiyyah* of debts, it will have to be followed. In fact, even if he does not make any *wasfiyyah* with regard to his debts, they will still have to be paid off first.

Apart from debts, the person can only make a *wasfiyyah* for one third of his entire estate. In other words, if his *wasfiyyah* can be fulfilled from one third of his entire estate, it will have to be fulfilled and it will not be *wâjib* on the inheritors to use more than one third in order to fulfil his *wasfiyyah*. For example, after paying for his *kafan*, burial and debts, there remained R300 and R100 (which is one third of R300) was sufficient to fulfil all his *wasfiyyahs*. In such a case, his *wasfiyyah* will be fulfilled.

If the person's *wasfiyyah* is more than one third of his estate (in this case, more than R100), the inheritors will only have to fulfil the *wasfiyyahs* until they pay off R100 and the balance of the *wasfiyyahs* will not be paid. However, if all the inheritors happily agree to forgo their shares and rather have his *wasfiyyah* fulfilled, then it will be permissible to use more than one third in order to fulfil his *wasfiyyah*. It should be remembered that the permission of immature inheritors is not considered. Even if they agree, their share cannot be used to fulfil the *wasfiyyah*.

4. It is not permissible to make *wasfiyyah* in favour of the persons who are going to receive a share of the inheritance, e.g. one's parents, husband, wife, son, etc. It is permissible to make *wasfiyyah* in favour of those relatives who are not entitled to receive any inheritance and also those persons who are not relatives whatsoever. However, the person cannot make *wasfiyyah* for more than one third of his estate.

If a person makes a *wasfiyyah* in favour of one of his inheritors to the effect that a certain person will receive a certain item of mine after my death or a certain amount of money, such a person will have no right whatsoever to receive that item or money. However, if all the other inheritors happily agree to give him, it will be permissible for him to receive it.

If a person makes *wasfiyyah* for more than one third, the same rule as above will apply. That is, if all the inheritors happily agree to give more than one third, it will be permissible for him to receive it. If not, he will only receive one third.

It should be remembered that under no circumstances can the permission of immature inheritors be taken into consideration. Remember this rule in all situations and circumstances.

5. Although a person is entitled to make a *wasfiyyah* for one third of his estate, it is preferable **not** to make it for the full one third. Instead, it should be made for a lesser percentage. In fact, if a person is not very rich, it will be preferable for him **not** to make a

wasfiyyah at all. Instead, he should leave his wealth for his inheritors so that they may lead a life of comfort. This is because one is also rewarded for leaving his inheritors in a state where they can lead a life of comfort and ease. However, if it is a necessary *wasfiyyah*, such as his missed *galaats*, *fasts*, *fidyah*, etc. then he will have to make a *wasfiyyah*, if not, he will be sinning.

6. A person says: "After my death, give R100 in charity." After paying for his burial arrangements and his debts, check how much wealth is left over. If there is R300 or more, R100 will have to be given in charity. If it is less than R300, it will only be *wajib* to give one third of whatever money is left over. But if all the inheritors happily agree to give the full amount without anyone of them being coerced into agreeing, it will be permissible.

7. If a person has no inheritors, it is permissible for him to make *wasfiyyah* for his entire estate. If he only has his wife as his inheritor, he can make a *wasfiyyah* in her favour for three quarters of his estate. Similarly, if a woman only has her husband as her inheritor, she can make a *wasfiyyah* in his favour for half her estate.

8. The *wasfiyyah* of an immature child is not valid.

9. A person makes the following *wasfiyyah*: "A certain person must perform my *janâzah salât*, I must be buried in a certain town, in a certain graveyard, next to a certain person, my *kafan* must be of a certain cloth, my grave must be constructed of bricks, a dome must be constructed over my grave, and a *hâfiẓ* must sit at my grave and continue reciting the Quran so that I may receive the rewards." It is not necessary to fulfil such a *wasfiyyah*. In fact, it is not permissible to fulfil the last three *wasfiyyahs*. The person who fulfils them will be committing a sin.

10. If a person makes a *wasfiyyah* and thereafter revokes it, i.e. he says that he does not wish it to be fulfilled anymore and that it should not be taken into consideration, then in such a case this *wasfiyyah* will be invalid.

11. Just as it is not permissible to make a *wasfiyyah* for more than one third of one's estate, similarly, it is not permissible for one to spend more than one third of one's wealth while one is in his *maradul maut*. However, he can spend his wealth for his basic necessities, his food and drink, medication, etc. If a person gives more than one third, it will not be permissible to do so without the permission of the inheritors. Whatever he gives beyond one third, the inheritors have the right to take it. As for immature inheritors, even if they grant permission, it is not considered. Inheritors do not have the right to give anything without the permission of **all** the other inheritors even if it is within the one third. This rule applies when the person gave it while he was alive and the person to whom it was given also took possession of it. If he gave it but the person did not take possession of it as yet, then once the person passes away, this giving of his will be absolutely invalid. The person will not receive anything and the inheritors will have a right in all the wealth. This rule also applies to spending in the path of Allah or in some noble cause while one is sick. In short, under no circumstance is it permissible to give more than one third.

12. When the person fell ill, a few people came to live with him with the intention of tending to him and seeing to his needs. They spent several days with him, living with him and partaking of his meals as well. If the sick person requires their services and therefore they stayed with him, there will be no harm in this. But if there is no need for them to be present, in such a case it will not be permissible for the sick person to spend more than one third in accommodating them.

If these persons who have come are his inheritors and there is no need for them to be present, it will **not** be permissible to spend even less than one third on them. That is, it is not permissible for them to eat from his wealth. However, if **all** the inheritors express their consent happily, it will be permissible.

13. When a person is in his *maradul maut*, he has no right to forgive anyone from paying their debts to him. If any inheritor was his debtor and he forgave him, it will **not** be considered to be forgiven. If **all** the inheritors give their consent to the waiving of an inheritor's debts (provided all of them are mature), it will be considered to be waived. If a person waives the debts of an outsider, only an amount that is within one third will be waived and the balance will not be waived. It is a custom for the wife to forgive her husband from paying the *mahr* at the time of her death. This is not valid.

14. When a woman begins to experience labour pains and she gives something to anyone or forgives her *mahr*, then the rules that apply at the time of death will also apply here. That is, if, Allah forbid, she passes away during this labour, then whatever she gives will be regarded as a *wasfiyyah* and therefore not permissible for an inheritor. If it is an outsider, she has no right to give or forgive more than one third. However, if she delivers the child and recovers completely, this giving and forgiving will be valid.

15. Once a person passes away, his burial arrangements will be paid for with his money. From the balance, his debts will first have to be paid off. This is irrespective of whether he made a *wasfiyyah* in this regard or not - fulfilling of debts is always given precedence.

The *mahr* that is owed to one's wife is also included in one's debts. If the person has no debts or there is a remainder after fulfilling the debts, we will have to see whether he made any *wasfiyyah* or not. If he made any *wasfiyyah*, it will be paid from one third. If he did not make any *wasfiyyah* or there is still a remainder, all the balance will be the right of the inheritors. One should enquire about the rightful inheritors (and their respective shares) from an *'ālim* and distribute the estate accordingly. The custom of anyone taking whatever he likes is a major sin. If a person does not pay in this world, he will have to pay in the hereafter - where the payment will be with one's good deeds. Similarly, girls should also be given their share as the *Shari'ah* has given them a right as well.

16. It is not permissible to take the money of the deceased in order to pay for entertainment and accommodation of visitors, feeding them, or to give in charity, etc. Similarly, it is *ḥarām* to give any dry groceries, etc. (of the deceased) to poor persons from the time the person passes away until he is buried. In doing this, no reward whatsoever reaches the deceased. In fact, it is a major sin to regard this as an act of reward. This is because all this wealth now belongs to the inheritors, to deprive them of their right and give it to someone else is similar to stealing someone else's money and giving it in charity. All the wealth should be distributed among the inheritors. Each one of them has the right to spend and give as he wishes provided it is spent in accordance with the *Shari'ah*. When intending to give in charity, one should not even ask the permission of the inheritors as in most cases, if they grant permission it will only be done superficially because they fear embarrassment. There is no consideration for such a permission.

17. Similarly, it is not permissible to give the deceased's used clothes in charity without obtaining the consent of the inheritors. If there are any immature inheritors, it will not be permissible to give these clothes even if they grant permission. All these clothes should first be distributed among all the inheritors, thereafter, if the mature inheritors wish to give anything in charity, they may do so from that which they received. Without this distribution, these clothes should never be given in charity.

ADDENDUM TO PART FIVE

Rules concerning hair

1. It is *sunnah* to grow one's hair on the entire head till the ear lobes or slightly below them. If a person wishes to shave his head, it is *sunnah* to shave the entire head. It is also permissible to merely clip the hair. However, it is not permissible to clip all the hair and leave the front portion long, as is the fashion today. Similarly, it is also not permissible to shave a portion and leave another portion long. From this we deduce that it is not permissible to sport the babri hairstyle (or to cut the hair in the shape of a cap or to shape the front part of the hair).

2. If the hair has been lengthened considerably, it is not permissible to tie it into a tail like women.

3. It is *ḥarām* for women to shave the head or clip the hair on the head. The Hadith has cursed such women.

4. It is *sunnah* to clip the moustache to such an extent that it is clipped to the skin. There is a difference of opinion with regard to shaving the moustache. According to some it is a *bid'ah*, while others have permitted it. Caution demands that one does not shave it.

5. It is permissible to lengthen the moustache on the sides on the condition that the area above the lips is not lengthened.

6. It is *ḥarām* to shave or clip the beard. However, it is permissible to clip it if it is longer than the length of one fist. Similarly, it is permissible to clip it on all the sides in such a way that it becomes neat and straight (provided it is beyond one fist).

7. It is permissible to clip the hair and straighten the hair line that grows on the cheeks. Similarly, it is also permissible to straighten and cut the eyebrows a wee bit.

8. The hair on the throat should not be shaven. However, it has been related from Abû Yûsuf *rahmatullâhi 'alayh* that there is no harm in this.

9. Shaving the hair of the lower lip is regarded as a *bid'ah* by the jurists. Therefore this should not be done. Similarly, they have said that it is *makruh* to remove the hair that is on the nape of the neck.

10. It is not permissible to pluck out grey hairs merely for the purposes of beautification. However, it is better for the *mujâhidîn* to do so in order to instil fear and awe in the hearts of the enemy.

11. The hair of the nose should not be tweezed out. Instead, it can be clipped.

12. It is permissible to remove the hair that is on the chest and back. However, it is not good to do so.
13. It is preferable for men to remove the hair of the pubic region from just below the navel onwards. When shaving, they should commence from below the navel. It is also permissible to use sulphurate of arsenic and other preparations (such as hair-removing creams, etc.) to remove the hair of the pubic region. As for women, the *sunnah* method is that they should remove the hair of the pubic region by pinching it out or tweezing it out and that they should not use a shaving machine.
14. It is preferable to remove the hair of the arm pits by tweezing them. However, it is permissible to shave them.
15. As for the hair of the balance of the body, it is permissible to shave it or retain it.
16. It is also *sunnah* to clip the nails of the feet. However, it is *mustahab* for the person who is engaged in *jihad* **not** to clip his moustache and nails.
17. It is preferable to clip the finger nails in the following order: commence with the index finger of the right hand until you reach the little finger. Thereafter, commence with the little finger of the left hand until you reach the thumb of the left hand. Thereafter, complete by clipping the thumb of the right hand. As for the toe nails, commence with the little toe of the right foot and end with the little toe of the left foot. This is the preferable method. However, it is permissible to clip in any way that may be contrary to this method.
18. Clipped nails and hair should be buried. If they are not buried, they should at least be kept in a safe place. However, they should not be kept in any impure, dirty place as there is the fear of falling ill.
19. It is not good to bite the finger nails as this is a cause of leprosy.
20. It is *makruh* to trim the hair, clip the nails and remove pubic hair while one is in a state of impurity.
21. It is preferable to remove the pubic hair, hair of the arm-pits, nails, to have a bath and cleanse oneself at least once a week. It is best to do all this on a Friday before going for the *jumu'ah salât*. If one cannot do this on a weekly basis, he should carry it out every fortnight. If not, at least every forty days. There is no concession beyond forty days. If forty days expire and the person does not carry out the above, he will be committing a sin.

Shuf'ah - The right of pre emption

1. The moment a *shafi'* gets the news of a sale and he does not verbally state that he will pre-empt, his right of pre emption will be invalid. It will not be permissible for him to make any claims later. Making a verbal statement immediately is so important that if a *shafi'* receives a letter wherein it is mentioned at the beginning that a certain house has been sold and he does not make a verbal statement that he will exercise his right of pre-emption until he completes reading the entire letter, then in such a case his right of pre-emption will become invalid.
2. A *shafi'* says: "Pay me a certain amount of money and I will forgo my right of pre-emption." In such a case, since he is happy to forgo his right, his *shuf'ah* will be considered to be surrendered. However, since this amounts to bribery, it is therefore *harâm* to give or to receive this money that he is willing to pay.
3. If the *shafi'* asks for the property but passes away before he can receive it, his inheritors will not have the right of pre-emption. But if the actual purchaser of the property passes away, the right of pre-emption will remain with the *shafi'*.
4. The *shafi'* heard that the house was sold for a certain price. He therefore relinquished his right of pre-emption. Thereafter he learnt that it was sold for a lesser price. At such a time he can exercise his right of pre-emption. Similarly, in the beginning he heard that a certain person is the buyer. Later he learns that the buyer is someone else. Alternatively, in the beginning he heard that half the property has been sold. Later he learns that the entire property has been sold. In all these cases, his relinquishing his right in the beginning, will not invalidate his right of pre-emption.

Muzâra'ah - Temporary sharecropping contract

1. A person gave an empty piece of land to another person telling him: "You cultivate this land. Whatever you harvest will be divided between us according to a certain percentage." This is known as *muzâra'ah* and is permissible.

2. A person cultivated a piece of land and said to another person: "You irrigate this land, tend to it and do whatever else is necessary. Whatever fruit is produced, irrespective of whether it is up to one-two years or 10-12 years, we will share it between ourselves either equally (i.e. 50% each) or by dividing it in thirds (or whatever the percentage may be)." This is known as *musâqât* and is also permissible.

3. In *muzâra'ah*, the following conditions apply:

(a) the land must be cultivable.

(b) the landlord and the cultivator must be mature and in their senses.

(c) the period of cultivation must be specified.

(d) the ownership of the seeds must be specified - whether they will belong to the landlord or the cultivator.

(e) the crop must be specified - whether it will be wheat, barley or whatever else.

(f) the share of the cultivator must be specified, i.e. what percentage or how much will he receive from the total harvest.

(g) the land must be vacated and given to the cultivator.

(h) the landlord and the cultivator must remain partners in the harvest.

(i) the land and the seeds must be from one person while the ox, ploughing tools and labour must be from the other person. Alternatively, the land must be from one person and the rest of the things from the other person.

4. If any one of these conditions are not found, the *muzâra'ah* will be *fâsid*.

5. When a *muzâra'ah* becomes *fâsid*, all the produce will go to the person who gave the seeds. If the other person is the landlord (i.e. if he did not give the seeds), he will receive a rental for his land, the rate of which will be according to the market value at that time. If the other person is the cultivator (i.e. if he did not give the seeds), he will receive a payment for his labour, the rate of which will be according to what is normally paid at the time.

This rental and this payment for the labour will not be more than what they had agreed upon at the beginning of the contract. For example, if they had agreed that they will share it out equally (i.e. 50% each), either of them will not receive more than half of the total produce.

6. Once the *muzâra'ah* contract has been drawn and thereafter one of them refuses to work, he will be forced to carry out his work. However, the person who gave the seeds will not be forced.

7. If any one of the parties of the contract passes away, the *muzâra'ah* will become invalid.

8. If the specified time of *muzâra'ah* expires and the crops have not ripened as yet, the cultivator will be paid for the extra days that he works on the land. He will be paid according to the normal rate at that time.

9. In certain places the custom is that the crops are divided according to the contract that they had made. As for other crops such as unripe corn, etc. they do not divide between them. Instead, the landlord charges the cultivator a cash fee per acre of land. Since this condition falls contrary to the rule of *muzâra'ah* it ought to be impermissible. However, this law can be re-interpreted and circumvented to exclude such crops from the contract of *muzâra'ah*. Therefore, the '*urf*' (current custom) will be considered and it will be assumed that both parties have agreed to execute *muzâra'ah* in certain crops while in other crops it will be considered as though the land was rented out. Such a re-interpretation can make the afore-mentioned custom permissible. However, the consent of both parties is conditional.

10. It is the habit of some landlords that when the crops are being divided, then apart from their own share, they take out something extra from the share of the cultivator for the other labourers and workers. If he specifies a certain number by saying that he will take one or two tons (or whatever the case may be), this will not be permissible. However, if he says that he will take a certain number of kilos from each ton, it will be permissible.

11. Some people do not clearly state what will be planted. Thereafter, they end up in disputes and court cases. This is not permissible. They should either clearly state what will be planted or grant an open permission to the cultivator to plant whatever he wishes.

12. In certain places it is the habit of the cultivator to plant the seeds and thereafter hand over the responsibility of cultivating the land to a few persons. He hands over this responsibility to them on the condition that whatever produce they yield, they will receive one third (or whatever the case may be). This is also called *muzâra'ah*. This will be permissible wherever the landlords permit this sort of contract. If not, it will not be permissible.

13. In the previous *mas'ala* (no.9), the above-mentioned *mas'ala* (no.12) is also applicable. That is, certain crops are divided with these labourers, while for the other crops they are paid in cash per acre (or whatever the case may be). In this *mas'ala* as well, as with the above-mentioned *mas'ala*, it is apparently not permissible and the same explanation for its permissibility will also apply over here.

14. The custom of claiming inheritance or ownership over a land after renting it for 10-12 years or after entering into a *muzâra'ah* contract for a similar period is *bâtil* (invalid), *harâm*, *zulm* (oppression), and *ghasab* (illegal seizure). Without obtaining a voluntary permission from the owner, it is not permissible to use this land or property. If a person does this, the produce of this land will be evil and eating it will be *harâm*.

15. The rules of *musâqât* are the same as that of *muzâra'ah*.

16. If a tree has fruit on it and the tree is given in order to be taken care of, and the fruit is in such a state that by irrigating it and tending to it, it will grow, *musâqât* will be permissible. However, if the fruit has already matured, *musâqât* will not be permissible just as *muzâra'ah* is not permissible once the plantation has already been prepared.

17. Once the *musâqât* contract becomes *fâsid*, all the fruit will go to the person who owns the trees. The person who tended to the trees will receive a basic wage, as had been mentioned for *muzâra'ah*.

Intoxicants

1. If any intoxicant is thin and flows, whether it be alcohol, toddy (an intoxicating drink made from palm juice) or anything else, and by drinking a considerable amount of it one becomes intoxicated, then even a single drop of such an intoxicant will be *harâm* even if one does not become intoxicated with such a meagre amount.

Similarly, it is also not permissible to use it in any medicine irrespective of whether the medicine is in the form of a syrup or in the form of an ointment. And irrespective of whether the intoxicant remains in its original form or whether its form changes due to certain chemical reactions. From this we can gauge the impermissibility of modern medicines in which alcohol is found in most of them.

2. As for that intoxicant which is not thin and flowing and is instead a solid, such as tobacco, nutmeg, opium, etc. the rule with regard to this is that the amount which intoxicates a person or causes him severe harm will be *harâm*. As for that amount which does not intoxicate nor does it cause severe harm, that is permissible. If it is used in an ointment, plaster, etc. there is no harm in this.

Partnerships

Partnerships are of two kinds:

(a) *Shirkat-e-Imlâk*: Examples: (1) A person passes away and there are several inheritors to his estate. (2) Two persons contributed an amount of money and purchased **one** item. (3) One person gave a gift to two persons.

The rule with regard to such a partnership is that no one has a right to do anything with the item without the permission of the other.

(b) *Shirkat-e-'Uqûd*: Two persons made a mutual agreement that they will conduct a business together. The categories and rules of such a partnership are as follows:

1. One of the categories of *shirkat-e-‘uqūd* is *shirkat-e-‘inān*.

Shirkat-e-‘inān: Two persons contribute a certain amount of money and decide to purchase clothing, grain, etc. and thereafter start a business with it. The condition in such a partnership is that the contribution of both must be in cash irrespective of whether it be silver coins, gold coins or currency notes. Based on this, if both of them add something that is not cash and wish to commence a business on a partnership basis or, one of them contributes cash and the other contributes something else, this partnership will not be valid.

(i) In *shirkat-e-‘inān* it is permissible for one person to contribute more than the other and the share of the profits will be according to what they agree upon. That is, if they make this condition that there will be a difference in the contribution of each one but the profits will be shared equally; this will be permissible. If they make a condition that the contribution will be equal but the share of profits will not be equal, e.g. the profit sharing ratio will be on a one third/two third basis, this will also be permissible.

(ii) In *shirkat-e-‘inān*, each partner has the right to exercise his power and do whatever he wishes with the tradeable goods on the condition that whatever he does is not contrary to their agreement. However, the debts of one partner will not be demanded from the other partner.

(iii) Two persons agreed on entering into a partnership and they also agreed on the amount of each one's contribution. However, before they could purchase anything in order to commence their business, all the money was destroyed or the contribution of one of the partners was destroyed. In such a case, the partnership will become invalid.

If one of the partners has already purchased some goods and the contribution of the other partner was destroyed, the partnership will not become invalid. The goods that have been purchased will belong to both partners, and according to the percentage that the other partner (the one whose contribution was destroyed) contributed into the capital, he will have to give that percentage to the other partner (the one who had purchased the goods). For example, one person contributed R9 and the other person contributed R3. The person who contributed R9, purchased some goods with it. The one who contributed R3, lost his money. The one who contributed R3 therefore has a share of one third in those goods. The person who contributed R9, will collect one third of this amount (i.e. R3) from this person and these goods will be sold on a partnership basis.

(iv) In such a type of partnership it is not necessary for the contribution of both the partners to be mixed. Such a partnership becomes entrenched by mere *ījāb* and *qubūl* (offer and acceptance).

(v) The sharing of profits have to be specified on a percentage basis, eg. 50% or one third, two thirds, etc. It is not permissible for them to say that one will receive R100 and the other will receive the remainder.

2. Another category of *shirkat-e-‘uqūd* is *shirkat-e-sanā'i*. It is also called *shirkat-e-taqabbul*.

Shirkat-e-sanā'i: For example, two tailors or two dyers make an agreement that whatever work comes to any one of the two, he will accept it and whatever money he gets paid for this work, it will be shared between the two based on a certain percentage. This is permissible.

(i) Work that is accepted by one of them will become necessary on both of them. For example, one partner accepted a job to sew a garment. Just as the customer can demand the garment from this partner, he can also demand it from the other partner as well. Similarly, just as the partner who sewed it can demand the money for the labour, the other partner also has the right to demand for it from the customer. Just as the customer can absolve himself by paying the partner to whom he had given the job, he can also absolve himself by paying the other partner.

3. Another type of partnership is *shirkat-e-wujūh*. That is, the partners do not have any money or wealth, nor do they have any profession or occupation. They merely make a mutual agreement that they will take goods on credit from the traders and go around selling them. Even in such a partnership, each partner will be a guarantor for the other. The profits will be shared according to the percentage that they agree upon. For example, if they agree that they are purchasing the goods on an equal basis, the profits will also be shared equally. If they agree that they are purchasing the goods on a one third/two thirds basis, the profits will be shared accordingly.

SUPPLEMENT TO BAHISHTI ZEWAR

(Part Five)

The pursuit of *ḥalāl* wealth

Hadith One: It is mentioned in a Hadith that to earn *ḥalāl* wealth is a *fard* after other *farā'id*. In other words, it is *fard* to earn *ḥalāl* wealth after other *farā'id* which are the pillars of Islam, such as *ṣalāt*, fasting, etc. This means that although it is *fard* to earn *ḥalāl* wealth, the status of this *fard* is less than that of the other *farā'id* which form part of the pillars of Islam.

This *fard* (of seeking *ḥalāl* wealth) is *fard* on the person who is in need of spending on the necessities of life. This is irrespective of whether it be for his own necessities or for the necessities of his wife and family. As for the person who has the basic necessities, this is not *fard* on him. Such as a person who owns a few properties or has received wealth through some other means. This is because Allah Ta'āla has created wealth for the fulfilment of one's needs and so that man will fulfil his basic necessities and occupy himself in the *'ibādah* of Allah Ta'āla. This is because one cannot engage oneself in *'ibādah* without eating and clothing oneself. From this we can deduce that wealth is **not** the main object, instead, it is merely a means towards the fulfilment of another object (i.e. the *'ibādah* of Allah).

Once a person has acquired sufficient wealth, he should not unnecessarily seek more wealth out of greed, nor should he unnecessarily try to increase his wealth. It is not *fard* on the person who has acquired sufficient wealth to seek more wealth. In fact, it should be clearly understood that the greed to increase wealth is something that causes one to be neglectful of Allah, and the abundance of wealth makes one prone to committing sins.

One should always be cautious in acquiring *ḥalāl* wealth. At no time should Muslims turn towards *haraam* earnings. This is because such a type of wealth has no *barakah*, such a person is disgraced in this world and in the hereafter, and he is punished by Allah. Some ignorant persons are under the misconception that in present times it is impossible to earn *ḥalāl* wealth and that there is no hope of earning *ḥalāl* wealth. This is absolutely wrong and is actually a delusion of *shayṭān*. You should remember that the person who acts in accordance with the *Sharī'ah* is assisted in unseen ways. The person who has the intention of earning *ḥalāl* and abstaining from *ḥarām* is provided with such type of wealth by Allah. This has been experienced by many, and the Quran and Hadith have promised this in numerous places. Even in these turbulent times, those servants of Allah who have controlled their *nafs* from *ḥarām* and doubtful things, have been provided with the best of *ḥalāl* wealth from Allah. Such servants are living with greater comfort and honour than those who are devouring *ḥarām* wealth. The person who experiences this himself, who notices this in other persons as well, and finds this mentioned in several places in the Quran and Hadith cannot even bother about what these ignorant persons have to say. If you read this (what the ignorant persons have to say) in any reliable book, then the meaning of it is not what these ignorant persons have taken it to be. When you happen to read such an article, refer to a religious-minded and qualified *'ālim* and ask him to explain the meaning of it to you. *Inshā Allah*, your doubts will be cleared and such foolish thoughts will disappear from your heart.

When it comes to wealth, people are extremely neglectful and indifferent. They take up prohibited professions and employments and also violate the rights of others. All this is *ḥarām*.

Remember that there is no shortage in the treasures of Allah. You will definitely receive what has been predestined for you. So where is the intelligence in having evil intentions and making preparations for entry into the fire of *jahannam*?

Since people pay very little attention towards *ḥalāl* wealth, this subject has been mentioned time and again with great emphasis. The actual purpose for the creation of man and *jinn* is that they engage in the *'ibādah* of Allah. You should therefore bear this in mind in all your dealings and transactions. You have been asked to eat and drink in order to gain strength to remember Allah. This does not mean that you should occupy yourself night and day in the pleasures of this world thereby forgetting Allah and disobeying Him. Some ignorant persons are under the misconception that they have come into this world in order to eat, drink and enjoy the luxuries of this world. This is an extremely blasphemous concept. May Allah destroy this affliction of ignorance.

Hadith Two: Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "No person has partaken of a meal better than that which he has eaten through the earning of his own hands. Without doubt, Dā'ūd *'alayhis salām* used to earn with his own hands." This means that it is best for one to earn with one's own hands, e.g. one should engage in some occupation, business, etc. and should not be a burden to others. Nor should one show any contempt for any occupation or menial job. When the Ambiyā *'alayhimus salām* had taken up such occupations, who is there who is greater than them in honour and respect? In fact, no one's rank is equal to theirs, where can it ever be higher or greater than theirs? It is mentioned in a Hadith that there isn't a prophet who did not graze sheep. Understand this well and save yourself from ignorance.

It is the belief of certain persons that if you receive *ḥalāl* wealth through inheritance or through any other avenue, i.e. it is not acquired through your own hard work, then they feel that they should still work and they regard this as an act of *ibādah*. This is a gross error. Instead, it is preferable for such a person to occupy himself in the *ibādah* of Allah. When Allah has given you peace of mind and removed the concern of acquiring sustenance, it is a sign of great ingratitude that you do not remember Him and instead worry about

increasing your wealth. All *ḥalāl* wealth is good no matter how it comes to you provided you do not have to bear any disgrace. This is a great bounty of Allah, one has to value it, spend it in the proper manner, and do not allow any wastage and extravagance.

The import of the Hadith is that people should not burden others and should not beg from others as long as there is no alternative which has been recognized as such by the *Shari'ah*. The Hadith also teaches that no occupation should be regarded as contemptible, *ḥalāl* wealth should be pursued, and that earning should not be considered to be a blemish. This topic has been discussed in detail so that people do not consider earning with their own hands to be below their dignity, and that they can eat, feed and spend in charity from their earnings.

This Hadith does not mean that *ḥalāl* wealth other than that which has been earned through one's own hands is not *ḥalāl* or that it cannot equal wealth that has been earned with one's own hands. In fact, at times, other wealth is better than that which has been earned with one's own hands. Certain ignorant persons criticize and condemn those pious persons who have placed their trust in Allah and use this Hadith as a proof that such persons ought to earn through their own hard work and that they should not merely sit back, have *tawakkul*, and depend on gifts from others. This is actually a sign of their immaturity and this objection of theirs goes right up to Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Such persons should fear Allah in this regard, as there is the possibility that by their showing disrespect, criticizing and censuring these pious servants, they will be punished in this world and in the hereafter. By being disrespectful to the *auliyā* of Allah, there is the fear of one losing one's *imān* and dying in a state of *kufṛ*. May Allah make such a person extinct before he can criticize the *auliyā* because this will be best for him.

If one ponders over the Quran and Hadith with an open mind, one will learn that it will be preferable for a person who fulfils the qualities of *tawakkul* to practice *tawakkul* instead of earning a living. This is the highest stage of *wilāyat*. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* himself was a *mutawakkil*. The income that a person receives as a *mutawakkil* is much better than the income that one earns through one's own hard work. There is special *barakah* and special *nūr* in such income whereby Allah Ta'ala has granted such a person such a high status, foresight, understanding and *nūr*. The person can see the *barakah* of this with his open eyes.

This subject will be dealt with in detail at another place. Because this is a concise article, it is not possible to go into much detail. It will be sufficient to understand over here that such an opinion is absolutely wrong as has already been explained. Furthermore, it is an act of great injustice that a person is not pious himself and yet when someone else has any piety in him, he begins to criticize and censure him. How will the person have the courage to face Allah when he is causing such harm to His *auliyā*?

Apart from the above-mentioned benefits of *tawakkul*, there are many other *Dīnī* benefits. As for the *mutawakkilīn* who are engaged in teaching and guiding the masses, it is *farḍ* to serve them to the extent that their necessary expenses are paid for. So if they are accepting this right of theirs, why should it be considered to be wrong? More so when those who are **not** *mutawakkilīn* also demand their rights by arguing and fighting, while the *mutawakkilīn* accept their rights with great respect and by honouring the people. It is apparent that there is only good in accepting gifts - when there is no possibility of disgrace, the person is independent, he takes it without really worrying about it, and especially when the person who gave it will be greatly perturbed if it were returned to him. The reality is that persons who are true *mutawakkilīn* receive their sustenance with great honour. However, their intention and their attention is only directed towards having complete trust in Allah. Their eyes are not set on the creation. As for the one who hopes to receive something from the creation and sets his eyes on their wealth, he is an imposter and is not included in our discussion. We have only confined ourselves to explaining the condition of the true *mutawakkilīn*. It is a major sin to despise anyone especially if such a person is one of the special servants of Allah. These pious servants are not harmed in any way by your criticisms. Instead, they only benefit from them because on the day of judgement they will receive the good deeds of those who spoke ill of them. Harm will only come to those who speak ill of them and they will be destroyed in this world and in the hereafter.

It should also be remembered that the *Shari'ah* has not granted permission for *tawakkul* to every one. It is extremely difficult to take up the task of *tawakkul* and to fulfil all its conditions. It is for this reason that we find so few persons like this. In fact, there are so few, it is as if there is no one. It should be remembered that something that is very good is very scarce. We express our gratitude to Allah that through a little pondering and thinking, this subject has been written very well. May Allah grant you and me the ability to practice on this. *Āmīn*.

Hadith Three: It is mentioned in a Hadith that Allah is *ṭayyib* and that He only accepts that which is *ṭayyib*. Allah has commanded the believers with that which He commanded the prophets. Allah addressed the prophets saying: "O prophets! Eat that which is pure (i.e. *ḥalāl*) and do good deeds." And He addressed the believers saying: "O you who believe! Eat of the pure things which We have provided for you." Thereafter, Rasūlullāh *ṣallallāhu 'alayhi wa sallam* mentioned a person who has undertaken a very long journey and who is in a very untidy and dishevelled state (on account of his journey). He raises his hands towards the heavens saying: "O Allah! O Allah!" (i.e. he beseeches Allah again and again asking Him for His mercy and the fulfilment of all his needs), while his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, and he has been brought up in *ḥarām*. So how can his *du'ā* be accepted?"

In other words, despite his bearing such burdens, on account of this *ḥarām* wealth, his *du‘ā* will never be accepted. Even if he realizes his goal and ambition, it will not be on account of his *du‘ā* but on account of it already being predestined in his favour. Just as the goals and ambitions of the *kuffār* are realized.

The meaning of a *du‘ā* being accepted is that Allah looks at a person with mercy. It is through this mercy that He grants him whatever he wishes for, and because of his asking, Allah rewards him. So this can only be attained by the person who confines himself to the dictates of the *Sharī‘ah* and asks for whatever he wishes from Allah alone. From this we learn that *ḥalāl* wealth has an abundance of *barakah* and that it has a great influence (on the person's life). By consuming *ḥalāl* wealth, one gets the power to do good and one's limbs act in accordance with one's intellect.

Abu Hāmid al-Ghazzālī *rahmatullāhi ‘alayh* narrates from a great *sūfi* by the name of Suhayl *rahmatullāhi ‘alayh* who said that when a person eats *ḥarām*, his limbs give up following his intellect. That is, his intellect commands his limbs to do good but they do not obey it. However, this is only known to those whose hearts are illuminated. As for those whose hearts are black, they are preoccupied day and night in luxuries and following their desires, and this has no effect on them. May Allah protect the sensitivity and insight of our heart. *Āmīn*.

Malfūz Four: ‘Abdullah bin Mubārak *rahmatullāhi ‘alayh* says: "I prefer returning one *dirham* which is doubtful than giving 600 000 *dirhams* in charity." From here we can deduce the serious nature of doubtful wealth. It is extremely sad that today people do not even give up *haraam* wealth. All they are interested in is acquiring wealth irrespective of how it is obtained while the pious servants of Allah used to regard doubtful wealth with abhorrence. It is necessary to safeguard oneself from *haraam* wealth and essential to exercise extreme caution in this regard. By consuming *haraam* wealth, numerous evils are born in the soul. This is what destroys man.

Hadith Five: It is mentioned in a Hadith that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: "The *ḥalāl* is clear and the *ḥarām* is clear. In-between these two, there are many doubtful things. The person who abstains from these doubtful things has in fact safeguarded his *Dīn* and his honour. As for the one who consumes the doubtful things, he will soon consume that which is *ḥarām*. Similar to the shepherd who grazes his flock around the sanctuary of a king. It is highly possible that he will very soon fall into that sanctuary. Beware, every king has a sanctuary, and the sanctuary of Allah is all those things which He has made *ḥarām*. Behold, there is a piece of flesh in the body, if it is sound, the entire body will be sound. But if it is unsound, the entire body will be unsound. Behold, it is the heart."

Hadith Six: It is mentioned in a Hadith that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: "May Allah destroy the Jews. Fat was made *ḥarām* upon them, but they melted it and sold it."

Hadith Seven: Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: "It is not possible for a person to earn *ḥarām* wealth, give it in charity, and expect to receive any reward for it. Nor is it possible for him to spend such earnings and expect to receive any blessings in it. Nor is it possible for him to leave it behind and expect it to be a source of provision for him in the future. Instead, he will enter hell. Without doubt, Allah does not wipe out evil with evil. Instead, He wipes out evil with good. Without doubt, *ḥarām* wealth does not wipe out sins."

Hadith Eight: It is mentioned in a Hadith that the flesh which has been brought up and nurtured with *ḥarām* wealth will not enter *jannah*. And all such flesh is most suitable for *jahannam*. In other words, a person who devours *ḥarām* will not enter *jannah* without expiating for his sins. This does not mean that he will never enter *jannah* like the *kuffār*. Instead, if he dies a Muslim but was involved in devouring *ḥarām* wealth, he will be punished for his sins and eventually admitted into *jannah*. If he repents for his sins before his death and fulfils the rights of those whom he owes, Allah will forgive him and he will be safe from the punishment which has been mentioned in the Hadith.

Hadith Nine: It is mentioned in a Hadith that a person will not be a complete believer until he abandons those things in which there is no fear (of it being *ḥarām*) because of something in which there is fear. In other words, there are certain things which are absolutely *ḥalāl*, while others are merely permissible. However, by turning one's attention towards the latter and consuming such wealth, there is the possibility and fear of committing a crime. Therefore, even such *ḥalāl* wealth should not be consumed nor should such *ḥalāl* activity be carried out. This is because although there is no sin in engaging in such *ḥalāl* activity or consuming such *ḥalāl* wealth, there is still the possibility of falling into sin. And we know that the means to an evil is also considered to be an evil. For example, it is permissible and *ḥalāl* to eat and wear expensive food and clothing. But because by one becoming pre-occupied in such luxuries beyond the limits, there is the possibility and fear of committing sins. Piety and righteousness demands that such food and clothing be abstained from.

It is *makrūh* to consume wealth that is doubtful. By consuming it, there is a great possibility that one will lose control over one's *nafs* and thereby fall into *ḥarām*. Such wealth should therefore be abstained from.

Hadith Ten: ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Abū Bakr *radiyallāhu ‘anhu* had a slave who used to give him *khirāj*. Abū Bakr *radiyallāhu ‘anhu* used to consume this income. One day, this slave brought something and Abū Bakr *radiyallāhu ‘anhu* ate it. The slave then asked him: "Do you know what you ate?" Abū Bakr *radiyallāhu ‘anhu* asked: "What was it?" He replied: "In the times of *jāhiliyyah* (days of ignorance or pre-Islamic era) I had given certain information to a person according to the rules and regulations of the fortunetellers. However, I did not know this art (of fortune telling) very well. I deluded this person into believing whatever I had told him. This person met me and gave me that which you ate as a compensation for the information that I had given him. That which you have eaten is actually what he gave me." Upon hearing this, Abū Bakr *radiyallāhu ‘anhu* inserted his hand down his throat and vomited everything that was in his stomach.

In other words, as a precaution and out of complete piety, he expelled everything from his stomach as it would have been impossible to expel only that which was given by this slave. Even if he did not vomit it out, he would not have been committing any sin.

Hadith Eleven: It is mentioned in a Hadith that a person who purchases a garment for 10 *dirhams* and one *dirham* from it was *ḥarām*, Allah will not accept his *ṣalāt* as long as he is wearing that garment.

Although the person will absolve himself of this duty, he will not receive the full reward for his *ṣalāt*. Other acts could also be based on this. We should fear Allah in this regard. First of all, our acts of *‘ibādah* are not offered in the proper manner. And those that are offered go to waste in this way (by *ḥarām* wealth). What answer will we give to Allah on the day of judgement and how will we bear the severe punishment?

Hadith Twelve: It is mentioned in a Hadith that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: "There isn't anything which will take you near to *jannah* and keep you away from *jahannam* except that I have ordered you to do it. And there isn't anything which will distance you from *jannah* and take you closer to *jahannam* except that I have prohibited you from doing it. Jibra’īl has informed me that no person will die until his sustenance has been completed for him even though he may receive it late. Fear Allah and try to restrict yourself in seeking your sustenance. Don't ever allow a delay in receiving your sustenance from seeking something through the disobedience of Allah. This is because it is the grand status of Allah that nothing can be attained from Him through disobedience, irrespective of whether it be your sustenance or anything else."

Hadith Thirteen: Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: "Out of ten parts, nine parts of one's sustenance is in business." In other words, business is a great source of income. You should therefore opt for it.

Hadith Fourteen: It is mentioned in a Hadith that Allah befriends a believer who is hard working and who is a tradesman, and who does not worry about what he is wearing.

In other words, because of his hard work and toiling, he wears ordinary, dirty clothes. He does not have so much of time nor the opportunity wherein he can keep his clothes clean. As for the person who is not forced to do so, he should wear clean and simple clothes.

Hadith Fifteen: Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: "It was not revealed to me that I should gather wealth or that I should become a businessman. However, it has been revealed to me that I should glorify Allah, praise Him, be of those who prostrate to Him and that I engage in His *‘ibādah* until death overtakes me."

In other words, do not occupy yourself in this world more than necessary because it is *wājib* on everyone to make arrangements for living according to necessity only (and not more). As for the person who has the power of *tawakkul* and fulfils all the conditions of *tawakkul*, such a person can leave all the occupations of this world and occupy himself with theoretical (*‘ilmi*) and practical (*‘amali*) *‘ibādah*.

Hadith Sixteen: Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: "May Allah have mercy on the person who is lenient and soft-hearted when he sells something, purchases something, and when he asks for repayment of loans given."

Glory be to Allah! How great it is to display leniency and soft-heartedness at the time of buying, selling and asking for repayment of loans given that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is making a special *du‘ā* for such a person. We know for sure that his *du‘ā* will be accepted. If this was the only virtue of displaying leniency and there was no other reward, then this virtue in itself is very great. However, one will still be rewarded for this leniency and soft-heartedness. It would therefore be appropriate for the traders and businessmen to act upon this Hadith and thereby make themselves eligible for the *du‘ā* of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

Apart from this, the benefit of such behaviour in this world is that people will be happy with such a person and his business will prosper. Generally, people refer to such a person time and again. At times, they even make *du‘â* for him out of happiness. The reality of the situation is that the person who lives and acts according to the *Sharī‘ah* lives in this world and in the hereafter like a king and in great comfort. Who can be more fortunate than this person who has the blessings of both the worlds and who is beloved and honoured by Allah and by most of the people as well?

Hadith Seventeen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Be cautious of taking too many oaths when selling anything. This is because too many oaths cause the goods to become popular among the people (and because of these oaths they begin attaching value to the goods). This results in a lack of *barakah* and one is thereby deprived of any profits both in this world and in the hereafter.

Hadith Eighteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The businessman who is honest in his dealings and trustworthy will be with the prophets, *siddiqîn*, and martyrs on the day of judgement."

In other words, the businessman who possesses the above-mentioned qualities will be in the company of the *Ambiyâ ‘alayhimus salâm*, the *siddiqîn*, the martyrs, and will gain salvation from *jahannam*. Being with such persons does not mean that they will enjoy the same status as them. What it means is that they will attain a special type of greatness which is normally acquired by remaining in the company of such persons. This is similar to a person who invites a pious person to his house and also hosts the attendants of this pious person. It is obvious that the place where these attendants will eat their food and the food that they will eat will be the same as that of the pious person. Despite this, the status and respect that these persons will have for this pious person will be higher than that which they will have for these attendants. But being in his company, sitting at one place and partaking of the same food is also a great feat accomplished by the attendants. Attaining the company of Rasûlullâh *sallallâhu ‘alayhi wa sallam* itself is a great virtue. Assuming that they do not even receive any food nor any honour and respect from being in his company, merely being in his company is sufficient for those Muslims who love Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Let alone being in his company being a great achievement, even being his neighbour is a great virtue. It is therefore extremely appropriate for Muslims to be entitled to this blessed *du‘â* of Rasûlullâh *sallallâhu ‘alayhi wa sallam*.

Hadith Nineteen: Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "O traders! Without doubt, business is such a thing that a lot of foolish talk takes place and many oaths are taken. Therefore include charity in it."

In other words, it is reprehensible to engage in foolish talk and to take too many oaths. You should therefore give in charity so that it may be an expiation for those oaths and indiscreet conversations which you may unwittingly engage in, and so that it may also remove the filth and grime that may have accumulated in your heart because of this.

Hadith Twenty: It is mentioned in a *Hadith* that the businessmen will rise as sinners and shameless persons on the day of judgement except for that businessman who feared Allah and spoke the truth. The person who did not commit any sin in his transactions will be saved from this calamity.

The detestation of taking credit unnecessarily

Hadith One: Abû Sa‘îd *radhiyallâhu ‘anhû* narrates that he heard Rasûlullâh *sallallâhu ‘alayhi wa sallam* saying: "I seek refuge in Allah from *kufr* and debts." A person asked: "O Rasûlullâh! Do you regard *kufr* and debts to be equal that you are mentioning them together?" He replied: "Yes."

Hadith Two: ‘Abdullah bin ‘Umar *radhiyallâhu ‘anhû* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Debts is the flag of Allah on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts."

Hadith Three: ‘Abdullah bin ‘Umar *radhiyallâhu ‘anhû* narrates that he heard Rasûlullâh *sallallâhu ‘alayhi wa sallam* advising a person in the following manner: "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person."

Hadith Four: Abû Hurayrah *radhiyallâhu ‘anhû* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Allah will fulfil the debts of a person who takes on credit with the intention of fulfilling his debt. Allah will destroy the person who takes on credit with the intention of not paying it and cheating people."

Hadith Five: ‘Â‘ishah *radhiyallâhu ‘anhâ* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "I will help the person who is involved in debts and thereafter makes every effort to fulfil them, but passes away before he can fulfil them."

Hadith Six: Maymûn Kardî *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The person who marries a woman with *mahr*, whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allah. And the person who takes a loan with the intention of not paying it back and passes away without fulfilling it, will rise as a thief in the presence of Allah on the day of judgement."

Hadith Seven: ‘Umar bin Shurayd narrates from his father (who is a *Ṣaḥâbî*) that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The delaying of a person who is able (to pay his debts) makes his honour and wealth *ḥalâl*."

In other words, if a person is able to fulfil his debts and yet does not do so, then his creditors can disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, they can claim back their rights either openly or in secret.

Hadith Eight: Abû Dhar *radiyallâhu ‘anhu* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Allah abhors three persons: (a) an old man who is an adulterer, (b) a poor person who has a lot of pride, (c) a rich oppressor (who oppresses his creditors by delaying in paying his debts)."

Du‘â for the fulfilment of debts

Hadith One: A *mukâtab* came to ‘Alî *radiyallâhu ‘anhu* and said: "I have become incapable of paying for my freedom. Please help me." He replied: "I will show you a *du‘â* which Rasûlullâh *sallallâhu ‘alayhi wa sallam* taught me. Even if you have debts equal to mount *Thubayr*, Allah will fulfil your debts for you. The *du‘â* is:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allâhummakfini bihalalika an harâmika wa aghnini bifadlika amman siwâk.

O Allah (SWT), suffice me with lawful livelihood adequate to my needs instead of ill-gotten livelihood, and graciously grant me freedom from needing anything from anyone besides Yourself. (Tirmidhi)

Note: Whoever recites this *du‘* Allah will assist him in repaying his debt even though it may be the size of Mount Sabir (A mountain in Yemen).

GLOSSARY

Explanation of Islamic Terms

‘Âlim: One who has attained a considerable amount of Islamic knowledge.

Amânah: A trust or something with which you have been entrusted. For further details, refer to the chapter on amânah.

Auliya’: Plural of "wali". A wali is a friend of Allah.

Bâṭil: In Islamic jurisprudence it refers to an act which is invalid.

Barakah: Literally means "blessings". It also refers to the experiencing of abundance in things which are of little value.

Bay‘us salam: Technically, it refers to a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of the goods.

Bid‘ah: Literally means an "innovation". In Islam it refers to the introduction of new things into Islam which have no basis in the Quran or Hadith and regarding these things as acts of *ibâdah*. A bid‘ah is a major sin in Islam.

Du‘â: Supplication, prayer or devotional phrases.

Fâsid: In Islamic jurisprudence it refers to an action which is considered to be improper.

Farâ'id: Plural of fard.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fidyah: Redemption from the omission of certain religious duties by a material donation or a religious act.

Ghee: Clarified butter.

Ghusl: The act of washing the entire body from head to toe without leaving a single place dry.

Hâfiz: One who has memorized the Quran.

Halâl: That which is lawful or permissible in Islam.

Harâm: That which is unlawful or prohibited in Islam.

Ibâdah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah.

Ijârah fâsidah: Improper leasing or hiring. For further details, refer to the relevant chapter.

Jahannam: Hell.

Janâzah: Funeral procession. The deceased person is also referred to as a janâzah.

Jannah: Paradise.

Kafan: The cloth in which the deceased is enshrouded.

Kaffârah: Literally means "penance, atonement, expiation." In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Kuffâr: Plural of kâfir. A kâfir is one who rejects Allah and does not believe in Muḥammad *sallallâhu ‘alayhi wa sallam* as the final messenger of Allah.

Kufr: Refers to the state of disbelief.

Mahr: Dowry.

Makrûh: That which is disliked or detestable.

Maradul maut: Refers to the last sickness of a person after which he passes away.

Masâ'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation.

Muḍârabah: Silent partnership. For further details, refer to the relevant chapter.

Mujâhidîn: Plural of mujâhid. Refers to a person who is engaged in jihâd or war against the kuffâr.

Mustahab: That which is preferable or desirable.

Mutawakkil: One who practices tawakkul.

Nafs: The soul.

Nûr: Light.

Roti: Flat round bread.

Shafi': One who holds the right of pre-emption.

Shaytân: The accursed devil.

Shuf'ah: The right of pre-emption.

Sunnah: An act carried out or sanctioned by Rasûlullâh *sallallâhu 'alayhi wa sallam*.

Tawakkul: The act of placing one's complete faith and trust in Allah.

Ulamâ: Plural of 'âlim.

Wâjib: Literally means "obligatory". In Islamic jurisprudence it refers to an act which has not been established by an absolute proof. Leaving out a wâjib without any valid excuse makes one a fâsiq and entails punishment.

Wakîl: Representative.

Waṣīyyah: Bequest.

Wilâyat: Literally means "friendship". In Islamic sûfism it refers to that stage where a person gains close proximity to Allah.

Bahishti Zewar

(Heavenly Ornaments)

Part Six Index

Etiquette and Manners, Reformation of the Heart, Deeds and their Retribution, and the Signs of Qiyâmah

Etiquette in *ʿIbâdât*

Wuḍʿu and Purity

1. Perform your wuḍʿu in a proper manner even if you do not feel like doing so.
2. There is greater reward in performing a fresh wuḍʿu.
3. When relieving yourself, do not face the *qiblah* nor turn your back towards the *qiblah*.
4. You must be cautious with regard to urine splashing on you. By being unmindful in this regard, one is punished in the grave.
5. Do not urinate in a hole as there is the possibility of a snake, scorpion or any other dangerous animal emerging from it.
6. Do not urinate in the place where you have a bath.
7. Do not engage in any conversation when relieving yourself.
8. When you wake up, do not insert your hand in a utensil containing water until you have thoroughly washed your hands.
9. Do not use water that has been warmed in the sun as there is the possibility of being infected with white liver whereby the body is tainted with white marks.

Salât

1. Offer your salât at the appropriate time. Carry out the *rukus* and *sajdahs* in the proper manner and offer your salât with concentration.
2. When a child reaches the age of seven, emphasize the importance of salât to him. When he reaches the age of ten, beat him if necessary, in order to get him to offer his salât.
3. It is not good to offer salât in such clothes or at such a place whereby you become distracted and begin to concentrate on the flowers and leaves that are depicted on such clothes or at such a place (e.g. prayer mats - muṣallās - on which such designs are depicted).
4. There should be a barrier in front of the person offering salât. If there isn't anything, a stick should be placed or any other raised object should be placed. Such an object should be placed to the right or left of the person

offering *ṣalât*.

5. On completing the *fard ṣalât*, it is preferable to move away from that place and offer the *sunnah, nafl ṣalât*.
6. While offering *ṣalât*, do not look around you nor upwards. As far as possible, prevent yourself from sneezing.
7. When you have an urgent need to relieve yourself, go and relieve yourself first and then offer your *ṣalât*.
8. When commencing with *nafl ṣalât* or the different forms of *dhikr*, commence with an amount which you can undertake and keep up with. (Do not commence with something that is beyond your capacity).

Zakât and Charity

1. As far as possible, give *zakât* to those who **do not** go around begging - who remain in their homes out of self-respect and self-honour.
2. Do not be ashamed of giving very little in charity. Give whatever you are able to irrespective of the amount.
3. Do not think: "What is the need of giving *zakât* or charity?" Whenever the occasion arises, make a resolution and give in charity.
4. By giving charity to your relatives, you receive a double reward - one for giving in charity, and another for being kind and considerate toward your relatives.
5. Always bear in mind your poor neighbours.
6. Do not spend too much in charity from your husband's wealth to the extent that he is displeased.

Fasting

1. It is extremely detestable to engage in foolish and shameless conversations while fasting. It is even more detestable to make *ghibah*.
2. When intending to keep a *nafl* fast, seek the husband's permission if he is present at home.
3. Increase your *‘ibâdah* in the last ten days of *Ramadhân*.

Recitation of the Quran

1. If you are not fluent in your recitation of the Quran, do not abandon its recitation out of despair. Continue with your recitation. Such a person is rewarded twofold.
2. When you have learnt the Quran, do not forget it. Instead, continue reciting it. If not, you will be committing a major sin.
3. Recite the Quran with full concentration and with fear for Allah.

Du'â and Dhikr

1. When making *du'â*, bear the following factors in mind:

(a) Make *du'â* with full zeal and fervour.

(b) Do not make *du'â* for anything sinful.

(c) If there is any delay in the acceptance of your *du'â*, do not give it up out of despair. Instead, have full conviction of its acceptance.

2. Do not curse your children, wealth and life out of anger because it is highly possible that it is the time of acceptance of such a curse.

3. Make a concerted effort to remember Allah and His Rasûl *ṣallallâhu 'alayhi wa sallam* at the place at which you sit and discuss worldly affairs or engage in worldly matters. If not, all these matters and affairs will go to waste.

4. Make *istighfâr* abundantly. In doing so, your difficulties are made easy and there is *barakah* in your sustenance.

5. If, perchance, you commit any sin, do not delay in making *taubah*. If you commit a sin again, make *taubah* again and do not think that since you have acted contrary to your first *taubah* there is no benefit in making *taubah* a second time.

6. There are certain *du'âs* which are recited at specific times. They are as follows:

(a) Recite the following *du'â* at the time of sleeping:

It is Sunnah to join both hands, read the last three Surahs of the Qu'ran (Qul-Huwallah, Qul-A'udhu Bi Rabbil Falaq, Qul-A'udhu Bi Rabbil Nas) then blow on both hands and wipe the hands all over the body (starting from the face and front of the body). This should be done thrice. (Bukhari)

- *Ayatul Kusri should also be read. (Bukhari)*

Then Recite:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allâhumma bismika amütu wa ahya.

O Allah, with Your name I die and live. (Bukhari)

(b) When awakening, recite the following *du'â*:

Dua upon waking up

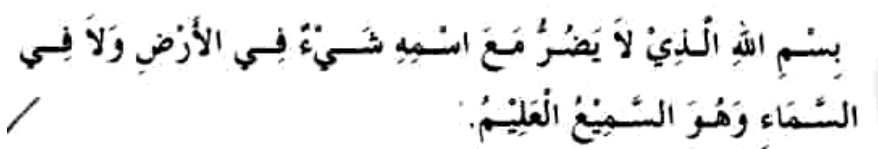
الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Al-hamdu Lillâhil ladhi ahyana ba'da ma amâtanâ wa ilayhin nushur.

All praise to Allah who gave us life after having given us death, and (our) final return is to Him. (Bukhari)

Dua for security - prayer for morning and evening

1.



Bismillâhil-ladhi lâ ya-durru ma'smihi shay'un fil urdi walâ fissamâi wa huwas sami'ul aleem

(I begin the day/night) in the name of Allah (SWT) by whose name nothing on earth and heaven can cause harm. He is All Hearing, All Knowing. (Muslim)

Note: Whoever reads this duâ thrice in the morning or evening, nothing will harm him till the night or morning.

It is also mentioned in a Hadeeth that who-so-ever reads Ayatul Kursi after Salah (prayer) will be under the protection of Allah (SWT) till the next Salah (prayer). (Tabarani)

2.

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا.

Radina billâhi rabban wa bil-Islâmi dinan wa bi muhammadin rasûlân.

We are pleased with Allah as the Lord, with Islam as the Religion and with Mu as the Messenger. (Abi Daud)

Note: Whoever recites this du'â in the morning, Allah will satisfy him and please him.

Dua when finished eating

1.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Al-hamdu lillāhilladhi at-amana' wasaqānâ waja-alana minal muslimin.

All praise is due to Allah (SWT) who gave us food and drink and made us Muslims. (Tirmidhi)

2.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي
وَلَا قُوَّةٍ.

Al-hamdu lillâ-hilladhi at-amani hadhat ta-ama wa razaqanihi min ghayri hawlim minni walâ quwwah.

*All praises are for Allah who fed me this food and gave it to me without any strength and ability on my part.
(Tirmidhi)*

Dua when boarding a vehicle

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا
لَمُنْقَلِبُونَ.

Sub-hānal-ladhi sakh-khara lana hâdhâ wa-ma kunnâ lahü muqrin, wa innâ ilâ rabbinnâ la-munqalibün.

Glory be to Him who has brought this under our control whereas we were unable to control it. Surely we are to return to Him. (Surah Zukhruf)

Dua before eating

بِسْمِ اللَّهِ وَبَرَكَاتِهِ

Bismillâhi wabarakatillâh.

(I am eating) In the name of Allah (SWT) and with the blessings of Allah (SWT). (Hakim)

Dua if one forgets to read the dua before eating

THEN UPON REMEMBERING HE SHOULD RECITE:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.

Bismillâhi aw-walahu wa âakhirah.

In the name of Allah, at the beginning of it and at the end of it (meal). (Abi Da'ud)

Dua when dining at someone's invitation

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

Allâhumma at-im man at-amni wasqi man saqâni.

O Allah (SWT) feed those who have fed me and satiate those who have satiated me. (Muslim)

Dua at the time of opening fast

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

Allâhumma laka Sumtu wa' alâ rizqika 'aftartu.

O Allah (SWT), for You I've fasted and I have completed my fast (iftar) on what You have provided. (Abi Da'ud)

Dua after drinking milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Allahumma barik lana Fihi wazidna minhu

O Allah (SWT), grant us blessing in it and grant us more of it. (Tirmidhi)

Dua at the time of drinking the water of zam-zam

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ.

Allâhumma inni as'aluka ilman naif-an wa rizqan wasi an wa shifâ-an min kulli dâ.

O Allah, I seek of You, beneficial knowledge, plentiful provision, and cure from all diseases. (Hakim)

Dua when wearing any article of clothing

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ ، وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ
وَلَا قُوَّةَ.

Al-hamdu lilla hilladhi kasâni hâdhath-thawba, wa razaqanihi min ghayri hawlim minni wa la quw-wah.

All praises are for Allah who dressed me with this garment and gave it to me without any strength and ability on my part. (Tirmidhi)

Dua when wearing new clothing

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهِ عَوْرَتِيْ وَاتَّجَمَّلُ بِهِ فِيْ
حَيَاتِيْ.

Al-hamdu lillâhil-ladhi kasâni ma uwâri bihi awrati wa atajammalu bihi fi ha-yâti

All praises are due to Allah who clothed me with which I cover my body and with which I adorn myself in my life. (Tirmidhi)

Dua before removing clothing at the time of sleeping, changing etc.

بِسْمِ اللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ.

Bismillâhilladhi lâilâha illâhü

In the name of Allah, apart from whom there is no Lord. (al-Nasai)

Dua upon exiting home

One should exit with the left foot first.

1.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ، اَللَّهُمَّ اِنِّي اَعُوْذُ بِكَ اَنْ اُضِلَّ اَوْ اُضِلَّ
اَوْ اُزِلَّ اَوْ اُزَلَّ ، اَوْ اَظْلِمَ اَوْ اُظْلَمَ ، اَوْ اُجْهَلَ اَوْ يُجْهَلَ عَلَيَّ .

Bismillāhi tawak-kaltu alallahi, allāhumma inni a-udhibika an'udilla aw udalla aw uzilla aw uzalla aw azlima aw uzlama aw aj-hala aw yuj-hala alayya

In the name of Allah, I depend on Allah. O Allah I seek your protection from my misleading anyone or myself being mislead, from causing someone to commit sins or committing sins myself from oppressing or becoming oppressed and from causing somebody to be foolish or myself being caused to be foolish. (Tirmidhi)

2.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillāhi tawakkaltu a1allahi walâ hawla walâ quwwata illâ billâh.

In the name of Allah (SWT), I depend on Allah (SWT), and we do not have any power to do good deeds or to avoid evil deeds except with the help of Allah (SWT). (Tirmidhi)

Dua upon entering the home

One should enter with the right foot first

اَللَّهُمَّ اِنِّي اَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ وَلَجْنَا
وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا .

Allāhumma inni as'aluka khayral mawliji wa khayral makhraji, bismillāh walajnâ wa bismillāhi kharajnâ wa-alallahi rabbinnâ tawakkalnâ.

O Allah (SWT), I beg of you the blessing of entering and leaving With Allah's (SWT) name do we enter and with Allāh's (SWT) name do we leave, and upon Allah, our Lord, do we rely. (Abi Da'ud)

Dua when looking in the mirror

الْحَمْدُ لِلَّهِ ، اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ.

Al-hamdulillah, allahumma kama hassanta khalqi fahassin khuluqi

All praises are due to Allah, O Allah as you have given me a good physical form, so also favour me with good morals and manners. (Al-Nasai)

Dua before entering the toilet

One should enter with the left foot first.

بِسْمِ اللّٰهِ ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

Bismillāhi allāhumma inni a'udhu bika minal khubuthi wal khabâ'ith.

In the name of Allah: OAllāh, I seek Your protection from male and female devils. (Bukhari)

Dua when exiting the toilet

One should exit with the right foot first.

غُفْرَانَكَ الْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى وَعَافَانِيْ.

Ghufrânaka a1-hamdu lillāhil ladhi adh-haba annil adhâ wa âfani.

O Allah, I seek your forgiveness. All praises are due to Allah who has taken away from me the discomfort and granted me comfort. (Bukhari)

Dua when starting wudhu

Bismillah should be recited first. (Abi Da'ud)

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ ، وَوَسِّعْ لِيْ فِيْ دَارِيْ ، وَبَارِكْ لِيْ فِيْ رِزْقِيْ

Allahummaghfirli dhanbi wassi'li fi'dâri wa barik li fi rizqi.

O Allah (SWT), forgive my sin, grant me expansion in my home and bless my livelihood. (Tirmidhi)

Dua when finishing wudhu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

Ash-hadu allâ ilâha illallâhu wahdahü lâ sharika lahü wa ash-hadu anna muhammadan abduhü wa rasûluh.

I bear witness that there is no Lord except Allah (SWT). He is one and has no partner and I bear witness that Muhammad is His Servant and Messenger. (Muslim)

Note: Whoever recites this dua, the eight doors of Paradise will be opened for him.

Then Recite;

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ.

Allâhummaj-alni minattawwâbina wa- alni minal mutatahhirin.

O Allah, make me from amongst the repenters and among those who keep very clean. (Tirmidhi)

Dua after hearing the adhan

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ، آتِ مُحَمَّدًا
الْوَسِيْلَةَ وَالْفَضِيْلَةَ ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ.

Allâhumma rabba hâdhihid da'watit tāmmati, wassalâtil qâ'imati, âti muhammadanil wasilata, wal fadilata, wab-ath maqamam mahmuda nilladhi wa'dth.

O Allah, Lord of this perfect call and of this established prayer, grant Muhammad (Sallaho Alaihe Wassallam) the 'Wasilah' and honour and raise him to the praiseworthy position which You have promised him. (Bukhari)

Dua when Entering the masjid

One should enter with the right foot first.

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

Allāhummafta li abwâba rahmatik.

O Allāh (SWT), open for me the doors of Your mercy. (Muslim)

Dua when exiting the masjid

One should exit with the left foot first.

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ فَضْلِكَ

Allāhumma inni as'aluka min fadlik

O Allāh (SWT) I ask You of Your favour. (Muslim)

Dua at the end of a gathering

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ
وَاَتُوْبُ اِلَيْكَ.

Sub-hânaka allāhumma wa bihamdika ash-hadu âllâ ilâha illâ anta astagh-firuka wa atübu ilayk.

Purity belongs to You. O Allah (SWT), with Your praises, I bear witness that there is non worthy of worship except You. I seek forgiveness from You and I repent to You. (Tirmidhi)

Note: The reciter of this dua, will have all the sins committed by him in the gathering, forgiven.

Dua when sneezing

One who sneezes should say:

الْحَمْدُ لِلَّهِ

Al-hum do lillâh

All praises are for Allah (SWT).

One who hears should respond by saying:

يَرْحَمُكَ اللَّهُ

Yar-hamukallâh

Allah's (SWT) mercy be upon you.

Then the sneezer should respond by saying:

يَهْدِيكُمْ اللَّهُ وَ يُصْلِحُ بِالْكُم

Yah dikumullâhu wa yus-lihu bâlakum.

May Allah (SWT) guide you and reform your condition. (Bukhari)

Dua when thanking someone

جَزَاكَ اللَّهُ خَيْرًا

Jazākallâhu khayrân.

May Allah, reward you well. (Tirmidhi)

Dua when entering a market, shopping centre etc.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُخَيِّبُ

La ilâha illallâhu wahdahü lâ sharika lahü, lahul mulku walahul hamdu yu'yi wa yumitu wa huwa hayyun lâ

yamütu biyadihil khayru, wa huwa alâ kulli shay'in qadir.

There is no Lord except Allah. He is One and has no partners. His is the Kingdom and for Him are all praises. He gives life and gives death. He is eternal and everlasting In His control is goodness, and He has power over everything.
(Tirmidhi)

Note: Whoever recites this duá, Allah will reward him with a million virtues (hasanah), forgive a million of his sins and elevate his rank by a million.

Dua when afraid of a group or nation

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ ، وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ .

Allâhumma innâ naj'aluka fi nuhûrihim wa na' udhu bikka min shurûrihim.

O Allah (SWT), we place you in our front against them and seek Your protection against their mischief. (Abi Da'ud)

Dua when feeling pain anywhere in the body

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا اَجِدُ وَاَحَاذِرُ .

A'udhu bi-izzatillahi wa qudratihi wa min shar-ri ma ajidu wa uhadhir.

I seek refuge in the honour and power of Allâh (SWT), from the mischief of the pain which I feel and fear.
(Muslim)

Note: Place the right hand on the affected area and recite Bismillâh thrice, thereafter recite the above-mentioned duá seven times.

Dua when something pleasing occurs

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصّٰلِحٰتِ .

Al-hamdu lillâhil-ladhi bi'ni-matihi tatimmus sâlihât.

All praises are for Allah, by whose grace all good things are completed (Hakim)

Dua when visiting the ill muslim

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

La ba'sa tahurun inshâ allah.

No need to worry. It (this illness) is a means of cleansing from sins, if Allâh wills. (Bukhari)

Dua when visiting the cemetery

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِنْ شَاءَ
اللَّهُ بِكُمْ لِلْآحِقُونَ ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ .

As-salâmu alaykum ahlad-diyari minal-mu'minina wa muslimina, wa inna inshâ allâhu bikum lala-hiquna,
as'alullâha lana walakumul-afiyah.

*Peace be upon you, O dwellers of this place - Believers and Muslims. Verily when Allah, wills, we will join you.
I ask Allah for our and your safely. (Muslim)*

Dua for any and every disease

اَللّٰهُمَّ رَبَّ النَّاسِ اَذْهَبِ الْبَاسَ ، وَاشْفِ اَنْتَ الشَّافِي لَا شِفَاءَ اِلَّا
شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا .

Allâhumma rabban-nâsi adhhibil-ba'sa washfi antash-shâfi lâ shifâ-a illâ shifâ'uka, shifâ-an lâ yughadiru
saqamn.

*O Allah, Lord of the people, remove all harm, give cure, for you are the one who cures. There is no curing
except Your curing - a curing that leaves no illness (Bukhari)*

Dua to say to a newly-wed couple

بَارَكَ اللَّهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ .

Bârakallâhu lak, wa bâraka alayk, wa jamaa baynakumâ fi khayr.

Maji Allah bless you and shower his blessings on you and bring you together in goodness. (Tirmidhi)

Dua to recite at the first meeting with the bride

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا، وَخَیْرَ مَا جَبَلْتَهَا عَلَیْهِ، وَاعُوْذُ بِكَ مِنْ
شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَیْهِ.

Allâhumma inni as'aluka khayraha wa khayra ma jabaltahâ alayh, wa a-udhu bika min sharrihâ wa sharri mâ jabaltahâ alayhi.

O Allah, I seek of You the goodness in her and the good nature upon which You created her and I beg Your protection from the mischief in her and the mischievous nature upon which You created her. (Malik)

Comprehensive Duas

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْهُدٰی وَالتَّقٰی وَالْعَفَافَ وَالْغِنٰی

Allâhumma inni as'alukal hudâ wat-tuqâ wal afâfa wal-ghinâ

O Allah (SWT), I ask of You, guidance piety, chastity and independence (from your creation). (Muslim)

Second Comprehensive Dua

اَللّٰهُمَّ مُصْرِفَ الْقُلُوْبِ ، صَرِّفْ قُلُوْبَنَا عَلٰی طَاعَتِكَ

Allâhumma musarriful qulub, Sarrif qulübanâ alâ ta'atik

O Allah (SWT), O Controller of the hearts, turn our hearts towards Your obedience. (Muslim)

Third Comprehensive Dua

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰی دِيْنِكَ

O controller of the hearts, make my heart firm on Your Religion. (Muslim)

Fourth Comprehensive Dua

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allâhumma âtinâ fiddunyâ hasanataw wafil âakhirati hasanataw waqinâ Adhaban Naar.

O Allah, grant us good in this world and good in the Hereafter and save us from the punishment of Hell. (Bukhari)

Fifth Comprehensive Dua

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ ، وَالْكَسَلِ ، وَالْجُبْنِ ، وَالْهَرَمِ ،
وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ .

Allâhumma inni a'udhu bika minal-ijzi wal kasli wal jubni wal-harami wal-bukhli wa a'udhubi ka min adhâbil qabri wa a'udhubika min fitnatnati1-mah-ya wal-mamât.

O Allah, I seek Your protection, from timidity (indolence), laziness, cowardice, evil old age, miserliness, and I seek Your protection from the punishment of the grave and I seek your refuge from the mischief of life and death. (Bukhari)

Sixth Comprehensive Dua

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ ، وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ .

Allâhümma innâ nas'aluka min khayri ma sa'alaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam,

na'aüdhu bika min sharri masta'âdhaka minhu nabiyyuka Muhammadun sallallâhu a1ay wasallam, wa antal musta'ânu wa a1aykul balâghu walâ hawla walâ quwwata illâ billâh

O Allah (SWT), We beg of You all the good things which; been asked for from You by Your Messenger, Muhammad. And We seek Your protection from all the evil things from which Muhammad had asked Your protection. Help is sought from you and Your function is (only) to convey (the message of truth) and we have no ability or power to do good deeds or to avoid evil ones, except with the help of Allah (SWT). (Tirmidhi)

Seventh Comprehensive Dua

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ ، وَعَزَائِمَ مَغْفِرَتِكَ ، وَالسَّلَامَةَ
مِنْ كُلِّ اِثْمٍ ، وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ ، وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ .

Allâhumma innâ nas'aluka müjibâti rahmatika, wa aza'ima maghfiratik, was-salāmata min kulli ithmin, wal ghanimata min kulli birrin wal fawza bil jannati wan najâta minan-nâr

O Allah, I beg of You all causes of the grant of Your mercy and forgiveness. I seek complete safety from committing sins and seek a full share of virtuous deeds and salvation by attaining Paradise and deliverance from the Hell. (Hakim)

Eigth Comprehensive Dua

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ .

Allâhumma inni 'as'aluk al afwa wal aafiya fi'dini wa dunyâya wa ahli wa mali.

O Allah, I seek Your forgiveness and safety in my Din, my worldly affairs, my family and my wealth. (Hakim)

Nineth Comprehensive Dua

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِيْ يُبَلِّغُنِيْ
حُبَّكَ .

Allâhumma inni as'aluka hubbaka wa hubba may yuhibuka wal-amalal yuballighuni hubbak.

O Allah, I beg of You Your love and the love of those who love You and I ask of You strength of such deeds which will convey me to Your love. (Tirmidhi)

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allâhumma a-inni alâ dhikrika wa shukrika wa Husne ibâdadik.

O Allah (SWT), help me in Your remembrance, in thanksgiving and in doing Your worship well. (Tirmidhi)

Read the following *du'âs* after the five daily *ṣalâts* and also at the time of sleeping:

Thereafter, recite the following *du'â* once:

Thereafter recite "*Subḥānallāh*" 33 times, "*Alḥamdulillāh*" 33 times, and "*Allāhu Akbar*" 34 times.

Thereafter recite *Sûrah al-Ikhlâs* (chapter 112) *AlFalaq* (chapter 113), *Sûrah an-Nâs* (chapter 114), and *Âyatul Kursi* one time each.

Recite *Sûrah Yâsîn* (chapter 36) every morning, *Sûrah al-Wâq'ah* (chapter 56) after *maghrib*, *Sûrah al-Mulk* (chapter 67) after *ishâ*, and *Sûrah al-Kahf* (chapter 18) on Fridays. Also recite "*âmanar rasûlu*" till the end of the *sûrah* (*Sûrah al-Baqarah*, verses 285-286) when going to sleep.

Recite the Quran daily as much as you can. Remember that by reciting all the above, one is rewarded. And by abstaining from reading them, one is not committing a sin.

Oaths and Vows

1. Do not take oaths in the name of anyone other than Allah. For example, do not take oaths in the name of your children, your health, your eyes, etc. It is a sin to take such oaths. If you mistakenly utter such oaths, you should immediately recite the *kalimah*.
2. Similarly, do not take oaths of this nature: "If I am lying, may I lose my *îmân*", even if what you are saying is the truth.
3. If, out of anger, you take an oath which is sinful to fulfil, then breach such an oath and pay *kaffârah*, e.g. you take an oath that you will not speak to your father or your mother, or any similar oath.

Etiquette in *Mu'âmalât*

Transactions

1. Do not be so greedy for wealth that you forget to distinguish between *ḥalâl* and *ḥarâm*. Furthermore, do not waste the *ḥalâl* wealth that Allah has blessed you with. Instead, spend it sparingly and on occasions of true

necessity.

2. If a person who has been afflicted with a certain calamity decides to sell something of his because he is forced to do so (i.e. because he is desperately in need of the cash), then do not oppress him thinking him to be in extreme need. Nor should you ask him to reduce the price of the item. You should either help him or purchase that item from him at an appropriate price.
3. If your debtor is poor, do not distress him further. Instead, grant him a respite. Waive a certain amount of the debt, or better still, waive the entire debt.
4. If you owe money to a person and you have that amount to pay him, then it is extremely sinful and oppressive for you to delay in fulfilling this debt of yours.
5. As far as possible, do not take up any debt upon yourself. If there is no alternative, then always be concerned about paying it back. Do not become neglectful in this regard. If your creditor tells you something (with regard to your debt), keep quiet and listen. Do not counter-attack him nor become angry.
6. It is a very evil habit to conceal something that belongs to someone jokingly and which thereby causes him great distress.
7. Once a labourer has fulfilled his task, do not display any shortfall in paying him.
8. At the time of famine, some people sell their children. It is haram to turn these children into slaves.
9. If you provide fire-wood (or anything else such as a stove, coal, etc.) to someone in order that he may prepare a meal, or you provide salt to the person in order that she may use it to prepare a meal, it is as if you have provided them with the entire meal.
10. There is great reward in providing drinking water. If you provide drinking water in a place where water is easily obtainable, it is as if you have freed a slave. And if you provide this water in a place where water is scarce, it is as if you have given life to a dead person.
11. If you have to give or receive something from someone or you have someone's *amānah* in your possession, then mention this to several persons. Alternatively, have this written down so that if you pass away, (all this will be paid) and you will not be owing anything to anyone.

Marriage

1. As regards the marriage of your children, always try and ensure that it is with a religious-minded person. Do not be concerned about wealth and status. These days, many of those who are highly educated from western institutions utter things which amount to *kufr*. It is not permissible to marry such persons whereby the rest of one's life is spent in immorality.
2. It is the habit of the majority of women to describe other women to their husbands. This is extremely evil. When the husband is attracted to one of these women (who has been described by his wife), this wife will then sit down and cry and regret her action.
3. If a proposal has been sent to a certain family and it is known that they might respond favourably, do not send

a proposal on behalf of any of your children. However, if the person abandons his proposal or they respond in the negative; it will be permissible for you to send a proposal there.

4. Allah detests it when the private affairs of the husband and wife are discussed with one's friends and relatives. Many brides and bridegrooms are not cautious in this regard.

5. If a person consults you with regard to a certain person (whom he intends to marry or get married) and asks you for advice, then do not conceal any faults of that person if you have knowledge of them. In such a case, this *ghībah* will not be *ḥarām*. However, do not unnecessarily find faults with a person.

6. If the husband is in a good financial position and yet he does not give his wife even the basic expenses, it will be permissible for the wife to take his money secretly. However, it is not permissible to take money in this manner in order to purchase something unnecessary or merely to fulfil and uphold worldly customs and habits.

Causing harm to someone

1. If a person is not a qualified doctor, it is not permissible for him to prescribe medicines in which there is a fear of harm. If he does so, he will be committing a sin.

2. It is not permissible to scare anyone with any weapon or dangerous object even if this is done jokingly as there is the possibility of the object slipping out of one's hand (and thereby injuring the person).

3. Do not give a pocket knife to a person while it is open. Either close it and give it to him, or keep it down so that he may pick it up himself.

4. It is a major sin to enclose a dog, cat or any other living creature in such a way that it remains hungry.

5. It is an evil practice to ridicule or taunt a sinful person. However, there is no harm in advising him.

6. It is not permissible to stare or fix one's gaze at an innocent person in such a way that he gets frightened. Note, if this is not permissible, how serious a crime it is to scare someone all of a sudden or "out of the blue".

7. If you wish to slaughter an animal, ensure that the knife is extremely sharp. Do not cause unnecessary harm to the animal.

8. When travelling (on an animal), do not burden the animal excessively. You should not overload it nor should you impose it to run excessively. Once you reach your destination (or rest-place), you should first make arrangements for the animal's fodder, grass, feed, etc.

Day to day Manners

Eating and Drinking

1. Commence eating by reciting *Bismillah*. Eat with the right hand. Eat the food that is in front of you. However, if there are several things on a platter, such as different types of fruit or different types of sweetmeats, then take whatever you wish and from whichever side you wish.

2. Always lick your fingers. If there is any gravy left over on the plate, clean it as well.
3. If a morsel of food falls from your hand, pick it up, clean it, and eat it. Do not be boastful (by abstaining from picking it up).
4. There are slices of water-melon, grapes and dates or pieces of sweetmeats on the table. In such a case, take one at a time, do not take two-three slices or two-three pieces at a time.
5. If you have eaten anything that is foul-smelling, such as raw onions or garlic, then wash your mouth thoroughly if you intend sitting or being in the company of others.
6. When preparing your daily meals, ensure that you measure all the ingredients such as rice, flour, etc. properly. Do not cook by mere estimation.
7. When you have completed your meal, express your gratitude to Allah.
8. Wash your hands before and after eating. Gargle your mouth as well.
9. Do not eat food that is too hot.
10. Always take the needs of your guests into consideration. If you go somewhere as a guest, do not remain there for so long that you become a burden on your hosts.
11. There are a lot of blessings in eating together.
12. Once you have completed eating, remove the dishes, utensils, food, etc. first and then get up. It is a sign of disrespect to get up before the table has been cleared. If you have completed eating before your companion, you should give him company. Continue eating little by little so that he does not get up hungry out of shyness. If there is any reason for you to get up before him, excuse yourself.
13. It is *sunnah* to bid your guest farewell till the door.
14. Do not drink water in one gulp. Instead, take it in three sips. When breathing in or out, do not do so in the tumbler. Instead, move your mouth away from the tumbler. Say *Bismillâh* when drinking and *Alḥamdulillâh* upon completing.
15. Do not drink water from a utensil (or bottle) from which there is a fear that too much of water will flow out. Nor should you drink from a utensil (or bottle) which you do not know what is inside. (e.g. a bottle that is very dark in colour). There is a fear of there being insects, worms, thorns, etc. in such bottles.
16. Do not stand and drink water unnecessarily.
17. If you have to give water to others after you have drunk from it, then give it to the person who is on your right-hand side. This person will then give it to the person who is on his right-hand side. The same rule will apply if you have to distribute anything else, such as betel leaves, perfume, sweetmeats, etc.
18. Do not drink from the side of a utensil which is cracked.

19. Do not allow children to go outside in the evening. At night, close the doors after saying *Bismillah*. Cover all utensils after saying *Bismillah*. Switch off all the lights when going to sleep and extinguish all fires as well.

20. If you have to send any food or drink to anyone, cover it and send it.

Clothing

1. Do not walk around with just one shoe or sandal. Do not cover yourself with a blanket, shawl, etc. in such a way that it is difficult for you to walk or take out your hands (from underneath).

2. Commence wearing your clothes from the right-side. For example, the right sleeve, the right leg, the right shoe, etc. When removing your clothes, commence from the left-side.

3. Upon wearing your clothes, recite the following *du'ā*. In doing so, your sins will be forgiven.

4. Do not wear clothes which reveal the *aurah*. (In which there is no *purdah* or which show the shape of your body).

5. Do not sit in the company of rich women who wear extravagant clothes and jewellery. In doing so, you will unnecessarily begin to attach importance to this world.

6. Do not consider it disgraceful to wear patched clothes.

7. Clothes should not be worn with too much of formalities and care, nor should they be dirty and untidy. Wear average clothes and keep them clean.

8. Apply oil to your head and comb your hair regularly. However, do not spend too much time in this. Apply henna to your hands.

9. Apply *Surmah (kuhl)* to your eyes three times each.

10. Keep your house clean and tidy.

Sickness and Tending to the Sick

1. Do not compel a sick person to eat and drink.

2. Do not indulge yourself when you are sick (by overstepping the prescribed diet of the sickness).

3. Never use amulets (*ta'wīdh*) that are contrary to the *Sharī'ah*, nor should you use charms, superstitious remedies, etc.

4. If someone has come under the influence of an evil eye (*nazr*) and you suspect that the cause of this is a particular person, then ask the person (whom you suspect) to do the following: he should wash his face, both hands up to and including the elbows, both the feet, thighs, and private parts. When this person washes all these parts, the water that falls from his body should be collected. This water should then be poured on the head of the person who has come under the influence of this evil eye. *Inshā Allah*, the person will be cured.

5. A person who has been afflicted by sicknesses and diseases which are repulsive to others, such as scabies and white liver, should seclude himself from others so that he does not cause any harm or discomfort to them.

Dreams

1. If you experience a fearful dream, blow on your left three times in such a way that a few droplets of saliva come out each time. Thereafter read *A'ûdhubillâhi minash shaytânir rajîm* three times. Also change your position of sleeping. Do not mention this dream to anyone. *Inshâ Allah*, no harm will afflict you.
2. If you wish to mention your dream to anyone, choose a person who is intelligent or who has your interests in mind. This is so that he does not give you any evil interpretations.
3. It is a major sin to concoct dreams.

Salâm or Greetings

1. Inculcate the habit of greeting each other by saying "*As salâmu 'alaykum*" and reply by saying "*Wa 'alaykumus salâm*". All other methods of greeting are nonsensical.
2. The person who greets first receives more reward.
3. When a person conveys someone's *salâm* to you, reply by saying "*Alayhim wa 'alaykumus salâm*".
4. If one person from a group of people makes *salâm*, it will suffice on behalf of the rest. Similarly, if one person in a group replies, it will suffice on behalf of the rest.

Additional notes: It is prohibited to bow when greeting by hand. If you are at a distance and you greet someone or that person greets you, it will be permissible to use your hand. However, you should also make a verbal *salâm* or reply. Muslim children who study in government schools should not greet in methods that are adopted by the west and non-Muslims. Instead, they should greet the teachers according to the Islamic method (i.e. if the teachers are Muslims). If the teacher is not a Muslim, one should merely say "*salâm*" or "*As salâmu 'alâ manit taba'al huda*". The words "*As salâmu 'alaykum*" should not be used for the *kuffâr*. These rules apply to all Muslims.

Sitting, Lying down and Walking

1. Do not walk around in a flirtatious manner.
2. Do not lie down on your stomach.
3. Do not sleep on a roof which does not have any barrier as there is the possibility of rolling off the roof.
4. Do not sit half in the shade and half in the sun.
5. If you have to go out of the house due to necessity, walk on the side of the road. It is a sign of shamelessness for women to walk in the centre of the road.

Sitting in a gathering

1. Do not remove someone from their sitting place so that you may sit there yourself.
2. In a gathering, a woman got up from her place and went for some work and you deduced that she will return soon. In such a case, you should not allow anyone else to sit there as it is her right to sit there.
3. If two women decide to sit together in a gathering, do not go and sit in-between them. However, there is no harm if they happily allow you to sit there.
4. If a woman comes to meet you, then upon seeing her you should move a bit whereby she will feel appreciated and honoured.
5. Do not sit in a gathering like a "queen". Wherever there is a place, sit there with humility.
6. If you wish to sneeze, cover your mouth with a cloth or your hand and try to stifle your sneeze.
7. As far as possible, prevent yourself from yawning. If you are unable to do so, cover your mouth.
8. Do not laugh too loudly.
9. Do not sit in a gathering in a proud manner. Sit with humility like a poor person. If there is any relevant thing to say, say it. However, do not speak anything that is sinful.
10. Do not stretch out your feet when sitting in a gathering.

Safeguarding the Tongue

1. Do not speak without thinking. You should only speak once you have pondered over what you wish to say and you are convinced that it will not be badly received.
2. It is a sin to address a person or speak of him in the following terms: "he has no *îmân*", "may Allah's punishment, curse, or anger descend on a certain person", "may he enter hell", etc. It is a sin to speak in this manner irrespective of whether one is addressing a human or an animal. If the person who has been addressed in this manner does not deserve such remarks, all these curses will actually descend on the person who uttered them.
3. If anyone addresses you in this useless manner, you have the right to reply in the same way. However, you cannot exceed what that person says. If you exceed, you will be committing a sin.
4. Do not be two-faced whereby you "play according to the tune" of one person when you are in his company, and according to the "tune" of another person when in the latter's company.
5. Don't ever back-bite nor should you listen to such back-biting and tale-bearing.
6. Never ever speak a lie.
7. Do not praise a person directly nor should you exaggerate in praising him in his absence.
8. Don't ever involve yourself in *ghibah*. *Ghibah* means speaking in the absence of a person in such a way that if he were to hear it, he would be grieved. This is irrespective of whether what you say is the truth or not. If what you

say is false, it is regarded as slander or defamation. This is even more sinful.

9. Do not argue with a person. Do not try to give precedence to what you have to say.

10. Do not laugh excessively as this causes the illumination of the heart (and countenance) to disappear.

11. If you have made *ghibah* of a person, seek his forgiveness. If you are unable to do so, make *du'â-e-maghfirah* on his behalf. In doing this, there is hope that you will be forgiven on the day of judgement.

12. Do not make false promises.

13. Do not laugh in such a way that the other person feels insulted or offended.

14. Do not be boastful of something that you own or a quality which you possess.

15. Do not occupy yourself with poems and poetry. However, if the subject matter is not contrary to the *Shari'ah* and you occasionally quote a few lines when making *du'â* or when advising someone, there is no harm in this.

16. Do not mention things that you hear from here and there because the majority of such things are false.

Miscellaneous etiquette

1. After writing a letter sprinkle some dust onto it so that the purpose for which the letter was written is fulfilled.

2. Do not speak evil of time (complaining about the weather, climate, etc. is also included in this prohibition).

3. Do not speak too concisely nor should you speak in a very detailed manner, nor should you exaggerate. Speak according to what is necessary.

4. Do not turn your ear towards the singing of anyone.

5. Do not imitate anyone's ugly features nor should you imitate their evil ways.

6. If you see any fault or shortcoming in anyone, conceal it. Do not mention it to others.

7. When you intend doing something, think over it carefully taking the end-result into consideration and then execute it calmly. By rushing, most tasks end up in failure.

8. If anyone seeks advice from you, advise them with that which is best in your opinion.

9. As far as possible, control your anger.

10. If you have said or spoken anything with regard to anyone, seek forgiveness from them. If not, you will be in great distress on the day of judgement.

11. Direct others towards good and prevent them from evil. However, if you have no hope of their accepting your advice or you feel that they will cause you harm if you do so, it will be permissible to maintain silence. However,

continue regarding the evil act to be evil and do not associate with them unless there is a need to do so.

REFORMATION OF THE HEART

The harms of over-eating and its cure

Many sins are committed on account of over-filling the stomach. There are several factors which have to be taken into consideration:

- (a) Do not become too accustomed to eating sumptuous meals.
- (b) Safeguard yourself from *ḥarām* sustenance.
- (c) Do not fill your stomach beyond its limit. Instead, set aside a bit of hunger which equals a few morsels. There are many benefits in this:
 - (i) One of them is that the person's heart remains pure whereby he recognizes the bounties of Allah. This results in his developing a love for Allah.
 - (ii) Tenderness and softness remains in his heart whereby he perceives pleasure in his *du'ās* and *dhikr*.
 - (iii) His soul is not allowed to consider itself to be great.
 - (iv) When the soul is harmed even slightly, the person immediately remembers the punishment of Allah. In this way, the soul safeguards him from sinning.
 - (v) He is not inclined towards sinning.
 - (vi) He remains light-headed, he is able to sleep less, and does not feel lazy in offering *tahajjud* and other forms of *'ibādah*.
 - (vii) He has mercy for those who are weak and starving. In fact, he develops kind-heartedness towards everyone.

The harms of speaking excessively and its cure

The soul takes great delight in speaking excessively, and in so doing, the person plunges himself into many sins. A person can only save himself from the following sins if he safeguards his tongue. These sins are: lying, back-biting, cursing, accusing someone, boasting and bragging about oneself, arguing and debating with someone unnecessarily, submitting to the rich and laughing in such a way that the person who is laughed at feels humiliated and disgraced.

The method of safeguarding the tongue is that one should not blurt out anything and everything that comes to one's mind. Instead, one should ponder carefully and check whether what one wishes to say entails a reward or a sin, or does not constitute a reward nor a sin. If it is such that it entails a lot of sin or a little sin, then one should keep silent. If the soul prompts one to speak from within, one should explain to it that it is easy to break one's desires for a little while now while the punishment of the hereafter is extremely severe. If it entails reward, utter it. If it does not entail any reward nor any sin, even then he should not utter it. However, if the soul insists, then utter a little of it and thereafter remain silent. A person should ponder in this manner in all his conversations. In

a few days, the soul will develop a natural dislike for excessive speech. Another method of safeguarding the tongue is not to associate with others unnecessarily. When one is alone, the tongue will automatically remain silent.

The harms of anger and its cure

When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb this anger.

The method of controlling one's anger is that the person should immediately remove the person upon whom his anger has descended from his sight. If he does not move away, the person who is angry should leave that place himself. He should then think and ponder that just as this person is at fault (or blameworthy), I am much more blameworthy in the sight of Allah. And just as I would like Allah to forgive me for my mistakes and sins, in the same way I should also forgive him for his mistakes. Thereafter the person should recite "*A'ûdhu billâh*" several times, drink water or make *wudû*. In this way his anger will subside.

Once he comes back to his senses and still feels that the person deserves to be punished for his mistake or fault, he should first try and establish the method of punishment by ascertaining how a person is punished for such a mistake. Once he has established the method and is satisfied that it is according to the *Sharî'ah*, he should mete it out. Example, if the punishment being meted out is for the benefit and welfare of the person at fault as in the case of punishing one's children in order to mend their wrong ways, or if by meting out punishment, there is benefit for a third person as in the case of punishing the oppressor to help the oppressed.

If a person curbs his anger in this way, he will be able to bring it under his control within a few days. He will no longer be hot-tempered.

Malice and hatred is also born from anger. Once a person has complete control over his anger, malice and hatred will also disappear from his heart.

The harms of jealousy and its cure

When you see a person living comfortably, eating and drinking well, living with honour and respect, and upon seeing all this you begin to "burn" within you, begin to have hatred for him or become happy when he experiences any lapse - then this is known as *hasad* (jealousy or envy). This is a very evil characteristic and is also sinful. Such a person passes his entire life in bitterness. In other words, his worldly life and his *Dînî* life are both abhorrent and unpleasant. Great efforts therefore have to be made in order to come out from this great calamity.

The first cure for this is that the person should think to himself that "by my envying him, I am causing harm to myself and no harm whatsoever is befalling him. The harm that it is causing me and my loss is that all my good deeds are being wiped out." This has been deduced from a Hadith in which it is mentioned that *hasad* devours good deeds just as fire devours dry wood. The reason for this is that this person is indirectly forwarding an objection to Allah by saying (indirectly): "so-and-so person does not deserve those bounties. Why did You give him these bounties?" If someone raises an objection to Allah in such a manner, how serious a sin it will be?

It is obvious that such a person will always live with malice and sorrow in his heart. As for the person who has been envied, he has suffered no loss whatsoever. By your envying him, the bounty which he possesses will not disappear. Instead, the person whom you have envied will benefit in the sense that all your good deeds will go to

him.

Once you have thought over all these factors in your mind, praise this person (whom you are jealous of) and say good things about him to others. You should also add by saying: "All thanks are due to Allah in that he has all these bounties. May Allah give him all these bounties two-fold." If you happen to meet this person, meet him with respect and humble yourself. In the beginning, your soul will be greatly burdened in doing this. However, *ḥasad* will gradually disappear from your heart.

The harms of love for wealth and its cure

The love for wealth is such an evil characteristic that once it enters the heart, the love and remembrance of Allah disappears. This is because such a person is in constant perplexity as to how can I accumulate more wealth, what type of jewellery and clothing must I purchase, what type of goods must I have, how many utensils must I possess, how much household effects must I have, what type of house must I build, what orchard must I possess and what property must I purchase...and so on. If one thinks in this manner day and night, when will one have the time to remember Allah?

One of the harms of this is that once the love for all this enters the heart, such a person does not wish to die and present himself to Allah. He thinks that once he dies, all these comforts and luxuries will also go. At times, the person does not even wish to leave this world while he is about to die. Once he learns that it is Allah who has caused him to leave this world, he develops enmity towards Allah and thereby leaves this world in a state of *kufr*.

Another harm of this is that once the person becomes infatuated with this world and the accumulation of wealth, he does not differentiate between *ḥalāl* and *ḥarām*. He does not consider the rights of others nor does he worry about lies, deception, fraud, etc. His only goal is that he has to accumulate irrespective of how or from where. It is for this reason that it is mentioned in the Hadith that love for this world is the root of all evil. If this is such a great evil, every Muslim should endeavour to save himself from this calamity and remove the love for this world from his heart.

One of the cures for this is that the person should remember death abundantly and he should constantly think that he will have to leave all this wealth one day. What is the benefit, then, in attaching so much of importance to it? In fact, the more importance you attach to it, the more remorse you will experience when leaving it.

Another cure is that one should not establish too many associates and contacts. That is, he should not engage in too many dealings with too many people. He should not acquire goods, household effects, houses, properties more than what is necessary. He should not expand his business beyond the limits. He should limit these things to necessity and comfort. In short, he should restrict himself to the basic necessities.

The third cure is that he should not involve himself in unnecessary expenses. This is because when a person has unnecessary expenses, his greed for additional income increases; and this greed is the cause of all other evils.

The fourth cure is that he should develop the habit of eating simple food, and wearing coarse clothing.

The fifth cure is that he should sit more in the company of poor persons and sit very little in the company of the rich. This is because by sitting in the company of the rich, one develops a desire and lust for everything.

The sixth cure is that he should read and study the lives of those pious servants who abandoned this world.

The seventh cure is that he should give away or sell that item for which he has great attachment.

By adopting these means, *Inshâ Allah* the love of this world will disappear from the heart and all those far-fetched ambitions with regard to accumulating wealth, purchasing goods, leaving behind a house for the children, etc. will be automatically repulsed.

The harms of miserliness and its cure

Many *fard* and *wâjib* obligations and duties such as *zakât*, *qurbâni*, helping a needy person, assisting one's poor relatives, etc. are not fulfilled on account of miserliness and stinginess. When these are not fulfilled, one is actually committing a sin. This is the harm that is caused to one's *Dîn*. A stingy person is regarded as despicable and useless in the eyes of everyone. This is the worldly harm. Is there anything worse than this?

One of the cures of this is that love for this world and love for wealth should be removed from the heart. Once this love has been removed, there is no way that miserliness can remain.

Another cure is that the person should impose on his *nafs* and give away that item which is beyond his needs. Although this will be difficult on the *nafs*, one should endeavour in this regard and try and bear this difficulty.

As long as traces of stinginess have not been uprooted from the heart, continue adopting the above measures.

The harms of desiring fame and honour and its cure

When a person desires fame and honour for himself, he envies and resents the fame and popularity of another person. The harms of this (envy and jealousy) have been mentioned previously. Upon hearing about someone's disgrace and degradation, the person becomes happy. It is a very evil characteristic to wish evil for someone. A further harm of this is that the person tries to acquire fame through prohibited means, e.g. a person spends a lot of money and goes into unnecessary expenses in weddings merely for fame. At times he acquires this wealth through bribery and at times by taking interest loans. All these sins were committed merely for name and fame.

The worldly harm of this is that such a person has many enemies and many who are jealous of him. Such persons continuously try to disgrace him, defame him, cause him harm and try to put him into difficulties.

One of the cures for this is that he should think to himself that all those who will think great of me or praise me will not live forever nor will I live forever. After a few days, no one will even bother to ask about me. If this is the case, it is a sign of great immaturity to feel happy about this baseless thing.

Another cure is that this person should do something which will cause him great disgrace and defamation. However, this thing should be such that it is not contrary to the *Sharî'ah*. For example, the person should sell the stale, left-over bread to the poor people at a cheap price. This will be a source of great disgrace.

The harms of pride and haughtiness and its cure

The meaning of pride and haughtiness is that a person considers himself greater than others as regards knowledge, *'ibâdah*, religiousness, status, lineage, wealth and possessions, honour, respect, intelligence or in anything else. To consider yourself to be greater than others and to regard them inferior to you is a major sin. It is mentioned in a Hadith that the person who has pride equal to a mustard seed will not enter *jannah*. As for this

world, people hate such a person and become his enemies even though they may be courteous towards him outwardly. Another harm of this is that such a person does not follow or accept the advice of anyone. He is not prepared to accept the truth. Instead, he takes it badly and decides to cause harm to the person who has given him the advice.

The cure for this is that he should ponder over his origins - that he has been created from clay and an impure sperm. All the bounties that he has been blessed with have been given to him by Allah. If He wishes, He can take back all of them. On what basis, then, should he feel proud? He should also ponder over and remember the greatness of Allah. When he does this, he will no longer consider himself to be great. In addition to this, he should meet the person whom he had looked down upon with deference and in a humble manner. In this way, pride will come out of his heart. If the person does not have the capacity to do this, he should at least make it his duty that whenever he meets anyone of a lower class or standard, he should be first in greeting him. In so doing, *Inshâ Allah* his *nafs* will develop humility.

The harms of boastfulness and its cure

If a person considers oneself to be great and distinguished or wears beautiful clothing and jewellery and begins to boast and brag, then this characteristic is considered to be extremely evil even if one does not consider others to be deficient. It is mentioned in a Hadith that this characteristic destroys one's *Dîn*. Furthermore, this person does not make any effort to reform himself because if he regards himself to be distinguished, he will not look at his own faults.

The cure for this is that one should constantly look at one's own faults and ponder over them. The person should think to himself that the qualities and characteristics that are within me have all been granted to me by Allah and there is no excellence in me. After pondering over all this, he should express his gratitude to Allah and make *du'â* to Him that these bounties are not taken away from him.

The harms of doing good deeds merely for name and fame and its cure

This boasting and bragging is of several types. At times a person may clearly speak about how much Quran he read or that he remained awake at night (busy in *'ibâdah*). At times, he will subtly include this in a conversation, e.g. a few people were speaking about the Bedouin Arabs. So this person entered into the conversation and said: "Whatever you are saying is wrong. I experienced so-and-so thing with these persons." Although the conversation delved on something else, by this person mentioning these things, everyone came to know that he performed *hajj* as well. At times, this boasting is executed practically, e.g. with the intention of "showing off", the person sits down with a *tasbîh* in front of everyone. At times this "showing off" takes the form of caution and carefulness, e.g. a woman has the habit of reciting the Quran all the time. However, on a certain occasion, because a few women were sitting near her, she began reading the Quran carefully and in the proper manner (paying full attention to the rules of *tajwîd*). At times this boasting takes the form of one's posture and expression, e.g. a person sits down closing her eyes and lowering her head whereby the person looking at her will think that she is a very pious person, she always engages in the *dhikr* of Allah, she remained awake last night and therefore she is feeling sleepy now. There are many other ways of "showing off" one's good deeds. Whichever form this may take, they are all detestable. All good deeds which have been executed merely for show will be transformed from rewards into punishment in *jahannam*.

The cure for this is the same as that which was mentioned above because boasting and "showing off" is done for

the reason that one wishes to acquire name, fame and earn the praises of people.

An important note on the different cures

The cures that we have mentioned for the different evils cannot be acquired by carrying them out a few times. For example, if a person is able to control his anger 2-3 times, it does not mean that this evil has been uprooted. If one does not experience anger on one or two occasions, he should not be deluded by the fact that his *nafs* has now been reformed. Instead, the person should practice these cures for a long period of time. If he becomes neglectful in this regard, he should express his remorse and sorrow, and be on his guard in the future. *Inshâ Allah*, after a very long time all these evils will be uprooted.

An easy cure for all the evils that are within the *nafs* and for all the sins that are committed by the different parts of the body is that when any evil or sin is committed, some sort of punishment should be meted out to the *nafs*. There are two types of punishments which could be easily meted out by everyone. One is that the person should specify a certain amount of money (according to his financial position). When he commits any sin, he must distribute that amount of money (which will be his fine) to the poor. If he repeats that sin, he will have to pay the fine again. Another punishment is that he should skip one or two meals. If the person makes an all out endeavour in meting out these punishments, *Inshâ Allah*, all evils and sins will disappear. We will now mention the good acts and deeds which reform the heart.

The Method of *Taubah*

Taubah is such a great thing that one can have all one's sins forgiven through it. If a person always ponders over his condition and knows that at some time or the other one definitely commits a sin, then he will consider *taubah* to be necessary all the time.

The method of obtaining this quality is that one should ponder over all the warnings and punishments for the different sins and evils that have been mentioned in the Quran and Hadith. He should think of them and ponder over them. In doing this, his heart will be disinclined to commit any sin. At such a time, the person should also make a verbal *taubah*. He should also complete all the *ḡalâts*, fasts, etc. that he has missed. If he has displayed any shortcoming in fulfilling the rights of certain persons, he should seek their forgiveness or fulfil them. As for the sins that he has committed in passing, he should express remorse over them, adopt the expression of a crying person and earnestly seek the forgiveness of Allah.

The Method of Fearing Allah

Allah says: "Fear Me." Fear is such a great thing that one saves oneself from sinning through it. The method of acquiring this quality is the same as that for *taubah*. That is, the person should always think and ponder over the punishment of Allah.

The Method of Hoping for the Mercy of Allah

Allah says: "Do not despair of the mercy of Allah." Hope is such a great thing that through it one is inclined towards good deeds and also has the courage to make *taubah*. The method of acquiring this quality is to remember and ponder over the mercy of Allah.

The Method of Patience

Constricting the *nafs* to act according to the *Shari'ah* and preventing it from going beyond the confines of the *Shari'ah* is known as *sabr* or patience. There are several instances for this.

One of them is that a person is experiencing peace of mind and comfort. Allah has blessed him with good health, wealth, honour, respect, servants, wife and children, a house, goods and possessions. Patience at such a time is that he should not allow himself to lose his mind. He should not forget Allah and he should not look down upon the poor. Instead, he should be kind to them and assist them.

Another instance is at the time of *'ibadah*. At such a time, the *nafs* begins to feel lazy, e.g. when one has to go and offer one's *salât*. Alternatively, the *nafs* becomes miserly, such as, when one has to pay one's *zakât* and give in charity. At such a time, three types of *sabr* are required: (a) The person must correct his intention even before he can commence with the *'ibadah*. That act must be carried out solely for Allah and the *nafs* must have no object in carrying out this act. (b) At the time of the *'ibadah*, one must not lose courage or any inclination. That act must be executed as it ought to be executed. (c) On completing the act, one should not mention it to anyone.

The third instance is at the time of committing a sin. Patience at such a time is that the person should stop his *nafs* from committing the sin.

The fourth instance is when a person is being harmed or troubled by someone. The patience at such a time is that he should not take any revenge. Instead, he should remain silent.

The fifth instance is at the time of a calamity, sickness, loss of wealth or the death of someone close. Patience at such a time is that the person should not utter anything that is contrary to the *Shari'ah* nor should he cry out aloud.

The method of *sabr* for all these occasions and instances is that the person should remember and ponder over the rewards and understand well that all these trials and tribulations are for his own benefit. He should understand that a lack of patience will not stop or prevent his *taqdeer*, so why should he allow these rewards to go to waste?

The Method of Expressing Gratitude

Expressing gratitude and thankfulness to Allah comprises the following: to be happy with the bounties and favours of Allah and thereby develop a love for Him, through this love one must have this yearning and desire in one's heart that since He has blessed me with so many bounties, I will render *'ibadah* to Him in the best way possible, and that it is extremely shameful to disobey the one who has blessed me with such bounties.

It is obvious that Allah has blessed His servants with thousands of bounties and favours. Even if a calamity befalls a person, there is some benefit or the other for him. Therefore this should also be regarded as a bounty. Since one experiences these bounties all the time, this happiness and love will have to remain in the heart - that at no time will he display any shortcoming in fulfilling the commands of Allah.

The method of attaining this quality is that one should remember and ponder over the numerous bounties and favours of Allah.

The Method of Placing Trust in Allah

Every Muslim knows that no one can attain any benefit nor can any harm befall anyone without the will of Allah. It is therefore necessary that a person does not rely on his own plans when undertaking any task. He should look up to Allah and he should not expect too much from anyone. Nor should he fear anyone. He should understand well that no one can do anything without the will of Allah. This is known as *tawakkul* or placing trust in Allah.

The method of acquiring this quality is that one should remember and ponder over the power and wisdom of Allah, and the powerlessness of the creation.

The Method of Love for Allah

Love for Allah comprises of the heart being attracted to Allah, and the heart taking delight in listening to things about Him and upon looking at His system at work.

The method of acquiring this quality is that one should read His name abundantly, remember all His noble characteristics and ponder over the love that He has for His servants.

The Method of being pleased with the commands of Allah

When a Muslim knows that there is a benefit and reward in everything that Allah does for His servants, he should therefore be pleased with everything that He has commanded. He should not be scared nor should he complain.

The method of acquiring this quality is to ponder over the fact that there is good in everything that occurs.

The Method of Acquiring a True Intention

When executing any act of the *Din*, there should be no worldly reason in it whatsoever. There should neither be any show in it nor any other reason for carrying it out, e.g. a person is suffering from indigestion. He therefore says to himself: "I better keep a fast. In so doing, I will receive the reward for fasting and my stomach will also be relieved." Alternatively, it is the time of *ṣalāt* and the person has *wuḍū*. However, because it is very hot, he feels he'd rather make a fresh *wuḍū* so that he will be rewarded for making *wuḍū* and at the same time his limbs will also be cooled and refreshed. Alternatively, he gives some money to a beggar so that in so doing he may save himself (from being harassed) and also defer this misfortune (of being harassed). All these things are contrary to a true intention.

The method of acquiring a true intention is that before one can execute any act, one should thoroughly ponder over it. If a person finds that his intention has been tainted or blemished by any such motive, he should cleanse his heart by removing it.

The Method of *Murâqabah*

A person should always remember that Allah is aware of all his states and conditions - the external and the internal. If he commits an evil act, it is possible that Allah will punish him in this world or in the hereafter. When executing a good act, he should think that Allah is watching him. He should therefore execute it in the proper manner. This is the method of acquiring this quality. In a few days, his mind will get settled on these thoughts. Thereafter, *Inshâ Allah* he will not do anything that is contrary to the pleasure of Allah.

The Method of Concentration when Reciting the Quran

It is a normal practice that when a person is asked to recite the Quran, he will recite it very beautifully. As far as possible, he will recite with full concentration, a good tune and bear in mind all the necessary rules. Based on this, when you wish to recite the Quran, think to yourself that Allah Himself has said: "Let Me listen to you, I want to see how you read." You should bear in mind that Allah is listening carefully to what you are reading. You should also think to yourself that if you read with caution when someone else is listening to you, then how much more caution you will have to exercise when reciting to Allah. Once you have taken all these factors into consideration, commence reciting. As long as you are reciting, try and maintain these thoughts in your mind. If your recitation begins to falter and your concentration begins to drift, stop your recitation for a little while and bring the above-mentioned factors back to mind. In so doing, *Inshâ Allah*, your recitation will become correct and clear and your concentration will also be maintained. If you practice this over a period of time, you will be able to concentrate with ease.

The Method of Concentration in *Ṣalât*

As regards *ṣalât*, it should be remembered that no act or recitation should be without any motive or meaning. Instead, everything should be executed with a motive and after pondering. For example, upon saying *Allâhu Akbar*, then for every word you should think that "I am now reciting '*Subḥānakallāhummah*', thereafter think "I am now reciting '*wa bi ḥamdika*'", thereafter think "I am now reciting '*wa tabâarakasmuka*'." In this way, continue thinking and concentrating on each word separately. Continue doing this when reciting *Sûrah Fâtihah* and another *sûrah*. Do the same for your *rukû'* and think in the same manner each time you say "*Subḥāna rabbiyal 'aẓîm*". In short, the moment you utter something, direct your attention towards it as well. Maintain this in your entire *ṣalât*. In doing this, *Inshâ Allah* your concentration in your *ṣalât* will not be diverted. In a short period of time you will acquire concentration and you will enjoy offering your *ṣalât*.

THE SHAYKH AND THE MURÎD

(Spiritual guide and Disciple)

The Benefits of becoming a *Murîd*

There are several benefits in becoming a *murîd*:

1. At times a person errs in the different methods of reforming the heart that were mentioned previously. The *shaykh* shows the correct path in this regard.
2. At times the effect and benefit that one derives from a book is not as great as that which one would have obtained from the guidance of a *shaykh*. One gains the *barakah* of the *shaykh*. Furthermore, if the *murîd* displays any shortcoming in carrying out a good act or commits an evil act, he will be ashamed of this in front of the *shaykh*.
3. The person develops confidence and love for the *shaykh*. Based on this, he is inclined to follow and emulate the ways of the *shaykh*.
4. If the *shaykh* is strict in giving his advice or displays his anger, the person does not feel offended and endeavours

to act upon his advice.

There are many other benefits which are acquired by those whom Allah has favoured. These can only be known by acquiring and experiencing them.

Qualities of the *Shaykh*

If a person wishes to become a *murīd*, he should first consider the following factors in the *shaykh*. If the latter does not possess these qualities, do not become his *murīd*.

1. The *shaykh* must know the *masā'il* of *Dīn*. He should not be ignorant of the *Sharī'ah*.
2. He must not possess any quality that is contrary to the *Sharī'ah*. His '*aqā'id*' (beliefs) must be the same as those that have been mentioned in Part One of *Bahishti Zewar*. He should not possess any quality that is contrary to all the *masā'il* and all those things connected to reformation of the heart that have been mentioned in this book.
3. He must not be carrying out this programme (of *shaykh* and *murīd*) as a means of sustenance. (That is, he must not be doing it for financial gain).
4. Become the *murīd* of a person who is regarded as a pious person by the majority of good people.
5. Become the *murīd* of a person who is spoken highly of by good people.
6. His programme of instruction must be such that one develops a love and inclination for *Dīn*. This can be gauged by looking at the condition of his *murīds*. Even if fifty-sixty percent of his *murīds* are good, consider such a *shaykh* to be effective. Do not have doubts on him by looking at the condition of a few *murīds*. You may have heard that the pious persons have a lot of effect. This (looking at the condition of his *murīds*) is the criterion whereby one gauges the effect and power of a *shaykh*. Do not gauge the effect and power of a *shaykh* through other means, such as something occurring exactly as he mentioned it to you, someone getting cured by his mere touch, that a *ta'wīdh* worked according to the reason for which he gave it to you or that if he fixes his gaze on a person he becomes completely entranced and at a loss. Never be deluded by these effects and powers.
7. The *shaykh* must be such that he does **not** take into consideration the status of his *murīds* when giving them advice of the *Dīn*. (That is, he does not favour his *murīds* when it comes to reprimanding them in matters of the *Dīn*). He stops them from useless and foolish things.

Once you have found such a *shaykh*, seek permission from your parents (if you are unmarried) or from your husband (if you are married), and become a *murīd* of such a *shaykh* solely for the purpose of putting your *Dīn* in order. If your parents or husband do not permit you to become a *murīd*, do not become one as it is not *fard* to become a *murīd*. However, it is *fard* to tread the path of the *Dīn*. You should therefore continue treading this path even if you are not a *murīd* of a *shaykh*.

Rules connected to the *shaykh* and *murīd*

1. Be respectful to your *shaykh*. Remember the name of Allah in exactly the way shown to you by your *shaykh*. Have the following belief with regard to your *shaykh*: "The spiritual benefits that I can gain from this *shaykh* cannot

be gained from any other *shaykh*."

2. If the *murid*'s heart has not been reformed properly as yet and the *shaykh* passes away, he must become a *murid* of another *shaykh* in whom the above-mentioned qualities are found.
3. When you come across any *wazifah* in any book or read about the frugal life of someone, do not act upon it on your own accord. Ask your *shaykh* about it first. If any good or evil thought enters your heart or you decide to do something, first consult your *shaykh*.
4. Do not remove your *pardah* in the presence of your *shaykh*. At the time of becoming a *murid*, do not shake his hands. It is permissible to take the oath of allegiance (*bay'ah*) by holding one end of a handkerchief or piece of cloth while he holds the other end. A verbal *bay'ah* is also sufficient.
5. If you mistakenly become a *murid* of a person who acts contrary to the *Shari'ah*, or if he was good in the beginning and later changed, then sever your contact with him and become a *murid* of some other pious person. However, if your *shaykh* commits a sin which could be overlooked, then think to yourself that he is also human and that he is not an angel. He has made a mistake which could be forgiven by his making *taubah*. Do not allow your conviction in him to dwindle over trivial matters. However, if the *shaykh* persists on such acts, sever your contact with him.
6. It is a sin to believe that your *shaykh* has full knowledge of everything you do.
7. Never read books which have stories of the dervishes which appear to be contrary to the *Shari'ah*. Similarly, you should not read poems that are contrary to the *Shari'ah*.
8. Some dervishes say that the path of the *Shari'ah* is different from the path of the dervishes. Such dervishes are astray. It is *fard* to consider them to be liars.
9. If the *shaykh* asks you to do anything that is contrary to the *Shari'ah*, it is not permissible to act upon it. If he insists on you to carry it out, sever your contact with him.
10. If, due to the *barakah* of taking the name of Allah, you experience a good state in your heart, you have a good dream or upon waking up you hear a voice or see some light, then do not mention this to anyone other than your *shaykh* nor inform anyone of the *wazifahs* that you read or the *'ibadah* that you make, because by doing so, this good fortune will go away.
11. If your *shaykh* asks you to recite a particular *wazifah* or engage in a particular form of *dhikr* and after some time you still do not experience any delight in this, do not be disheartened, nor should you lose your confidence in your *shaykh*. Instead, think to yourself that the greatest effect is that your heart is making an intention of remembering Allah and that you are being given the opportunity to do good. Never think that you should be blessed with the opportunity of pious persons appearing in your dreams, that you should begin to have knowledge of things that are still going to occur, that you should be able to cry profusely or that you should become so engrossed in your *'ibadah* that you are unaware of other things. These things occur at times and at times they do not. If they do, express your gratitude to Allah. If they do not occur, decrease after having occurred frequently or cease to occur altogether, then do not be saddened. However, if, Allah forbid, you display any shortcoming in following the *Shari'ah* or commit any sin, then this is definitely something to be distressed about. You should

immediately make an effort to put your condition in order, inform your *shaykh* about it and act upon his advice.

12. Do not be disrespectful of other *shaykhs* or other *sūfi* orders. Nor should you address the *murīds* of other *shaykhs* or other *sūfi* orders by telling them that your *shaykh* is greater than his or that your *sūfi* order is greater than his. By engaging in such unnecessary and foolish conversations the heart begins to darken.

13. If your *shaykh* pays more attention to a fellow *murīd*, or if a fellow *murīd* gains more benefit from his *wazīfahs* and *dhikrs*, do not be jealous of him.

Guidelines on how a Murīd and every other Muslim should spend his night and day

1. Acquire knowledge of the *Dīn* according to your needs. You could acquire this knowledge either by reading a book or by asking the *‘ulamā*.

2. Abstain from all sins.

3. If you commit any sin, repent immediately.

4. Do not hold back in fulfilling anyone's right. Do not cause anyone physical or verbal harm. Do not speak ill of anyone.

5. Do not have any love for wealth nor any desire for name and fame. Do not concern yourself with extravagant food and clothing.

6. If someone rebukes you for your mistake or error, do not try to justify your action. Admit your fault and repent.

7. Do not embark on a journey without any dire necessity. This is because many unconscious and unintended acts are committed while on a journey. Many good deeds are missed out, there is a shortcoming in the different forms of *dhikr* (remembrance of Allah), and you are unable to accomplish your tasks on time.

8. Do not laugh excessively nor talk excessively. You should take special precaution in not talking with *ghayr mahrams* (those with whom the observance of *purdah* is incumbent) in an informal way.

9. Do not go about repeating or mentioning an argument that may have taken place between two persons.

10. Always be mindful of the rules of the *Sharī‘ah* in everything that you do.

11. Do not display laziness in executing any act of *‘ibādah*.

12. Try and spend most of your time in seclusion.

13. If you have to meet and converse with others, meet them with humility and do not display your greatness.

14. Associate very little with rulers and those who hold high positions.

15. Stay very far from irreligious people.
16. Do not search for the faults of others. Do not have evil thoughts about anyone. Instead, look at your own faults and try to put them in order.
17. You should be very particular in offering your *ṣalât* in the proper manner, at the proper time and with great concentration.
18. Always occupy yourself in the remembrance of Allah either with your heart or tongue. Do not be neglectful in this regard at any time.
19. If you experience any satisfaction in taking the name of Allah and your heart feels happy over this, then express your gratitude to Allah.
20. Speak in a nice, humble way.
21. Set aside specific times for all your different tasks and abide strictly to these times.
22. Consider whatever regret, sorrow or loss you may experience to be from Allah. Do not be despondent. Instead, think that you will be rewarded for this.
23. Do not think about worldly matters, calculations, profits and losses, etc. all the time. Instead, think about Allah.
24. As far as possible, try to help and benefit others irrespective of whether it be in worldly affairs or *Dīnī* matters.
25. Do not eat and drink too little to the extent that you become weak and fall ill. Nor should you eat and drink too much to the extent that you feel lazy in carrying out the different acts of *‘ibādah*.
26. Do not have any desire or greed for anything from anyone except Allah. Do not allow your mind to wander towards any place thinking that you will be able to gain certain benefit or profit from there.
27. Be restless in your quest for Allah.
28. Be grateful for the favours that are bestowed upon you irrespective of whether they are plenty or few. Do not be depressed with poverty and destitution.
29. Overlook the faults and mistakes of those who are under your control.
30. If you learn of any fault of someone, conceal it. However, if the person plans to cause harm to someone else and you learn of it, then warn the other person beforehand.
31. Be in the service of guests, travellers, strangers, *‘ulamâ*, and the pious servants of Allah.
32. Choose the company of the pious.
33. Fear Allah all the time.

34. Remember death.

35. Set aside a certain time daily wherein you should think about all your actions for that day. When you remember any good action, express gratitude. When you remember any evil action, repent.

36. Don't ever speak a lie.

37. Don't ever attend gatherings that are contrary to the *Sharī'ah*.

38. Live with bashfulness, modesty and forbearance.

39. Do not be conceited by thinking to yourself that "I have such-and-such qualities in me."

40. Continue making *du'â* to Allah to keep you steadfast on the straight path.

THE AḤĀDĪTH OF RASŪLULLĀH *ṣallallāhu 'alayhi wa sallam* concerning the rewards for good deeds and the punishment for evil deeds

Sincerity of Intention

1. A person asked: "O Rasūlullāh! What is *imān*?" He replied: "To maintain a sincere intention."

This means that whatever you do should be done solely for Allah.

2. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "Actions are judged by intentions."

This means that if a person has a good intention, he will be rewarded for doing a good act. If not, he will not be rewarded.

Doing something for show

3. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "If a person does something in order that he may be heard, Allah will announce (i.e. make others hear) his shortcoming on the day of judgement. And the person who does something for show, Allah will display his shortcoming on the day of judgement."

4. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "Even an iota of showing off is a form of *shirk*."

Acting according to the Quran and Ḥadīth

5. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The person who revives my *sunnah* at a time when there is a religious degeneration in my *ummah* will receive the reward of 100 martyrs."

6. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "I am leaving behind a thing which if you hold on to, you will never go astray. One is the book of Allah and the other is my *sunnah*." That is, the Quran and Ḥadīth.

Initiating a good or evil act

7. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The person who initiates a good act will receive the reward for it

and also the reward of all those who follow him in this good act. There will be no decrease in their reward. And the person who initiates an evil act will receive the sin for it and also the sin of all those who follow him in this evil act. There will be no decrease in their sin."

For example, a woman gave up all customs in the marriage of her children or a widow got herself married. When other women saw this, they also decided to follow suit. This woman or this widow who initiated this practice will continue receiving the rewards for this.

Searching for *Dînî* knowledge

8. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When Allah desires good for a person, He grants him understanding of the *Dîn*."

That is, this person is induced with the desire to learn the different *masâ'il* of *Dîn*.

Concealing a *Dînî mas'ala*

9. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who is asked a *Dînî mas'ala* and he conceals it (despite knowing the answer) will be made to wear a bridle of fire."

If anyone asks you a *mas'ala* and you know the answer, then do not display any laziness in giving the answer. Nor should you refuse him. Instead, explain the *mas'ala* to the person in a proper manner.

Having knowledge of a *mas'ala* but acting contrary to it

10. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The more knowledge a person has, the greater the burden he has to bear except for the one who acts according to his knowledge."

Don't ever act contrary to a *mas'ala* that you know merely to satisfy your family or on account of following your desires.

Carelessness when urinating

11. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Be extremely cautious when urinating as this (being careless) is a major cause of punishment in the grave."

Making sure that water reaches the relevant places when making *wuḍû* or *ghusl*

12. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When *wuḍû* is made thoroughly at times when it is extremely difficult on the *nafs* to do so, one's sins are washed away."

This difficulty is either experienced on account of laziness or in winter.

Using the *miswâk*

13. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Two *raka'ât* of *ṣalât* which are offered after using *miswâk* are better

than 70 *raka'at* of *ṣalāt* without *miswāk*."

Carelessness when making *wuḍū*

14. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* noticed that the heels of a few persons were dry despite their having completed their *wuḍū*. Upon seeing this, he said: "There is great punishment for these heels on the day of judgement."

When making *wuḍū*, ensure that water reaches beneath the rings, bangles, etc. In winter, the feet generally become dry. Ensure that you pour sufficient water on them so that they are completely wet. Some women merely wash the front of their faces without washing up to their ears. Be mindful of all these factors.

Women emerging from their homes for *ṣalāt*

15. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The best *ṣalāt* of women is that which they offer within the confines of their homes."

We learn from this that it is not good for women to go to the *musjid* in order to offer their *ṣalāt*. We know that there is nothing more virtuous than *ṣalāt*. If it is not good for them to emerge from their homes for *ṣalāt*, how detestable it will be for them to emerge from their homes for useless social visits or to attend customary functions!

Steadfastness in *ṣalāt*

16. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The five daily *ṣalawāt* are similar to a deep, flowing stream in front of a person's house wherein he takes a bath five times a day."

The meaning of this is that just as no speck of dirt will remain on such a person's body (after having bathed five times in the day), in the same way the sins of a person who offers his five times *ṣalāt* with steadfastness will also be washed away.

17. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The first thing to be accounted for on the day of judgement will be *ṣalāt*."

Offering *ṣalāt* at the beginning of its time

18. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "Allah is extremely pleased when *ṣalāt* is offered at the beginning of its time."

Women! You do not have to go and offer *ṣalāt* with congregation, so why do you delay in offering your *ṣalāt*?

Offering *ṣalāt* in a haphazard manner

19. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The person who does not offer his *ṣalāt* at its appointed time, does not make his *wuḍū* properly, does not read with concentration, and does not make his *rukū'* and *sajdahs* in the appropriate manner causes his *ṣalāt* to become devoid of any light. *Ṣalāt* addresses him saying: "May Allah destroy you as you destroyed me. When his *ṣalāt* goes up to where Allah wishes it, it is folded just as an old rag is folded

and flung onto his face."

Women! *Ṣalât* is offered so that you may be rewarded. Why, then, do you read it in such a manner that instead of being rewarded, you are committing a sin?

Looking around when offering *ṣalât*

20. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Do not look up when offering your *ṣalât*. It is possible that your eye-sight will be snatched away from you."

21. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Allah overturns the *ṣalât* of the person who looks around when offering his *ṣalât*." That is, he does not receive the full reward.

Walking in front of a person offering *ṣalât*

22. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "If the person who walks in front of someone who is offering *ṣalât* only knew the seriousness of this sin, he would prefer standing and waiting for the person to complete his *ṣalât* even if it meant waiting 40 years for him to complete it."

However, if there is anything that is placed at a distance of one arm's length or more in front of the person offering *ṣalât*, it will be permissible to walk in front of him (provided he walks beyond the object that is placed and not within it).

Missing a *ṣalât* intentionally

23. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "When a person misses a *ṣalât* and thereafter goes in the presence of Allah, Allah will be extremely angry with him."

Giving loans

24. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "On the night of *me'râj* I saw an inscription on the door of *jannah* which stated that the person who gives in charity will receive 10 rewards and that the person who gives loans will receive 18 rewards."

Granting respite to a poor debtor

25. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "As long as the day when a debt has to be fulfilled does not arrive, if a person grants respite to a poor debtor, then for each day he (the creditor) will receive the reward of charity equal to that of the debt. Once the due date expires and the person grants a respite, then for each day he will receive the reward of charity that is double the amount of the debt."

Recitation of the Quran

26. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who recites a single letter of the Quran will receive one reward. And the basic principle with regard to rewards is that they are multiplied ten fold. I do not say that *Alif Lâm Mîm* is one letter. Instead, *Alif* is one letter, *Lâm* is one letter, and *Mîm* is one letter. Based on this, one will

receive 30 rewards."

Cursing oneself or one's children

27. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Do not curse yourself, your children, your workers nor your wealth and possessions. May it not occur that the time in which you curse them is the time of acceptance, whereby whatever you ask from Allah will be accepted."

Earning harâm wealth and utilising it

28. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The meat and blood that has been nourished with harâm wealth will not enter *jannah*. It is only suitable for *jahannam*."

29. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The person who purchases a garment for 10 *dirhams* out of which even one *dirham* is harâm, then as long as that person does not remove that garment from his body, his *salât* will not be accepted."

Cheating or Deceiving

30. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The person who cheats and deceives is not from amongst us."

All acts of deception are evil irrespective of whether they be in business or in any other transaction.

Taking of loans and debts

31. Rasûlullâh sallallâhu 'alayhi wa sallam said: "If a person passes away and he is still owing any *dirham* or *dinâr* to someone, then this debt of his will be fulfilled with his good deeds where there will be no *dirham* nor any *dinâr* (i.e. on the day of judgement)."

32. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Debts are of two kinds: (a) A person passes away while he had the intention of fulfilling his debts. In such a case, Allah says: 'I will assist him in fulfilling them.' (b) A person passes away but had no intention of fulfilling his debts. Such a person's good deeds will be taken in order to fulfil his debts. And on that day there will be no payments with *dirhams* nor *dinârs*."

The meaning of assisting is that Allah will grant a compensation (to the creditor).

Delaying in fulfilling debts despite being able to pay

33. Rasûlullâh sallallâhu 'alayhi wa sallam said: "It is *zulm* (oppression) for a person to delay despite being able to fulfil (his debts)."

It is the habit of some people who are owing money or still have to pay the labourer for his work to make them "run around" for their money. They make false promises by asking the person to come tomorrow or the next day, etc. They have the money to pay for all their personal expenses but they pay no attention to fulfilling the rights of others.

Giving and receiving interest

34. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* cursed the giver and receiver of interest.

Confiscating a property

35. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who occupies even a span of land unjustly will be made to wear a collar-chain comprising of the seven earths."

Paying the labourer immediately

36. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Pay the labourer for his work even before his perspiration can dry."

37. Allah says: "I Myself will demand the rights on behalf of three persons." One of these three persons is the labourer who has been given a particular task, who fulfils it and yet is not paid for this task which he completed."

The death of children

38. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "If three children of a Muslim couple pass away, Allah will enter this couple into *jannah* through His favour and mercy." Someone asked: "O Rasûlullâh! What if two children pass away?" He replied: "This reward will be granted for two children as well." Thereafter he was asked with regard to one child and he gave the same reply. Thereafter said: "I take an oath in the name of that being in whose hands is my life that even if a woman miscarries, that foetus will draw its mother to *jannah* with its umbilical cord if the mother has made the intention of reward." That is, she exercised patience with the intention of being rewarded.

Women applying perfume in the presence of men

39. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "A woman who applies perfume and goes in the presence of strange men is like this and like that, i.e. she is immoral."

A woman should not apply perfume in the presence of even the following relatives: husband's younger brother, husband's elder brother, sister's husband, and all one's cousins.

Women wearing flimsy clothing

40. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "There are certain women who are apparently clothed but in reality they are naked. Such women will not enter *jannah* nor will they be able to smell its fragrance."

Women adopting the dress and appearance of men

41. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* cursed the woman who adopts the dress and appearance of men.

Dressing in order to display one's status

42. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Allah will make the person who wears clothes for name and fame in this world to wear the clothes of disgrace and dishonour in the hereafter. He will then set him alight with the

fire of *jahannam*."

This refers to the person who wears clothing with the intention that his status will increase and that everyone will set their eyes on him. This sickness is found to a large extent in women.

Oppression

43. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* addressed those who were sitting near him and asked: "Do you know who is a poor person?" They replied: "A poor person amongst us is one who neither has any wealth nor possessions." He replied: "A very poor person in my *ummah* is he who will come on the day of judgement with his *ṣalât*, *zakât*, fasting, etc. In addition to this he was vulgar to a certain person, he wrongfully accused a certain person, he devoured the wealth of a certain person, he shed the blood of a certain person, and he had hit a certain person. All his good deeds will be distributed among these persons whom he had wronged in some way or the other. If his good deeds expire before he can fulfil their rights, then their evil deeds will be placed onto his shoulders and he will be flung into *jahannam*."

Mercy and Kindness

44. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Allah does not have mercy on the person who does not show mercy to others."

Commanding the good and forbidding the evil

45. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Whoever from among you sees a wrong being committed should change it with his hands. If he is unable to do this, he should prevent it with his tongue. If he is unable to do even this, he should consider it evil with his heart. And this is the lowest stage of *îmân*."

Women! You have full control over your children and your servants. Ensure that they offer their *ṣalât*. If they have any pictures of animate objects on paper, on material or animate objects in the form of dolls, useless or immoral books, etc. then tear them apart immediately. Do not give them money to purchase such things. Nor should you give them money to purchase fireworks, kites or sweetmeats that are prepared for diwali (a Hindu festival).

Concealing the shortcomings of a fellow Muslim

46. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who conceals the shortcomings of his fellow Muslim, Allah will conceal his shortcomings on the day of judgement. The person who exposes the shortcomings of his fellow Muslim, Allah will expose his sins so much so that He will disgrace him while he is sitting in his house."

Becoming happy over the disgrace or loss that befalls someone

47. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Do not become happy over the calamity that afflicts your fellow Muslim or else Allah will have mercy on him and afflict you with a similar calamity."

Criticising and censuring someone over a sin that the latter may have committed

48. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who criticizes his fellow Muslim over a sin that the

latter may have committed will not die until he himself commits a similar sin."

This refers to the sin for which a person has already repented. It is extremely detestable to remind a person of a sin for which he has already repented. If the person has not repented, it will be permissible to advise him. However, it is detestable to do so if one considers oneself to be pure or if one intends to disgrace him.

Committing minor sins

49. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "O ‘Â’ishah! safeguard yourself from committing minor sins as well because Allah has those who will take a retribution for it as well."

Those who will take a retribution refers to the angels who write down such minor sins as well. On the day of judgement, these will have to be accounted for and there is the fear of being punished for them.

Pleasing one's parents

50. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The happiness of Allah is in the happiness of the parents and the displeasure of Allah is in the displeasure of the parents."

Severing ties with one's relatives

51. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The actions and ‘ibâdât of all the people are presented to Allah every Friday night. The good deeds of a person who severs his ties with his relatives (or does not maintain good relations with them) are not accepted."

The upbringing of orphans

52. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "I and the person who undertakes the task of taking care of orphans will be together in *jannah* like this"...he indicated this with his index finger and middle finger and left a small gap between them.

53. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who passes his hand over the head of an orphan solely for the pleasure of Allah will receive a reward for each hair that his hand touches. And the person who is kind towards a female or male orphan and I will be together in *jannah* just as the index finger and the middle finger are next to each other."

Causing harm to one's neighbours

54. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who harms his neighbour has in fact harmed me and the person who harms me has in fact harmed Allah. The person who fights with his neighbour has in fact fought with me and the person who fights with me has in fact fought with Allah."

The meaning of this is that it is detestable to fight and argue with one's neighbour unnecessarily or over trivial matters.

Assisting a Muslim

55. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Allah comes to the aid of the person who comes to the aid of a fellow Muslim."

Modesty and Immodesty

56. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Modesty is part of *Imaan* and it leads one to *jannah*. Shamelessness is an evil trait and it leads one to *jahannam*."

However, you should never feel shy in *Dinî* matters, e.g. most women do not offer their *ṣalât* when there is a wedding or when on a journey. Such shyness is worse than immodesty.

Good and evil character

57. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Good character dissolves the sins away just as water dissolves salt, and evil character destroys the different acts of *‘ibâdah* just as vinegar spoils honey."

58. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "In my sight, the most beloved amongst you and the one who will be the closest to me in the hereafter is the person who possesses good manners. The most disliked in my sight and the one who will be furthest away from me in the hereafter is the person who has bad manners."

Soft-heartedness and Hard-heartedness

59. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Allah is kind and He loves soft-heartedness. The bounties and favours that He gives on account of soft-heartedness, He does not give for hard-heartedness."

60. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who has been deprived of soft-heartedness has been deprived of a lot of good."

Peeping into someone's house

61. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "As long as you are not permitted to do so, do not peep into someone's house. If you do this, it is as if you have entered that house without permission."

Some women have this evil habit of peeping at the bride and bridegroom when they are together in seclusion. This is a shameless act. In reality, there is no difference between peeping and merely barging in without permission. It is a great sin to do so.

Listening to the private conversation of others

62. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "On the day of judgement, lead will be poured into the ears of the person who listens to the private conversation of others while they disapprove of this."

Anger

63. A person came to Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and said: "Show me an act which will grant me entry into *jannah*." He replied: "Do not become angry and you will be rewarded with *jannah*."

Severing ties

64. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "It is not permissible for a Muslim to stop talking with his fellow Muslim for more than three days. The person who stops talking for more than three days and passes away in such a state (i.e. before he can reconcile) will enter *jahannam*."

Referring to someone as a *kâfir* or cursing him

65. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who addresses his fellow Muslim as "O *kâfir*!" is as if he has killed him."

66. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Cursing a fellow Muslim is just like killing him."

67. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a person curses someone, the curse ascends towards the skies. The doors of the skies are closed and that curse descends towards earth. The doors of earth are also shut closed. This curse then begins moving to its right and left (searching for an opening). When it does not find any opening, it goes to the person who was cursed. If the person was entitled to the curse, well and good. If not, it descends on the person who issued the curse."

It is the habit of some women to curse anyone and everyone by saying: "May Allah destroy you, may Allah punish you." At times they refer to a person as being devoid of *îmân*. This is a major sin irrespective of whether it is said to humans or animals.

Frightening a Muslim

68. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "It is not permissible for a Muslim to frighten a fellow Muslim."

69. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who unjustly fixes his gaze towards a fellow Muslim in such a way that the latter gets frightened, Allah will frighten him on the day of judgement."

If someone does this because it was the latter's fault or mistake, it will be permissible if it is done according to the need.

Accepting the excuse of a Muslim

70. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who does not accept the excuse of his fellow Muslim will not come near me at the *Haud-e-kauthar*."

That is, if someone harms you in any way and thereafter seeks your forgiveness, you should forgive him (and overlook his fault).

Tale-bearing

71. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The one who carries tales will not enter *jannah*."

Backbiting

72. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who eats the flesh (i.e. makes *ghibah*) of his fellow Muslim in this world, then on the day of judgement Allah will present the flesh of a dead person and tell him: "Just as you had eaten the flesh of a living person, eat that of a dead person as well. This person will eat it with a frown and continue yelling."

Slander

73. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Allah will make the person who accuses his fellow Muslim of something that is not to be found in him, stay in the place where the blood and pus of the dwellers of hell gathers. He will remain in this place until he gives up this accusation and makes *taubah*."

Speaking less

74. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who remains silent saves himself from many problems."

75. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Apart from the *dhikr* of Allah, do not speak excessively because speaking excessively hardens the heart. And the person who is furthest away from Allah is the one who is hard-hearted."

Humbling or lowering yourself

76. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The one who humbles himself for the sake of Allah, Allah raises his stages. The one who is proud, Allah breaks his neck." That is, Allah disgraces him.

Considering yourself to be great

77. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who has pride which is equal to even a mustard seed will not enter *jannah*."

Truth and Lies

78. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Always speak the truth because it directs one towards good deeds. Good deeds and truth lead one to *jannah*. Safeguard yourself from speaking lies because it leads one towards evil deeds. Evil deeds and lies lead one to *jahannam*."

Hypocrisy

79. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who is two-faced will have two tongues of fire on the day of judgement."

Being two-faced means to "play according to the tune" of whoever you are with.

Taking of oaths

80. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who takes an oath in the name of anyone other than

Allah has committed an act of *kufr*." Or he said: "He has committed an act of *shirk*."

Some people are in the habit of taking oaths in the following manner: "I swear on your life", "I swear by my eyes", "I swear on my children", etc. All this is prohibited. It is mentioned in a Hadith that if a person mistakenly utters such oaths, he must immediately recite the *kalimah*.

81. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "If a person takes an oath in the following manner: "May I not have any *îmân*"; and he is speaking a lie in whatever he is saying then his oath will be fulfilled (i.e. he will be bereft of *îmân*). And if he is speaking the truth, even then his *îmân* will not remain complete."

It is also prohibited to take the following oaths: "May I not be blessed with the *kalimah* (at the time of death)", "May I enter into *jahannam*", etc. One should abandon this evil habit of taking such oaths.

Removing harmful objects from the road

82. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "There was a person who was walking on a road. He came across a thorny branch in his path, so he removed it from the road. Allah liked this act of his and therefore forgave him."

We learn from this that it is an evil habit to throw such things on the road. Some women are in the habit of sitting on a stool in the courtyard. When they get up, they leave the stool behind. At times, someone who happens to walk there trips and falls over the stool and thereby injures himself. In the same way, it is an evil habit to leave one's utensils, a sofa, a stick, a grinding-stone, etc. in the way.

Fulfilling promises and trusts

83. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who has no *amānah* has no *îmân*, and the person who does not fulfil his promises has no *Dîn*."

Going to pundits, fortune-tellers, palm-readers, etc.

84. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who goes to one who gives information of the unseen and asks him certain things and thereafter believes in what he says, then forty days *ṣalât* of such a person will not be accepted."

When someone has control over a *jinn*, some women go to that person and ask the *jinn* regarding the unseen. For example, they ask: "When will my husband find employment?" "When will my son return home?" These are all sinful acts.

Keeping dogs or pictures

85. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The angels do not enter a house in which there is a dog or a picture."

That is, the angels of mercy do not enter such a house. The toys of children which have pictures are also prohibited.

Lying on one's stomach unnecessarily

86. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* passed by a person lying down on his stomach. So he pointed with his leg and informed him that Allah does not like this posture in lying down.

Sitting or lying partly in the shade and partly in the sun

87. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* prohibited from sitting partly in the shade and partly in the sun.

Ill-omens and spells

88. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Taking ill-omens is *shirk*."

89. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Casting of spells is *shirk*."

Absence of worldly greed

90. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When there is no greed for this world, the heart is at peace and the body is also at rest."

91. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "If two hungry wolves are left in a flock of sheep and they begin devouring and tearing the sheep apart, then the harm that they cause will not be as great as the harm that will be caused to a person who desires wealth and fame."

Remembrance of death

92. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Remember that thing which cuts off all pleasures, i.e. death."

93. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When you wake up in the morning, do not begin planning for the evening. When evening comes, do not begin planning for the morning. Take benefit from your health before sickness overtakes you. And take benefit from your life before death overtakes you."

This means that you should regard your health and life as being very valuable and occupy yourself in doing good deeds because once sickness or death overtakes you, you will not be able to do any good.

Exercising patience at the time of difficulties

94. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "If any harm, difficulty, sickness, sorrow, etc. afflicts a Muslim to the extent that even if he becomes a bit distressed on account of worrying over something, then in all these instances Allah forgives his sins."

Visiting the sick

95. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a Muslim visits his fellow Muslim who is sick in the morning, 70 000 angels make *du‘â* for him till the evening. And when he visits him in the evening, 70 000 angels make *du‘â* for him till the morning."

Bathing and enshrouding the deceased and consoling his family

96. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The person who gives *ghusl* to the deceased, he (the former) becomes pure from sins just as when his mother had given birth to him. The person who enshrouds the deceased, Allah will make him wear the shoes of *jannah*. The person who consoles one who is in sorrow, Allah will make him wear the clothes of piety and send mercy to his soul. The person who consoles one who is in difficulty, Allah will make him wear the shoes of *jannah* the value of which will be more than the value of the entire world."

Crying in a wailing manner

97. Rasûlullâh *sallallâhu 'alayhi wa sallam* has cursed the woman who cries in a wailing manner and the person who listens (with attention) to such a woman.

Women! Please abandon this habit for the sake of Allah.

Devouring the wealth of an orphan

98. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Certain people will be raised on the day of judgement in such a manner that flames of fire will be coming out from their mouths." Someone asked him: "O Rasûlullâh! Who will these persons be?" He replied: "Haven't you read in the Quran where Allah says that those who devour the wealth of orphans unjustly are in fact filling their bellies with fire?"

In this context, "unjustly" refers to using the wealth of orphans or spending it when in fact the *Shari'ah* has given them no right to use it. O women! Beware! There is an evil custom in India that the moment the husband passes away and leaves behind small children, his wife takes complete control over his wealth. From this very wealth, she hosts all the guests, lights the *musjid* (with oil lamps), and feeds those who come to offer *salât*. When in fact the children have a right in that wealth. And here she is spending it all together (without differentiating between her share and their share of the wealth). Furthermore, she uses this money for her daily expenses and later for the marriage of these children - she does this as she pleases without taking any consideration to what the *Shari'ah* has to say in this regard. It is a major sin to use this money in which others have a right or others are partners. Separate their wealth and spend it only when it is solely for their expenses and you have no alternative but to spend it on them. As for the other expenses of hosting your guests and giving in charity - use your own share of the wealth. And this too should only be done if this spending is not contrary to the *Shari'ah*. If it is contrary to the *Shari'ah*, it will not be permissible for you to even spend your own wealth. Bear all this in mind. If not, the moment you pass away you will be punished.

NECESSARY QUALITIES FOR THE COMPLETION OF IMAAN

Rasulullah (*sallallahu alayhi wa sallam*) said: " There are over 70 things which are connected with imaan, the highest of which is the Kalimah " la ilaha illallahu muhammadur Rasulallah" and the lowest is the removal of a harmful object from the road. Modesty and hayaa is also a major part of imaan." We will therefore mention these qualities.

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30 QUALITIES ARE CONNECTED TO THE HEART

1. Belief in ALLAH
2. To believe that everything other than ALLAH was non-existent. Thereafter, ALLAH Ta'ala created these things and subsequently they came into existence.
3. To believe in the existence of angels.
4. To believe that all the heavenly books that were sent to the different prophets are true. However, apart from the Quran, all other books are not valid anymore.
5. To believe that all the prophets are true. However, we are commanded to follow Muhammad (sallallahu alayhi wasallam) alone.
6. To believe that ALLAH Ta'ala has knowledge of everything from before-hand and that only that which He sanctions or wishes will occur.
7. To believe that Qiyaamah will definitely occur.
8. To believe in the existence of jannah.
9. To believe in the existence of jahannam.
10. To have love for ALLAH Ta'ala.
11. To have love for Rasulullah (sallallahu alayhi wasallam)
12. To love or hate someone solely because of ALLAH.
13. To execute all actions with the intention of deen alone.
14. To regret and express remorse when a sin is committed.
15. To fear ALLAH Ta'ala.
16. To hope for the mercy of ALLAH Ta'ala.
17. To be modest.
- 18 . To express gratitude over a bounty or favour.
19. To fulfil promises.
20. To exercise patience.
21. To consider yourself lower than others
22. To have mercy on the creation.

23. To be pleased with whatever you experience from ALLAH Ta'ala.
24. To place your trust in ALLAH Ta'ala.
25. Not to boast or brag over any quality that you possess.
26. Not to have malice or hatred towards anybody.
27. Not to be envious of anyone.
28. Not to become angry.
29. Not to wish harm for anyone
30. Not to have love for the world.

7 QUALITIES ARE CONNECTED TO THE TONGUE

31. To recite the Kalimah with the tongue
32. To recite the quran.
33. To acquire knowledge
34. To pass on Knowledge.
35. To make dua.
36. To make the zikr of ALLAH Ta'ala.
37. To abstain from the following : lies, gheebah, vulgar words, cursing, singing that is contrary to the shariah.

40 QUALITIES ARE CONNECTED TO THE ENTIRE BODY

38. To make wudu, ghusl, and keep one's clothing clean.
39. To be steadfast in offering salaah.
40. To pay zakaat and sadaqatul fitr.
41. To fast.
42. To perform the Hajj.
43. To make i'tikaaf.
44. To move away or migrate from that place which is harmful for one's deen.

45. To fulfil the vows that have been made to ALLAH.
46. To fulfil the oaths that are not sinful.
47. To pay the kaffarah for unfulfilled oaths.
48. To cover those parts of the body that are fard to cover.
49. To make qurbaani.
50. To enshroud and bury the deceased.
51. To fulfil your debts.
52. To abstain from prohibited things when undertaking monetary transactions.
53. Not to conceal something true which you may have witnessed.
54. To get married when the nafs desires to do so.
55. To fulfil the rights of those who are under you.
56. To provide comfort to one's parents.
57. To rear children in the proper manner.
58. Not to sever relations with one's friends and relatives.
59. To obey one's master.
60. To be just,
61. Not to initiate any way that is contrary to that of the generality of the muslims.
62. To obey the ruler, provided what he orders is not contrary to the shariah.
63. To make peace between two warring groups or individuals.
64. To assist in noble tasks.
65. To command the good and prohibit the evil.
66. If it is the government. it should mete out punishments according to the shariah.
67. To fight the enemies of deen whenever such an occasion presents itself.
68. To fulfil one's trusts (amaanah)

69. To give loans to those who are in need.
70. To see to the needs of one's neighbour.
71. To ensure that one's income is pure.
72. To spend according to the shariah.
73. To reply to one who has greeted you.
74. To say Yarhamukallah when anyone say alhamdolillah after sneezing.
75. Not to cause harm to anyone unjustly.
76. To abstain from games and amusements that are contrary to the shariah.
77. To remove pebbles, stones, thorns, sticks etc. from the road.

THE HARMS OF ONE'S NAFS AND THE HARMS OF OTHERS

All the rewards and punishments for good and evil deeds that have been mentioned previously are influenced by two things. One of them is the person's nafs. It presents various ideas and thoughts to the person. It tries to distract him from good deeds and tries to show him the need to do evil deeds. If a person becomes afraid of the punishment of ALLAH, it informs him that ALLAH Ta'ala is all forgiving and merciful. To make matters worse, shaytaan also helps and prompts the nafs.

THE METHOD OF DEALING WITH THE NAFS

Set aside a short period of time in the morning and the evening or at the time of going to bed. During this time, sit in seclusion and as far as possible free your heart from all thoughts. Thereafter, address yourself and your nafs in the following manner: O nafs ! Understand well that you are similar to a merchant in this world. Your capital is your life and its profits is that it should attain salvation in the hereafter. If you have attained this wealth, your business will be considered to be profitable. If you have wasted this life and did not attain salvation in the hereafter, you will suffer a great loss in that you would have lost your capital and made no profit as well..

THE METHOD OF DEALING WITH PEOPLE

If you happen to meet and converse with one whom you do not know then bear in mind that you should not pay attention to those things which are considered to be rumours. If he speaks nonsense or uses foul language, make yourself absolutely deaf to whatever he says. Do not associate too much with him. Nor should you rely on him for anything

SUPPLEMENT TO BAHISHTI ZEVAR

Hadrat Abu Hurayrah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wa sallam) said: " ALLAH Ta'ala does not look at your bodies and your appearances. Instead, he looks at your hearts. " This means that ALLAH Ta'ala does not accept actions that merely appear to be good externally while they are devoid of sincerity and attention from the heart. For example, a person may be occupied in a certain act of ibaadah.

Apparently, he may be engaged in an act of ibaadah while in his heart he is oblivious to what he is doing. The heart cannot even discern whether he is standing in front of ALLAH Ta'ala or busy doing something else.

ADVICE TO WOMEN IN GENERAL

1. Do not even approach anything which amounts to shirk (polytheism)
2. Do not involve yourself in witch-craft and superstitious remedies in order to conceive children or to keep them alive.
3. do not hold faatihah and niyaaz ceremonies for walis.
4. Do not take oaths in the name of pious people.
5. Do not do anything for name and fame.
6. Be obedient to your husband
7. Do NOT listen to music.

ADVICE TO THOSE WHO ARE MUREEDS

Check the above mentioned advices

Make it a duty to follow Rasulullah (sallallahu alayhi wasallam) in everything. In doing so the heart will be very brightly illuminated.

Don't even consider yourself to be perfect

Don't even talk ill of an evil person

do not involve yourself excessively in worldly affairs.

Accounting of deeds on the day of judgement

99. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "No person will be able to move from his place on the day of judgement until the following four questions are not posed to him: (1) How did he spend his life? (2) How much did he practice on the *masâ'il* that he had knowledge of? (3) From where did he acquire his wealth and where did he spend it? (4) In what did he utilise his body?"

In short, did he do all this according to the *Sharî'ah* or according to the dictates of his desires.

100. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "All rights will have to be fulfilled on the day of judgement so much so that a hornless goat will take its recompense from a goat with horns." That is, if the latter killed the former unjustly.

Remembering jannah and jahannam

101. In a sermon, Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There are two things which are very great - do not

forget them." That is, *jannah* and *jahannam*. Upon saying this, he began weeping profusely so much so that his blessed beard got wet. He then said: "I swear in the name of that being in whose hands is my life that if you were to come to know that which I know about the hereafter, you will go away into the jungles and walk around pouring sand over your heads."

Note: O women! We have now mentioned 101 Aḥādīth. Many other Aḥādīth have been mentioned at various places in this book. Our beloved Rasūl *ṣallallāhu ‘alayhi wa sallam* said: "If anyone from my *ummah* learns 40 Aḥādīth and thereafter passes them on to others, he will rise with the ‘*ulamā* on the day of judgement." Make an effort to read these Aḥādīth to others. *Inshā Allah*, you will also rise with the ‘*ulamā* on the day of judgement. Such a great bounty can be attained with great ease.

THE SIGNS OF QIYĀMAH

The minor signs of qiyāmah

The following minor signs of *qiyāmah* have been mentioned in the Hādīth:

1. People will begin considering Allah’s wealth to be their own wealth. They will find it extremely difficult to pay their *zakaat*. They will consider the wealth which has been entrusted to them as an *amānah* to be their own wealth.
2. The husband will obey his wife, disobey his mother, consider his father to be an outsider, and consider an outsider to be his relative.
3. Knowledge of the *Dīn* will be acquired in order to earn a livelihood.
4. Leadership and political power will be given to those who are unqualified. That is, to those who have no self-honour, no manners, and those who are there for their own benefit. Tasks will be handed over to persons who are not suitable for those particular tasks.
5. People will honour and respect oppressors out of fear of being harmed.
6. Alcohol will be consumed openly.
7. The custom of singing and dancing women will become rife. Drums, fiddles, tambourines and other musical instruments will become rife.
8. The later generations will begin criticizing and speaking ill of their pious predecessors.
9. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said that at such a time, expect the following punishments: a red hurricane will come and some people will be drawn into the ground. Stones will rain down from the skies. The appearance of people will be transformed, i.e. they will be turned into pigs and dogs. Many other calamities will follow one after the other in quick succession just as when a string of beads breaks up and the beads begin falling off in quick succession.
10. Knowledge of the *Dīn* will decrease.

11. Lies and lying will be considered to be an art (to be admired).
12. The importance of *amānah* will disappear from the heart.
13. *Hayā'* and shame will disappear.
14. The *kuffār* will have power over everything and false ways will appear.
15. Once all these signs appear, the Christians will have control over all the countries. At that time, a person from the progeny of Abu Sufyān will be born. He will kill many *sayyids* and exercise his power and rule over Syria and Egypt. In the meantime, the Muslim ruler of Byzantine will wage a war with a group of Christians and make peace with another group. The warring group will invade Istanbul and rule over it. The ruler of Istanbul will flee to Syria, join forces with that group with which he had made peace, and engage in a severe war with the warring group. The Muslim army will gain victory. Within a few days, one of the Christians who had helped the Muslim ruler will come to the latter and tell him that we gained victory through the blessing of our "cross". The Muslim will reply that we gained victory through the blessing of Islam. This conversation will get more serious to the extent that each person (the Muslim and the Christian) will call his followers and a fight will ensue. The Muslim ruler will be martyred and Syria will also fall under the rule of these Christians. This Christian group will make peace with the group that was at war with the Muslims (in the beginning). The few Muslims who are left will go to Madinah. The Christians will exercise their power and rule up to Khaybar (a place outside Madinah).

The Muslims will then decide to search for Imam Mahdi so that they may overcome all these difficulties. At that time he will be in Madinah, but out of fear of being made ruler, he will go away to Makkah. All the pious people of that time will search for him. Many imposters will claim to be Imam Mahdi. But the genuine Imam Mahdi will be making *tawāf* of the *Ka'bah* and will be between the *Hajr-e-Aswad* and the *Maqām-e-Ibrâhîm*. A few pious people will recognize him and impose upon him to become the ruler and they will give him the *bay'ah*. While giving him the *bay'ah*, a voice from the skies will come down and it will be heard by all those who will be present over there. This voice will say that this person is the *khalifah* of Allah (i.e. he has been chosen to be the ruler) and that he is Imam Mahdi.

The major signs of *qiyāmah*

Upon the appearance of Imam Mahdi, the major signs of *qiyāmah* commence. Once the incident of his *bay'ah* becomes known to everyone, the Muslim armies that were based in Madinah will go to Makkah. All the pious people of Syria, Iraq and Yemen will go to his service. Many other Arab armies will rally around him. Once this becomes known to all the Muslims, a person from Khurāsān will come with a large army in order to assist Imam Mahdi. The name of the person who will be the leader of the front section of this army will be Manṣūr. On his way towards Imam Mahdi, he will kill many *kuffār*. The person whom we had mentioned previously that he will be from the progeny of Abū Sufyān and that he will be an enemy of the *sayyids* - he will send an army to fight Imam Mahdi since Imam Mahdi will also be a *sayyid*. Once this army reaches a desert on the outskirts of Madinah, it will rest at a mountain. Once this army reaches this mountain, all the troops will sink into the ground. Only two persons will survive. One of them will go and inform Imam Mahdi of what transpired while the other will go and inform the Sufyānî (the person from the progeny of Abū Sufyān). The Christians from all around will gather their troops and prepare to fight the Muslims. This army will have 80 flags and there will be 12 000 soldiers under each flag, thus totalling 960 000.

Imam Mahdi will leave Makkah and go to Madinah where he will visit the grave of Rasūlullāh *ṣallallāhu 'alayhi wa*

sallam. He will then depart for Syria. Before he can reach Damascus, the Christian army will confront him. Imam Mahdi's army will be split into three groups. One group will flee from the battlefield, one group will be martyred and the third group will gain victory. This martyrdom and this victory will take place as follows:

Imam Mahdi will prepare the army to fight the Christians. Many Muslims will swear to each other that they will not move from the battlefield until they gain victory. In this way, many of them will be martyred. A few of them will survive. Imam Mahdi will take them and incorporate them into his army. The following day the same thing will occur, i.e. many of them will be martyred after having taken an oath while a few will survive. This will also occur on the third day. Eventually, on the fourth day these few survivors will fight and Allah will grant them victory. After this, the *kuffâr* will have no hope of political leadership.

Imam Mahdi will commence re-organizing the country and sending his armies all over. Once he accomplishes all these tasks, he will go to invade Istanbul. When he lands on the shores of Byzantine, he will take 70 000 people from the Banû Is'hâq. They will board Imam Mahdi's ships and together with him, they will make plans and strategies as to how they will conquer Istanbul. When they reach the city's walls, they will chant "*Allâhu Akbar Allâhu Akbar*" in a loud voice. Through the *barakah* of this voice, the city's walls will collapse, the Muslims will enter the city and kill the *kuffâr*. They will then administer the country with great justice. About 6-7 years will elapse from the time that the people had given the *bay'ah* to Imam Mahdi till the time of this victory.

While Imam Mahdi is busy with the administration of the country, a false rumour will spread that Dajjâl has made his presence in Syria and that he is causing strife in your (Imam Mahdi's) family. Upon hearing this, Imam Mahdi will travel towards Syria. He will send a few riders ahead of him so that they may be able to establish the truth. One of them will return and inform him that this rumour was false and that Dajjâl has not made his appearance as yet. Imam Mahdi will feel at ease upon hearing this. He will continue his journey towards Syria, but will slacken his pace and make several stops along the way inspecting the administration of the country as he proceeds. He will then reach Syria.

Within a short period of time, Dajjâl will make his appearance. He will be from the Jews. He will first make his appearance in Syria and Iraq and claim prophethood. He will then proceed to Isfahan where 70 000 Jews will join him. He will then make claims of divinity. He will travel through several countries until he reaches Yemen. During the course of his travels, many *kuffâr* will join him. Eventually he will stop at a place near Makkah. However, because of it being safeguarded by angels, he will not be able to enter Makkah. He will then try to enter Madinah but will not be able to do so because it will also be guarded by angels.

Madinah will experience an earthquake three times. All those who were weak and negligent in *Dîn* will come out of Madinah out of fear for the earthquakes. Once they come out, they will be trapped by Dajjâl. There will be a pious man in Madinah who will debate with Dajjâl. The latter will go into a rage and kill this pious person and bring him to life again. Dajjâl will ask him: "Now do you believe that I am god?" He will reply: "Now I am more convinced that you are Dajjâl." Dajjâl will try to hit him but will be unable to do so, nor will he be able to influence him in any way.

Dajjâl will then leave for Syria. When he will approach Damascus, Imam Mahdi will already have been there, making preparations for war. The time of '*asr ṣalât*' will approach, the *mu'adhdhin* will call out the *adhân* and the people will be busy making preparations for *ṣalât*. Suddenly, 'Îsâ '*alayhis salâm* will descend from the heavens with both his hands on the shoulders of two angels. He will land on the eastern *minârah* of the *jâme' musjid*. A ladder will be placed and he will come down.

Imam Mahdi will want to hand over authority of all the war preparations to him but he will tell him to keep it with him and inform him that he (‘Îsâ ‘*alayhis salâm*) has come specifically to kill Dajjâl. The following morning, Imam Mahdi will get his troops ready for battle. ‘Îsâ ‘*alayhis salâm* will ask for a horse and a spear and advance towards Dajjâl. The Muslims will attack Dajjâl's army and a severe battle will ensue. ‘Îsâ's ‘*alayhis salâm* breath will have this effect that it will reach wherever his eyes can see. Any *kâfir* who gets even a whiff of his breath will be destroyed there and then. Upon seeing ‘Îsâ ‘*alayhis salâm*, Dajjâl will flee. ‘Îsâ ‘*alayhis salâm* will follow him until he will catch up with him at a place called Bâb Lud and kill him with his spear. The Muslims will begin killing Dajjâl's troops.

‘Îsâ ‘*alayhis salâm* will then go from city to city and console all those who were harmed by Dajjâl. Through the bounty of Allah, there will be no *kâfir* left behind. Imam Mahdi will then pass away and all the affairs of the country will fall into the hands of ‘Îsâ ‘*alayhis salâm*. Thereafter, Yajûj and Majûj will appear. Their place of domicile will be in the extreme north where there is no civilization and where the sea is completely frozen on account of the extreme cold. In compliance with the order of Allah, ‘Îsâ ‘*alayhis salâm* will take the Muslims to Mount Tûr. Yajûj and Majûj will cause a lot of turmoil. Eventually Allah will destroy them and ‘Îsâ ‘*alayhis salâm* will descend from the mountain. After forty years, ‘Îsâ ‘*alayhis salâm* will pass away and will be buried with Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*.

A person from Yemen from the tribe of Qahṭān by the name of Jahjâh will take over the mantle of leadership. He will rule with justice and religiousness. Several rulers will come after him. Gradually, good deeds will decline and evil will begin to gain the upper hand.

At that time, a type of mist or smoke will envelop the skies and thereafter descend onto the land whereby the Muslims will catch a cold and the *kuffâr* will fall unconscious. The skies will become clear after forty days and the days of ‘*id al-adḥâ* will fall soon thereafter. After the tenth (of *Dhul Hijjah*), a very long night will come. It will be so long that travellers will become restless, children will become tired and weary on account of sleeping too much, and grazing animals will begin clamouring to go to the fields to graze. However, dawn will not break. Everyone will become restless out of fear and anxiety. Once this night equals three nights, the sun will appear very dimly from the western horizon. At that particular time, no one's *Imaan* (accepting Islam) or repentance will be accepted. Once the sun reaches the position that it normally takes at mid-day, it will begin returning to the west and it will set as it normally does. Thereafter, it will continue rising normally according to its normal brightness.

A few days later, Mount Ṣafâ, which is situated in Makkah, will be destroyed by an earthquake. From there, an animal of strange appearance and shape will appear and begin conversing with people. This animal will travel the entire earth very swiftly. It will have the staff of Mûsâ ‘*alayhis salâm* with which it will draw an illuminated line across the foreheads of the believers. The result of this will be that the believers' faces will become illuminated. As for the *kuffâr*, it will stamp them on their noses or necks with the ring of Sulaymân ‘*alayhis salâm* whereby their faces will become dark. Once this animal completes this task, it will disappear.

Thereafter, a lovely breeze will blow from the south whereby something will come out from the sides of the believers and with which they will die. Once all the Muslims die, the *kuffâr* will gain control of the entire world. They will destroy the *Ka'bah*, *ḥajj* will be ceased, the Quran will be removed from the hearts and from paper. Fear of Allah and one's natural modesty will be removed. There will be no one to take the name of Allah. There will be a lot of prosperity and abundance in Syria. People will start heading towards Syria on camels, vehicles and on foot. For those who will remain, a howling fire will start and drive them towards Syria. The wisdom behind this is that on the day of resurrection, all the creation will be gathered in this country. Thereafter this fire will disappear.

At that time, the world will progress tremendously. Three to four years will pass in this way when all of a sudden, on the morning of a Friday on the 10th of *Muharram*, when all the people will be preoccupied in their work, the trumpet will be blown. initially, the sound will be soft. Gradually it will get louder until everyone will die out of panic and horror. The land and the skies will be blown into smithereens and the entire universe will be destroyed. The time span from the rising of the sun from the west till the blowing of the trumpet will be 120 years. After this, the day of resurrection will commence.

The day of resurrection:

Once this entire universe is destroyed, 40 years will pass in this tranquility. Allah Ta'ala will then issue the order for the trumpet to be blown a second time. The earth and the skies will come back into existence and the dead will rise from their graves. All of them will be gathered in the plains of *qiyaamah*. The sun will be very close, the heat of which will cause the brains of people to boil and they will perspire according to their sins. The people will be standing in this heat, hungry and thirsty, extremely worried. As for those who were pious, the ground will be turned into fine flour for them whereby they will satiate their hunger and they will go to the *HUAD-E-KAUTHAR* in order to quench their thirst.

Once the people get tired of standing in the plains of *qiyaamah*, they will all go to *hadrat Aadam* (alayhis Salaam) and thereafter to other prophets requesting them to intercede on their behalf so that the accounting of their deeds could be accomplished quickly. All the prophets will present some excuse and will not make any promise of intercession. Eventually, all the people will go to *Rasulullah* (sallallahu alayhi wasallam) and make the same request to him. On the orders of Allah Ta'ala, he will accept this request, go to *Maqaam-e-Mahmud* and intercede on their behalf. Allah Ta'ala will reply : " I have accepted your intercession. After manifesting myself in the land, I will now commence with the accounting of deeds "

Many angels will begin descending and surrounding the people from all sides. Thereafter, the throne of Allah Ta'ala will descend and his splendour and manifestation will be on it. The accounting of deeds will commence and the books of deeds will be distributed. The believers will receive their book of deeds in their right hands while the disbelievers will receive them in their left hands. These books of deeds will land automatically into the hands of the respective persons. The scale will be brought whereby all the good and evil deeds will be weighed and established. The order will then be given for everyone to cross the bridge called " *siraat*". Those whose good deeds were heavier in the scale will cross the " *siraat*" and enter paradise. As for those whose evil deeds were heavier and Allah did not forgive them. will fall into hell. Those whose good deeds and evil deeds are equal, will go to a place called " *a'raaf*" which is between *jannah* and *jahannam*. They will stay over there.

Thereafter, *Rasulullah* (sallallahu alayhi wasallam), the other *Ambiyaa* (alayhimus salaam), the *aalim*, the *wali*, the martyr, the *haafiz* of the *quraan*, and other pious servants will intercede on behalf of the sinners. Their intercession will be accepted. The person who has even an iota of *imaan* in his heart will eventually come out of *jahannam* and admitted into *jannah*. Similarly, those who were made to remain at " *a'raaf*" will be admitted into *jannah*. Only those who are absolute *kuffaar* and *polytheists* will remain in *jahannam*. Once all the inhabitants of *jannah* and *jahannam* have taken their respective places, Allah Ta'ala will place "death" in form of a ram between *jannah* and *jahannam*. All the inhabitants of *jannah* and *jahannam* will be able to see it. In the presence of all of them, Allah Ta'ala will have this ram slaughtered and announce that now no death will overcome the inhabitants of *jannah*. All of them will have to remain in their respective places forever. When they hear this, there will be no limit to happiness that the inhabitants of *jannah* will experience. And there will be no limit to sorrow and grief that the inhabitants of *jahannam* will experience.

THE BOUNTIES OF JANNAH

1. Rasulullah (sallallahu alayhi wasallam said the Allah Ta'ala says: " I have prepared and kept aside bounties for my pious servants which no eye has set on, no ear has heard about, nor did it occur in anyone's heart
2. Rasulullah (sallallahu alayhi wasallam) said: The building of jannah have one brick made of gold and the other made of silver. The cement the joins one brick to the other is made of musk. The pebbles of jannah are pearls and sapphires. The soil of jannah is saffron. The person who enters jannah will enter in peace. He will not see or experience any sorrow or grief. He will live there forever and never die. The clothes of the inhabitants of jannah will never get dirty. Nor will their youth be terminated"
3. Rasulullah (sallallahu alayhi wasallam) said: "there are two gardens in jannah where everything is of silver. There are another two wherein everything will be of gold. There are 100 stages in jannah and the distance of from one stage to the next is equal to the entire expanse of the earth and skies. i.e. a distance of 500 years journey. The bark of all the trees in jannah are made of gold. The highest stage of jannah is firdaus. It is from here that the four rivers of jannah begin their course. The four rivers are of milk, honey, pure wine and water.

THE TRIALS AND TRIBULATIONS OF JAHANNAM

Rasulullah (sallallahu alayhi wasallam) said: " Allah Ta'ala fanned jahannam for a thousand years until its colour turned red. Thereafter he fanned it for a thousand years until its colour turned white. He then fanned it for another thousand years until it turned black in color. Now it is absolutely black. If a heavy stone is dropped from one side of jahannam, it will continue descending for seventy years until it reaches the bottom of it. The person who will receive the lightest punishment in jahannam will be the person who will be made to wear shoes of fire whereby his brains will boil like a cauldron. He will be under the assumption that he is receiving the most severe punishment. The snakes of jahannam are as large as camels. If one of them had to bite once, its poison will continue rising for 40 years. The scorpions are as large as a pack saddled mule. If it had to bite once, the effect of its poison will last for 40 years. Once, after having performed the salaah, Rasulullah (sallallahu Alayhi Wasallam) climbed the pulpit and said " While I was in my salaah. I saw Jannah exactly as they are. I haven't seen anything better than jannah. Nor have I seen anything more harmful than jahannam.

GLOSSARY

ADHAAN - the call to salaah

AMAANAH - trust

DEEN - Religion

NUR - light

RUKU - The bowing position of salaah

ZIKR - remembrance of ALLAH

Bahishti Zewar

(Heavenly Ornaments)

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Points to remember

Hawwâ *‘alayhas salâm*

She is the wife of Âdam *‘alayhis salâm* and the mother of all mankind. Allah, with His absolute power, created her from the left rib of Âdam. Thereafter, He got her married to him and made them stay in heaven. There was a tree in heaven from which they were prohibited to eat. *Shayṭân* deluded her into eating it mistakenly. Upon this, Allah commanded them to leave heaven and go to the world. When she came to this world, she cried abundantly on account of her mistake. Allah forgave her and made her stay with Âdam, from whom she had separated prior to this. Thereafter, numerous children were born to them.

Lesson: O women! See how Hawwâ admitted her mistake and repented. Some women try to defend their actions and do not admit their mistakes. There are many other women who continue sinning throughout their lives without even worrying about giving them up - this is more so when it comes to making *ghîbah* and holding on to baseless customs. O women! Abandon this habit. If you err or commit any sin, give it up immediately and repent.

The mother of Nûḥ *‘alayhis salâm*

It is mentioned in the Quran that Nûḥ had made *du‘â* for his mother as well. It is mentioned in the books of *tafsîr* that his parents were also Muslims.

Lesson: The benefit of *îmân* is that the prophets also make *du‘â* for those who have brought *îmân*. O women! Hold firmly on to your *îmân*.

Sârah *‘alayhas salâm*

She is the wife of Ibrâhîm *‘alayhis salâm* and the mother of Isḥâq *‘alayhis salâm*. Her speaking to the angels and the angels informing her that she is a source of Allah's mercy and blessings on all families is mentioned in the Quran.

A story concerning her piety and acceptance of her *du‘âs* has been mentioned in a Ḥadîth. When Ibrâhîm *‘alayhis salâm* migrated towards Syria, she also accompanied him. On the way they approached the village of an oppressive king. Someone went and informed him that a very beautiful woman has come to your state. He sent for Ibrâhîm *‘alayhis salâm* and asked him: "Who is the woman that is accompanying you?" He replied: "My sister in *Dîn*." He did not say that she is his wife because if he did so, the king would have killed him. When he returned to Sârah, he said to her: "Do not deny what I said (to the king) because you are my sister in *Dîn*." Thereafter, the king had her captured and brought to him. When she realized that he had evil intentions, she made *wuḍû*, offered her *ṣalât*, and made *du‘â* to Allah saying: "O Allah! If I have brought *îmân* on your prophet (i.e. Ibrâhîm *‘alayhis salâm*) and have always protected my respect and honour, then do not allow this *kâfir* to gain control over me." The result of this *du‘â* was that the moment he tried to touch her, he was overpowered (by Allah), he choked and began striking the ground with his feet (in agony). He said to her: Pray to Allah for me and I will do you no harm." She thought to herself that if he dies, people will say that she killed him. She therefore made a *du‘â* and he immediately recovered. He tried to touch her again, but she made another *du‘â* (and he was overpowered once again). He repeated his promise, but broke it once more. She therefore made another *du‘â*. In short, this incident took place three times. Eventually he shouted to his servants asking them: "What is this calamity that you have brought to me. Take her away and let her go." Hâjirah *‘alayhas salâm* who was from the Qibtî tribe was also wrongfully enslaved by him. Allah had protected her honour as well. He handed her over to Sârah for her service. They both went back to Ibrâhîm *‘alayhis salâm* with respect and honour.

Lesson: O women! Look what a great thing piety is and how Allah safeguards such people. We also learn that *ṣalât* removes calamities and *du‘âs* are accepted. If one experiences any problems and difficulties, one should immediately occupy oneself in optional *ṣalâts* and *du‘âs*.

Hâjirah *‘alayhas salâm*

The oppressive king who was mentioned in the above story had enslaved Hâjirah. This king handed her over to Sârah who in turn handed her over to Ibrâhîm *‘alayhis salâm*. Ismâ‘îl *‘alayhis salâm* was born to her. Ismâ‘îl *‘alayhis salâm* was still being breast-fed when Allah wished to inhabit Makkah with his progeny. At that time, Makkah was not inhabited nor was the Ka'bah built. Allah ordered Ibrâhîm *‘alayhis salâm* to take Ismâ‘îl and his mother, Hâjirah, to Makkah and to leave them there. Allah will safeguard them.

Acting on the order of Allah, Ibrâhîm took them and left them at that deserted place which is today known as Makkah. He also left behind a water-skin and a bag of dates. When he left them and began departing, Hâjirah rushed behind him and asked him: "Are you leaving us alone and going away?" To this, he did not give any

reply. She then asked: "Has Allah commanded you to do this?" He replied: "Yes." She said: "(If He has commanded) there is nothing to worry about. He will take care of us."

She went back to where she was sitting. She began eating the dates, drinking the water, and breastfeeding Ismâ'îl. When the water was exhausted, she began worrying over her child who began crying and became angry out of thirst. The mother could not bear seeing her child in such a state. She climbed Mt. Safâ and looked all around her in the hope of spotting some water somewhere. However, she could not see any water. She therefore climbed down and went towards the mountain Marwah. In the open field between Safâ and Marwah there was a small stretch of land which was slightly lower. As long as she was on the flat open field, she could see Ismâ'îl. The moment she had to traverse the lower stretch of land, he was out of her range. She therefore ran swiftly across this lower stretch of land and came to the flat open field. Eventually she reached Marwah, climbed it and looked all around her for water. However, she could not spot any water. Out of helplessness she climbed down and ran towards Safâ again. In this way she ran seven times between Safâ and Marwah and whenever she reached the lower stretch of land, she crossed it very swiftly. Allah liked this action of hers very much and therefore prescribed it for those who go on Hajj. That is, they have to run seven times between these two mountains and also run swiftly once they reach the lower stretch of land. This lower stretch of land has now been flattened.

When she was on Marwah during her last round, she heard a voice. She turned in the direction of the sound and heard it again. However, she could not see anyone. She therefore shouted and said: "I have heard a sound. If anyone can help me, please do so." Immediately thereafter, an angel appeared at the place where the well of *zamzam* is presently found. The angel struck the ground and water began gushing forth from there. She surrounded the water from all round with sand, filled the water skin, drank some water herself, and gave some to the child as well. The angel then said: "Do not fear anything. The house of Allah (i.e. the Ka'bah) is here. This child will help his father in constructing this house and many people will come and inhabit this place."

Within a few days, everything came to life. A caravan was passing by. When the people saw the water, they stopped over and settled down over there. Ismâ'îl *'alayhis salâm* got married. Acting under the command of Allah, Ibrâhîm *'alayhis salâm* also arrived. The father and son got together and built the Ka'bah. The spring of *zamzam* had also subsided. After some time, a well was built from which the *zamzam* water used to be drawn out.

Lesson: Look at the total trust that Hâjirah *'alayhas salâm* had in Allah. When she learnt that her being left behind alone in this deserted place was the order of Allah, she became assured that nothing will happen to her. Look at all the things with which she was blessed on account of her trust in Allah.

O women! You should also have trust in Allah just like this. Inshâ Allah, all your tasks and wishes will be fulfilled. Look at her great status that she was actually running in search of water but Allah liked this act of hers to such an extent that He prescribed it as an act of *'ibâdah* for those performing the Hajj. His relationship with His accepted servants is of a different level. O women! Try and fulfil the commands of Allah so that you are also accepted by Him. If you do this, even your worldly matters will be considered to be *Dînî*.

The second wife of Ismâ'îl *'alayhis salâm*

Prior to building the Ka'bah, Ibrâhîm *'alayhis salâm* had come to Makkah on two occasions. However, on both occasions he did not find Ismâ'îl *'alayhis salâm* at home. Neither was he (Ibrâhîm *'alayhis salâm*) commanded to stay over in Makkah for very long (whereby he could have met his son). When he came to Makkah on the first of such occasions, the wife of Ismâ'îl *'alayhis salâm* was at home. He asked her how she was managing. She replied: "I am in great difficulty." He replied: "When your husband returns, convey my *salâm* to him and tell him to change his door-frame." When Ismâ'îl *'alayhis salâm* returned home and learnt everything, he

replied: "That was my father and the door-frame that he was referring to is actually you. He wants me to leave you." He therefore divorced her and married another woman.

When Ibrâhîm *'alayhis salâm* came a second time, he met the second wife of his son. She welcomed him and was very hospitable to him. He also asked her how she was managing. She replied: "Thanks to Allah, I am experiencing a lot of comfort." He made *du'â* for her and said to her: "When your husband returns home, convey my *salâm* to him and tell him to maintain his door-frame." When Ismâ'îl *'alayhis salâm* returned home, he was informed of what transpired. He remarked: "That was my father. He asked me to keep you with me."

Lesson: See the consequences of being ungrateful. One prophet became displeased with her, while the other prophet divorced her. The fruit of gratitude and patience was that one prophet made *du'â* for her and she was blessed with the opportunity of staying in the company of another prophet. O women! Don't ever be ungrateful. You must exercise patience and express gratitude irrespective of the situation in which you are.

The daughter of Namrûd

Namrûd is the oppressive king who threw Ibrâhîm *'alayhis salâm* into the fire. His daughter, Ru'ḍah, was watching the scene from above. She noticed that the fire was having no effect on Ibrâhîm *'alayhis salâm*. She shouted and asked him the reason for this. Ibrâhîm *'alayhis salâm* replied: "Allah has saved me from this calamity through the blessing of *îmân*." She replied: "If you permit me, I will also come into the fire." He replied: "Recite *Lâ ilâha illallâhu Ibrâhîm khalîlullâh* (translation: There is none worthy of worship except Allah and Ibrâhîm is the close friend of Allah). She recited this *kalimah* and immediately dived into the fire. The fire had no effect on her as well. She then came out of the fire and went and rebuked and censured her father. He subjected her to great difficulties but she remained steadfast on her *îmân*.

Lesson: Glory be to Allah! How courageous she was that she did not abandon her *îmân* even when in difficulty! O women! You should also be strong-willed at the time of difficulties and do not act contrary to the *Dîn* even if it equals a hair's breadth.

The daughters of Lût *'alayhis salâm*

When Allah sent the angels to Lût *'alayhis salâm* informing him that He is going to send a punishment to those who did not accept him (i.e. Lût *'alayhis salâm*), He also ordered Lût to leave that place on that very night together with all those who were Muslims. His daughters were also Muslims. They were also saved from that punishment.

Lesson: Look at the blessing of *îmân* that when Allah's punishment descends at a place, *îmân* saves one from that punishment. O women! Strengthen your *îmân* by following all His commands and abstaining from all sins.

The wife of Ayyûb *'alayhis salâm*

Her name is Raḥmat. When Ayyûb *'alayhis salâm* fell ill and his entire body was engulfed with sickness, everyone stayed aloof from him. No one came near him. However, his wife remained in his service and bore all the difficulties in tending to him. One day, she was delayed in coming to him. Out of anger, Ayyûb *'alayhis salâm* took an oath that when he recovers he will give her 100 strikes with a stick. When he recovered, he decided to fulfil his oath. Out of His mercy, Allah ordered him to take a broom which has 100 bristles and to strike her once. (In this way he will fulfil his oath).

Lesson: See how patient she was that despite her husband's critical condition she remained in his service. From the oath which he took when he was ill we can deduce that his temperament had become a bit sensitive.

However, she used to overlook this as well. On account of her service and patience Allah saved her from those 100 strikes. From this we can deduce that she was very much liked by Allah in that He lightened this punishment for her.

This *mas'ala* does not apply any longer. If anyone takes such an oath, by his striking with a broom the oath will not be fulfilled. Instead, the person will have to break this oath and pay compensation (*kaffârah*). O women! Be obedient to your husbands and endure their sensitive temperaments, you will also be beloved in the sight of Allah.

Layyâ, the aunt of Yûsuf 'alayhis salâm

It is mentioned in the Quran that when Yûsuf 'alayhis salâm became the king of Egypt and there was a drought, all his brothers came to him asking for food. (At that time they did not know that he was in fact their brother whom they had thrown into the well). He then revealed his true identity to them and gave them his shirt asking them to pass it over their father's, Ya'qûb's 'alayhis salâm, eyes. He also told them to return with everyone. As a result of passing his shirt over his father's eyes, his eyesight returned to him. They then left their country and went to Egypt to meet Yûsuf 'alayhis salâm. When they came to him, Yûsuf 'alayhis salâm seated his father and his aunt onto his royal throne. He did this out of respect for them. It was at that time that the two of them and all his brothers fell into prostration before Yûsuf 'alayhis salâm. In those days, such a prostration in place of *salâm* was permissible. This is no longer permissible.

As for the Quran mentioning this woman to be his mother - the actual fact is that his mother had passed away and Ya'qûb 'alayhis salâm had married this woman. Other scholars have stated that this incident is in regard to his mother whose name was Râhîl. When they prostrated to him, Yûsuf 'alayhis salâm remarked: "This is the realization of my childhood dream." He had seen a dream wherein the sun, the moon and 11 stars were prostrating to him.

Lesson: How pious this woman must have been for a prophet to pay his respects to her.

The mother of Mûsâ 'alayhis salâm

Her name is Yûkhând. When the priests had informed Pharaoh that a boy will be born from among the Banû Isrâ'îl and will fight against his kingdom, Pharaoh issued an order whereby he instructed that all boys who are born to the tribe of Banû Isrâ'îl should be killed. Thousands of such boys were killed. Mûsâ 'alayhis salâm was born in this volatile situation. Allah informed his mother by way of inspiration that she should continue breast-feeding him and that when she fears over his life, she should place him in a box and set him afloat in the river. And when We decide, We will send him back to you. Eventually, this is what she did and Allah also fulfilled all His promises.

Lesson: O women! Look at the high level of trust and conviction that she had in Allah and how the blessings of this trust manifested themselves.

The sister of Mûsâ 'alayhis salâm

Some scholars have stated that her name is Maryam, while others say that it is Kulthûm. When Mûsâ's 'alayhis salâm mother placed him in the river, she said to her daughter to keep a watch on him to see the outcome of this. The box floated down the river and landed at the palace of Pharaoh. When it was taken out of the river, they saw a beautiful child in it. Pharaoh wanted to kill this child. However, his wife who was a pious woman and who believed in Allah, saved the child's life. The husband (Pharaoh) and wife decided to adopt the child for themselves. They needed a wet-nurse who would breast-feed Mûsâ 'alayhis salâm. However, he refused to

drink the milk of all the wet-nurses who offered their services. Everyone was at a loss as to what could be done. It was at this time that Mûsâ's *'alayhis salâm* sister went there and said: "I will show you a wet-nurse who is very good and kind. Her milk is also very good." Eventually, she directed them to Mûsâ's *'alayhis salâm* mother. His mother was called, and he was handed over to her. Allah's promise of returning him to her was thereby fulfilled.

Lesson: Look at how intelligent she was: she found him and risked her life in obedience to her mother without the enemy coming to know about it. O women! Obedience to one's parents, intelligence and prudence are great virtues.

The wife of Mûsâ *'alayhis salâm*

Her name is Safûrâ. She is the eldest daughter of Shu'ayb *'alayhis salâm*. When a *kâfir* was unintentionally killed by Mûsâ *'alayhis salâm* in Egypt, Pharaoh learnt of this. He therefore informed his ministers that Mûsâ *'alayhis salâm* should be killed. When Mûsâ *'alayhis salâm* heard about this plan, he escaped secretly to Madyan. When he reached the boundary of this city, he noticed many shepherds drawing water from a well and giving it to their flock to drink. He also noticed two women sitting aloof from all the shepherds. (Later, the elder of the two was his wife and the other was his sister-in-law). Upon seeing this, he asked them the reason for their not being able to give water to their flock. They replied: "We have no male at home. We therefore have to fulfil this task on our own. Because we are women, we are waiting for all these men to go away. Once they all leave, we draw out the water for our flock." He felt sorry for them, drew the water all by himself and gave it to the sheep. When they went home, they related the entire incident to their old father. He sent his elder daughter to go and call this noble person. She came to Mûsâ *'alayhis salâm* with full modesty and shyness and informed him that her father is calling him. He accompanied her and went and met Shu'ayb *'alayhis salâm*. The latter consoled him and informed him that he wished to give one of his daughters to him in marriage. However, the condition is that he will have to tend to his sheep for eight or ten years. Mûsâ *'alayhis salâm* accepted the offer and married the elder sister. After the completion of ten years, he returned home (to Egypt) with her. Because of the cold during the course of their journey, they needed some fire. He spotted a fire on the Mt. Tur so he went towards it. When he reached there, he saw the *nûr* of Allah. It was at this place that he received prophethood.

Lesson: Look at how hard she worked in order to fulfil her domestic tasks. And when she had to speak to a stranger, how modestly and nervously she spoke. O women! You should also abstain from seeking comfort and abstain from laziness with regard to domestic tasks and duties. Furthermore, consider modesty and bashfulness to be necessary at all times.

The sister-in-law of Mûsâ *'alayhis salâm*

She has been mentioned above. Her name is Safirâ. She also used to fulfil the domestic tasks with her sister. She used to obey her father and serve him.

Lesson: O women! You should also serve your parents in this way and fulfil all the domestic tasks just as poor people do. Do not consider these tasks to be below your dignity. It is obvious that your status is not higher than that of the prophets' daughters.

Âsiyah

She is the wife of Pharaoh, the king of Egypt who had claimed to be god. Look at the power of Allah that the husband was a *shaytân* while the wife was so pious that the Quran praises her and our Rasûl *sallallâhu 'alayhi wa sallam* has spoken about her in the following terms: "There are many men who have reached stages of

excellence. However, from among the women, no one reached a stage of excellence except Maryam and Âsiyah. It was Âsiyah who had saved the life of Mûsâ from the tyrant, Pharaoh."

As mentioned in the story of Mûsâ's '*alayhis salâm* sister's story, it was already written in her (Âsiyah's) favour that she will bring *îmân* on Mûsâ '*alayhis salâm*. She had a natural love for him since his infancy. When Mûsâ '*alayhis salâm* received prophethood, Pharaoh did not bring *îmân* on him. However, she brought *îmân* on him. When Pharaoh heard about this, he became extremely harsh to her and imposed many punishments on her. However, she did not relinquish her *îmân* and left the world in this state.

Lesson: Look at how firm she was on her *îmân*. Despite her *kâfir* husband imposing severe difficulties on her, she did not succumb to him. Today, when one experiences minor difficulties, one begins uttering words of *kufir*. O women! *îmân* is a very great gift. Irrespective of the nature of difficulty, never ever do anything contrary to the *Dîn*. If the husband does anything irreligious, don't ever support or join him. In those days, marriage with a *kâfir* husband was valid. However, the rule in our *Sharî'ah* is that if the husband is a *kâfir*, the marriage is not valid. And if he becomes a *kâfir* after marriage, the marriage will be annulled.

The maid of Pharaoh's daughter

It is mentioned in the book *Raudatus Safâ* that Pharaoh's daughter had a maid who was under her command and who used to comb her hair, etc. She had believed in Mûsâ '*alayhis salâm*. However, she did not expose her *îmân* out of fear for Pharaoh. Once while she was combing her (Pharaoh's daughter's) hair, the comb fell from her hand. When she bent down to pick it up, she recited *Bismillah*. The daughter asked her: "What was it that you recited just now? Whose name is that?" She replied: "It is the name of the one who created your father and also gave him a kingdom." She became astonished and remarked: "Is there anyone greater than my father!" Saying this, she ran out to her father and related the entire incident to her. Pharaoh became extremely angry, called for the maid, and threatened her. However, she unhesitatingly said: "Do whatever you wish, I will not leave my *îmân*." Nails were fastened to her hands and feet and thereafter hot ash and embers were placed on her. When this had no effect on her, a child who was in her lap was taken and thrown into the fire. While the child was in the fire, it said: "Mother! Be patient and don't ever leave your *îmân*." She remained steadfast on her *îmân* until she was also thrown into that fire. In *Sûrah al-Burûj*, mention is made of a trench. In that story a similar incident took place between a mother and her child.

Lesson: Look at how firm she remained on her *îmân*. O women! *îmân* is a very great bounty. Do not allow any shortcoming or defect in your *îmân* and *Dîn* on account of your desires, any motive or any difficulty. Don't ever do anything contrary to the commands of Allah and His Rasûl *sallallâhu 'alayhi wa sallam*.

An old woman in the army of Mûsâ '*alayhis salâm*

When Pharaoh began persecuting the Banû Isrâ'îl in Egypt, compelling them into labour, beating them and oppressing them, Allah commanded Mûsâ '*alayhis salâm* to leave Egypt together with the Banû Isrâ'îl on that very night so that they may be saved from the oppression of Pharaoh. Consequently, Mûsâ '*alayhis salâm* left with the Banû Isrâ'îl. When they reached the Nile river, they forgot the road. No one could recognize the road. He became surprised and shouted out: "Whoever is acquainted with this area should please come forward and show us the way." Upon this an old woman came forward and said: "When Yûsuf was about to leave this world, he made a bequest to his brothers and nephews that if at any time you have to leave Egypt, you must carry my coffin, in which my body will be, together with you to wherever you are going. As long as you do not take the coffin, you will not find your way." Mûsâ '*alayhis salâm* asked the whereabouts of the coffin. No one knew the place except for that very same old woman. When he asked her, she replied: "I will not show you the place until you guarantee me one thing." He asked: "What is that? She replied: "You must guarantee me that I will die on *îmân* and that I will be wherever you are in *jannah*." Mûsâ '*alayhis salâm* raised his hands and said: "O Allah!

That which she is asking me for is not in my power." Upon this he was ordered: "You give the guarantee, I will fulfil it." He therefore gave her the guarantee and she showed him the place where the coffin could be found buried in the centre of the river. The moment the coffin was removed, they found the road.

Lesson: Look at how pious this old woman was in that she did not ask for any of the treasures of the world. Instead, she successfully organized the hereafter for herself. O women! You also abandon your lust and desire for this world. You will receive (of this world) whatever has been written for you. Instead, put your *Dîn* in order.

The sister of Haysûr

In the story of Mûsâ and Khidr *'alayhis salâm* it is mentioned that the latter killed a young boy in fulfilment of Allah's command. Mûsâ *'alayhis salâm* became alarmed and asked: "What did this innocent child do that you had to kill him?" Khidr *'alayhis salâm* replied: "When this child would have grown, he would have been a *kâfir*. His parents were Muslims. There was the possibility of their also going astray out of love for him. It was therefore felt that it would be good if he was killed. In place of this boy, Allah will give a daughter to these parents who will be pure from all evil and will be of more benefit to her parents." It is written in other books that this is exactly what happened. This girl married a prophet and from her progeny 70 prophets were born. The name of the boy is Haysûr and this girl is his sister.

Lesson: When Allah praises a woman by saying that she is pure from all evil and of great benefit to her parents, how great such a woman must be! What a beloved and noble feat it is to be pure from all evil and to provide comfort and peace to one's parents! The result of this is that such a person is praised by Allah. O women! Strive hard in acquiring these qualities.

The mother of Haysûr

Haysûr is the same boy who has been mentioned above. You have also read that the Quran has mentioned his parents as believers. The person whom Allah refers to as a believer cannot be any ordinary believer who does not have strong *îmân*. It is obvious that such a person must be very strong in his *îmân*. We can therefore deduce that Haysûr's mother must have been very pious as well.

Lesson: Look! Having strong *îmân* is such a great thing that Allah praised such persons. O women! Strengthen your *îmân*. This can be only done by following the orders of Allah and abstaining from sins.

The mother of Sulaymân *'alayhis salâm*

It is mentioned in the Quran that when Sulaymân made a *du'â* to Allah, he also included the following words: "O Allah! You have favoured my mother and father." We learn from this that his mother was also a pious woman because the greatest favour is *îmân* and *Dîn*.

Lesson: *Îmân* is such a great thing that it is even mentioned by the prophets in a good way. O women! Give beauty and elegance to your *îmân*.

Bilqîs

She was the queen of Saba. An animal by the name of Hudhud informed Sulaymân *'alayhis salâm* that he came across a queen who worships the sun. Sulaymân *'alayhis salâm* wrote a letter and asked Hudhud to hand it over to her. The following was written in the letter: "Accept Islam and come to me." She consulted her ministers and governors and eventually made the following decision: "I will send many rare gifts to him. If he accepts them, I

will conclude that he is a worldly king. If he does not accept them, I will conclude that he is a prophet." When these gifts were given to Sulaymân *'alayhis salâm*, he returned them and sent a message that if you do not become Muslims, I will come with my army to fight you. When she received this message, she was convinced that he is a prophet. She left her city with the intention of becoming a Muslim.

After she departed, Sulaymân *'alayhis salâm* had her valuable royal throne brought to him in a miraculous way. He called for it so that Bilqîs will see the miracle. He removed the pearls and other gems that were on it and had them embedded in another way (different from the way they had been originally embedded). When Bilqîs reached his place, he decided to test her intelligence. He therefore asked her: "Isn't this your throne?" She looked at it carefully and said: "It looks like it. It seems that its appearance has changed slightly." From her answer he deduced that she is very intelligent.

Thereafter, Sulaymân *'alayhis salâm* wanted to show her that his kingdom that was given by Allah is far better than her worldly kingdom. In order to demonstrate this to her, he ordered a pond to be filled with water and that a crystal clear glass be placed on top of it in such a way that it cannot be seen. He then went and sat at such a place that if anyone wished to go to him, that pond will be in the way and he will therefore have to walk through the pond. Bilqîs was then summoned to him. When Bilqîs reached the pond, she did not notice the glass and felt that she will have to walk through the pond. She began lifting her pants (so that it will not get wet when she walks through the pond). Sulaymân *'alayhis salâm* immediately informed her that it has been laid with glass and that she should merely walk on it.

When Bilqîs saw the miracle of her throne (being brought here) and this great piece of architecture (i.e. the glass on top of the pond), and that he has royal possessions far better than hers, she immediately recited the *kalimah* and became a Muslim. Some scholars have written that Sulaymân *'alayhis salâm* married her soon thereafter. Others have written that she married the king of Yemen. Allah knows best.

Lesson: Look at how selfless she was that despite being a queen and very rich, the moment she learnt the truth of *Dîn*, she immediately accepted it. She did not display any pride in accepting it nor did she hold on to the beliefs and customs of her forefathers. O women! You should also adopt this attitude. When you hear anything of the *Dîn*, do not consider it to be a blemish or something to be ashamed of. Nor should you hold on to the customs of your family. None of this will help you. Only your *Dîn* will help you.

A slave-woman from the Banû Isrâ'îl

It is mentioned in a Hadîth that a woman from the Banû Isrâ'îl was breast-feeding her child when a richly adorned caravan passed by. This woman made a *du'â*: "O Allah! Make my child (rich) just like this." Upon hearing this, the child left her breast and said: "O Allah! Do not make me like this." Thereafter the child continued drinking her milk. After a little while a group of people passed by taking a slave-woman with them in a disgraceful and oppressive manner. Upon seeing this spectacle, the mother made the following *du'â*: "O Allah! Do not make my child like this." Again the child left her breast and said: "O Allah! Make me just like this." The mother asked: "What is this you are saying?" He replied: "The person who was at the head of the caravan was a tyrant. The slave-woman was being accused of being a thief and being immoral when in fact she is pure from all these accusations."

Lesson: The meaning of this is that people value the person at the head of the caravan while in Allah's sight he has no value. This slave-woman has no value in the eyes of the people while in Allah's sight she has great value. One should therefore try to acquire the value of Allah irrespective of what people may think. If a person is of no value in Allah's sight, what benefit is there in acquiring the value and respect of the people? Look! It was the miracle of that slave-woman that a breast-fed child began speaking in order to attest to her purity and chastity. O women! It is the habit of some women to despise and look down upon poor people. On the slightest doubt,

they take out faults with them and accuse them of stealing. This is an evil practice. It is possible that such poor people are better than you in the sight of Allah.

A pious and intelligent woman from the Banû Isrâ'îl

Muhammad bin Ka'b relates that there was a great *'âlim* and *'âbid* in the Banû Isrâ'îl. He loved his wife very much. Co-incidentally, she passed away. This person was so grieved by this that he locked his door and abstained from meeting and conversing with people. A woman from the Banû Isrâ'îl heard about this so she went to him. She informed those who were guarding the entrance to his house that she wants to ask him a *mas'ala* and that it can only be asked directly to him. Saying this, she sat down stubbornly by the door. The person was informed of this and eventually permitted her to enter. She said: "I want to ask you a *mas'ala*." He replied: "Go ahead." She said: "I have a neighbour from whom I borrowed some jewellery. I am wearing it for quite some time now. Thereafter she sent a person asking for her jewellery. The question I want to ask you is that do I have to give it back to her?" The *'âlim* replied: "Yes, you have to give it back to her." The woman replied: "That jewellery was with me for a very long time. How can I give it?" The *'âlim* replied: "In such a case, you should give it even more happily because it was out of her kindness that she allowed you to use it for such a long time." When he said this, the woman replied: "May Allah have mercy on you? Why, then, are you so sad? Allah had loaned you something and when He wished, He took it back. (Because) it belongs to Him." Upon hearing this, the *'âlim* realized his mistake and benefited tremendously from this conversation.

Lesson: Look at how this woman put some sense into this man who was a great *'âlim*. O women! You should also bear this in mind when you have to encounter any difficulty or calamity. You should also explain this to others.

The mother of Maryam *'alayhas salâm*

Her name is Hannah. Her husband's name is Imrân who is the father of Maryam. When she fell pregnant, she took a vow that when she gives birth to the child she will keep him free for the service of the masjid. That is, she will not allow him to get involved in any worldly activity. She was under the impression that she will give birth to a boy because only a boy can be of service to the masjid. At that time, vows of this nature were permissible. When the time of delivery of the child came, she gave birth to a girl. Out of sadness she said: "O Allah! I have given birth to a girl." She was informed that this girl will be better than boys and that Allah has accepted her. She kept the name of this child Maryam and made a *du'â* to Allah that He should protect her and her progeny from *shaytân*. Rasûlullâh *sallallâhu 'alayhi wa sallam* said that *shaytân* torments every child that is born. However, he was unable to torment Maryam and 'Îsâ *'alayhimas salâm*.

Lesson: Look at the blessing of her pure intention in that Allah blessed her with a pious child and accepted her *du'â* as well. We learn that Allah favoured her greatly. O women! This is the blessing of pure intentions. Keep your intentions pure all the time. If you do any good act, do it for Allah alone. In this way, you will also be valued by Allah.

Maryam *'alayhas salâm*

The story of her birth has been mentioned above. After she was born, her mother took her to Baytul Maqdis in fulfilment of her vow. When she reached the masjid, she informed the pious servants over there to take her because she had vowed this child for the masjid. Because she was from a pious family, all the pious persons who were based in the masjid wanted to rear her and bring her up. Zakariyya was also amongst them. He was the uncle of Maryam. He therefore had a greater right of taking care of her. But because all the others were clamouring to take care of her, they all agreed upon a certain system to determine who will take care of her. Eventually, the lot fell in the name of Zakariyya *'alayhis salâm*. He took her and began looking after her. She

began growing very quickly - much faster than other children of her age and very soon she appeared to be a grown up. From a young age she was very pious. Allah has referred to her as a *walî* in the Quran. It has also mentioned that she used to miraculously receive different types of fruit when it was not even the season to receive such fruit. Zakariyya *‘alayhis salâm* used to ask her: "From where are you receiving all this fruit?" She used to reply: "From Allah." In short, her entire life was something to marvel about. When she became mature, solely through the power of Allah, she fell pregnant without any man touching her. It was from this pregnancy that *‘Îsâ ‘alayhis salâm* was born. On seeing that she gave birth without a man, the Jews began accusing her of adultery. In order to prove them wrong, Allah gave *‘Îsâ ‘alayhis salâm* the power to speak while he was still a baby. He spoke of such great things that all those who possessed a just and open mind agreed that this is an example of Allah's power; that he was in fact born without a father and that his mother was pure and innocent. Rasûlullâh *sallallâhu ‘alayhi wa sallam* has mentioned her piety by saying that from among the women, no one reached a stage of excellence except Maryam and Âsiyah. We had quoted this Hadîth in full when mentioning the life of Âsiyah.

Lesson: Her mother had devoted her to Allah. She became very pious. She remained obedient to Allah to the extent that she became a *walî*. The blessing of this was that Allah saved her from the accusations of people. O women! Continue obeying Allah and you will be protected from all calamities. Pay more attention to the *Dînî* affairs of your children and do not make them slaves of this world.

The wife of Zakariyya *‘alayhis salâm*

Her name is *Îshâ’*. She is the sister of Hannah and the aunt of Maryam *‘alayhas salâm*. Referring to her, Allah says in the Quran: "We made his (Zakariyya's) wife fit for him." Some of the scholars have interpreted this as We have mended and corrected her ways. Yahyâ *‘alayhis salâm* was born to her while she was in her old age. Based on this, *‘Îsâ ‘alayhis salâm* is the daughter's son of Yahyâ's *‘alayhis salâm* aunt. The daughter's son is often referred to as a son. It is for this reason that Rasûlullâh *sallallâhu ‘alayhi wa sallam* has referred to both of them as cousins.

Lesson: Good character is such a great thing that Allah praised her for it. O women! Reform and mend your ways as we have explained in the previous part of *Bahishti Zewar*.

Note: The above 25 stories concerned the women of the previous *ummahs*. We will now mention the lives of the women of this *ummah*.

Khadijah *radiyallâhu ‘anhâ*

She is the first wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Great feats have been attributed to her. Once Rasûlullâh *sallallâhu ‘alayhi wa sallam* informed her that Jibra’îl *‘alayhis salâm* has conveyed the *salâms* of Allah to you. Rasûlullâh *sallallâhu ‘alayhi wa sallam* also said that the following four women are the best in the world: Maryam, Âsiyah (the wife of Pharaoh), Khadijah, and Fâtimah.

Whenever Rasûlullâh *sallallâhu ‘alayhi wa sallam* used to encounter any difficulties from the *kuffâr*, he used to come and inform Khadijah *radiyallâhu ‘anhâ*. She used to console him in such a way that all his worries used to go away. After her demise he used to think about her so much that when he used to slaughter a sheep, he would also send some of its meat to her friends. Prior to marrying Rasûlullâh *sallallâhu ‘alayhi wa sallam*, she had married another person by the name of Abû Hâlah Tamîmî.

Lesson: The high level of value and appreciation that Allah and His Rasûl *sallallâhu ‘alayhi wa sallam* had for her was because of her *Îmân* and her obedience. O women! You should also endeavour in this direction. We also learn from this that it is considered to be a noble characteristic for the wife to console her husband when he

is under emotional stress. Some women completely change the temperament of their husbands by putting them under great emotional stress. They do this by making demands on them or by nagging them all the time. Give up this habit.

Saudah *radīyallāhu ‘anhā*

She is also the wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. She had given her day which he used to spend with her to ‘Ā’ishah. ‘Ā’ishah says: "I never desired to be like any woman except Saudah. Whenever I used to see her, I desired to be like her." The name of her first husband was Sukrān bin ‘Amr.

Lesson: Look at her magnanimity that she gave her turn to her co-wife. These days, a woman unnecessarily fights with the co-wife and is jealous of her. Look at the justice of ‘Ā’ishah that she praises her co-wife. Today, they intentionally look for faults in the co-wife. O women! You should also adopt magnanimity and justice of this nature.

‘Ā’ishah *radīyallāhu ‘anhā*

She is a very beloved wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He married her while she was still a virgin. She was so learned that great *Sahābah* used to ask her questions. Once a *Sahābi* asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: "Whom do you like the most?" He replied: "‘Ā’ishah." This *Sahābi* then asked: "And from among the men?" He replied: "Her father." That is, ‘Abū Bakr *radīyallāhu ‘anhū*. Many other virtues have been mentioned in her favour.

Lesson: Look at her: despite her being a woman, great ‘*ulamā* used to refer to her when they wanted to know any *mas’ala*. Today, let alone not having any knowledge, women do not even have the desire to ask the ‘*ulamā* any questions nor do they have the desire to read any Islamic books. O women! Acquire knowledge of the *Dīn* with full endeavour and zeal.

Hafsah *radīyallāhu ‘anhā*

She is the wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and the daughter of ‘Umar *radīyallāhu ‘anhū*. On one occasion, Rasūlullāh *sallallāhu ‘alayhi wa sallam* had issued one divorce to her. Thereafter, upon the instruction of Jibrā’īl he revoked this divorce. Jibrā’īl had spoken in her favour in the following way: "You should revoke the divorce which you issued to her because she fasts abundantly, engages in a lot of ‘*ibādah* at night, and she will be your wife in *jannah*." She had made a bequest to her brother ‘Abdullāh bin ‘Umar to give a certain amount of her wealth in charity. She had also made a plot of land *waqf* for Allah Ta’ālā. She had also made a bequest in this regard. Her first husband's name was Khunays bin Hudhāfah.

Lesson: Look at the *barakah* of piety that Allah Ta’ālā defended her and sent Jibrā’īl to speak on her behalf in order to have her divorce revoked. Look at her generosity - how she made arrangements for charity in the name of Allah and also made a plot of land *waqf* for Allah Ta’ālā. O women! Adopt piety and remove love and greed for wealth from the heart.

Zaynab bint Khuzaymah *radīyallāhu ‘anhā*

She was also the wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. She was so generous that she became known as the "mother of the poor". Her first husband was ‘Abdullāh bin Jahsh.

Lesson: Look at what a great thing it is to be in the service of the poor.

Umme Salamah *radiyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. A woman relates an incident and says: "Once I was in the company of Umme Salamah. After a little while, many poor persons came to her. There were men and women among them. They all stood there (demanding something). So I said to them: 'Go away from here.' Upon this, Umme Salamah said: 'We have not been commanded this. O girl! Give each of them something even if it means giving them one dry date.'" Her first husband was Abû Salamah *radiyallâhu ‘anhu*.

Lesson: She did not become annoyed by the demands of the poor persons. Today, women produce feeble excuses and some of them go to the extent of cursing and abusing beggars. O women! Don't ever do this.

Zaynab bint Jahsh *radiyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Rasûlullâh *sallallâhu ‘alayhi wa sallam* had adopted a *Sahâbi* by the name of Zayd *radiyallâhu ‘anhu*. Initially, it was permissible to adopt a son. When he became mature, Rasûlullâh *sallallâhu ‘alayhi wa sallam* decided to get him married. So he sent a proposal to her brother on behalf of Zayd *radiyallâhu ‘anhu*. This brother and sister (i.e. Zaynab) did not consider Zayd to be equal to them in status and lineage. They were therefore hesitant in the beginning. However, Allah Ta'âlâ revealed a verse wherein He mentions that once the prophet decides on something, a Muslim should not make any excuses. They therefore accepted the proposal and the marriage was performed. However, the husband and wife could not live together in an amicable manner. The situation reached a stage whereby Zayd decided to divorce her. He came to consult Rasûlullâh *sallallâhu ‘alayhi wa sallam* but he stopped him and tried to make him understand. However, Rasûlullâh *sallallâhu ‘alayhi wa sallam* gauged that these two will be unable to live together and that they were definitely heading for a divorce. He began thinking to himself that right from the beginning, the brother and sister were not happy about entering into this marriage, but they accepted after I told them to do so. If the divorce takes place, the brother's and sister's burden will be lessened but they will be broken-hearted. What could he do in order to console them? Eventually he came to the conclusion that if he marries her, she will be greatly consoled and relieved. Apart from this, he could find no solution. At the same time, he also realized that the disbelievers will begin accusing him of marrying his son's wife. Although an adopted son does not become one's real son, who can stop people from thinking and speaking in this way? More so when the disbelievers will begin making a mountain out of a mole-hill. He was still thinking and pondering over all this when Zayd *radiyallâhu ‘anhu* divorced her. On the expiry of her *'iddah*, Rasûlullâh *sallallâhu ‘alayhi wa sallam* was inclined towards proposing to her. Eventually, he sent his proposal. She replied that she will ask her Creator and that she is not going to make up her own mind in this regard. If He sanctions it, He will make the way easy. Upon saying this, she performed her ablution and offered *ṣalât*. After the *ṣalât*, she made a fervent *du‘â* to Allah. Allah revealed a verse to Rasûlullâh *sallallâhu ‘alayhi wa sallam* mentioning that He has made your *nikâh* with her. He then went to her and recited the verse to her. Zaynab *radiyallâhu ‘anhâ* used to mention this to her co-wives by saying: "Your *nikâh* was sanctioned by your parents while my *nikâh* was sanctioned by Allah Ta'âlâ."

The first orders concerning *purdah* were revealed during her *nikâh*. She was very generous. She used to practice handicrafts and give in charity from the income that she received from these handicrafts. Once, all the wives got together and asked Rasûlullâh *sallallâhu ‘alayhi wa sallam*: "Who will join you first after your demise?" He replied: "The one whose hands are the longest." This is an Arabic mode of expression to show generosity. However, this did not cross the minds of his wives. They were under the impression that it referred to actual length. They therefore took a stick and began measuring their hands. Hadrat Saudah's *radiyallâhu ‘anhâ* hands turned out to be the longest. However, the first to leave this world after him was Hadrat Zaynab bint Jahsh *radiyallâhu ‘anhâ*. It was only then that they all realized that it referred to generosity. In short, her generosity was also appreciated by Allah and His Rasûl *sallallâhu ‘alayhi wa sallam*.

‘Ā’ishah *radīyallāhu ‘anhā* says: "I have not come across any woman better than Zaynab. She was perfect in her *Dīn*, feared Allah a lot, very honest in her speech, very kind and cordial to her relatives, very charitable, and she used to work very hard with her handicrafts so that she could give more in charity." Speaking about her, Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: "She was very humble-hearted and used to beseech Allah abundantly."

Lesson: O women! You have read about the greatness of generosity, the benefits of handicrafts and referring to Allah for all your needs. Don't ever consider it disgraceful to do any work with your own hands. Do not look down upon any craft or occupation (provided it is acceptable in the Sharī‘ah).

Umme *Habībah radīyallāhu ‘anhā*

She is also the wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When the *kuffār* of Makkah began oppressing the Muslims profusely, and the latter were not ordered to go to Madīnah as yet, many Muslims went to Abyssinia. The king of Abyssinia who was known as Najāshi was a Christian. However, after the arrival of Muslims, he became a Muslim. Umme *Habībah radīyallāhu ‘anhā* was also among the Muslims who had come to Abyssinia. Najāshi sent a person by the name of Abrahah to her informing her that he is sending a proposal to her on behalf of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. She accepted the proposal. Najāshi also sent some gifts with Abrahah, which comprised of two silver bracelets and a few rings. Her first husband was ‘Ubaydullah bin Jahsh.

Lesson: How pious she must have been for her to leave her home solely to protect and safeguard her *Dīn*. In return for this effort of hers, Allah gave her great comfort and honour in that she married Rasūlullāh *sallallāhu ‘alayhi wa sallam* and the king made all the necessary arrangements. O women! When the situation requires you to choose *Dīn*, do not give preference to worldly comfort, name and fame, wealth or your house and family. Everything should be sacrificed for *Dīn*.

Juwayriyah *radīyallāhu ‘anhā*

She is also the wife of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. She was brought as a prisoner after a war with the *kuffār* in a battle popularly known as Bani Mustaliq. She had fallen in the share of a *Ṣahābi* by the name of Thābit bin Qays or his cousin. She said to her master: "I will give you a certain amount of money and you must free me." He agreed to this so she went to Rasūlullāh *sallallāhu ‘alayhi wa sallam* and asked him to help her with some money. Rasūlullāh *sallallāhu ‘alayhi wa sallam* felt sorry for her after seeing her piety and poverty. He said to her: "If you agree, I will pay for your entire freedom and take you into my marriage." She readily accepted this offer and the *nikāh* took place. When the people heard about this marriage, especially all the prisoners that belonged to her tribe who were under the Muslims, then most of these Muslims freed these slaves saying that now that they have a relationship with Rasūlullāh *sallallāhu ‘alayhi wa sallam* because of this marriage, it is disrespectful to keep them as slaves. ‘Ā’ishah *radīyallāhu ‘anhā* is reported to have said: "We do not know of any woman who has been of so much benefit to her tribe (or family)." Her previous husband's name was Musāfi' bin Ṣafwān.

Lesson: Piety is a great virtue. Despite her being a slave-girl, she was able to enter into the marriage of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. O women! There isn't anyone more honourable than Rasūlullāh *sallallāhu ‘alayhi wa sallam*. If he did not consider it to be a blemish to marry a slave-girl, do not consider it to be disgraceful or undignified if anyone marries a person of a lower social standing because of some reason or brings someone from a foreign place; This is an evil sickness and also a sin. Look at how the *Ṣahābah radīyallāhu ‘anhum* honoured her in that they did not even allow themselves to disgrace her relatives and fellow tribes-men. How ignorant we are today in that we do not honour such a woman irrespective of how pious and religious-minded she may be. As for honouring her family, there is no hope whatsoever in this regard.

Maymûnah *radīyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. A great scholar of Hadîth relates that her *nikâh* with Rasûlullâh *sallallâhu ‘alayhi wa sallam* took place in the following manner: She came to him and said: "I am gifting my life to you." In other words, I am prepared to enter into a marriage with you without even any *mahr*. He accepted this. Marrying in this manner (i.e. without any *mahr*) was permissible only for Rasûlullâh *sallallâhu ‘alayhi wa sallam*. A great *mufasssir* relates that the verse which mentions a marriage of this nature was first revealed for this woman. Her first husband's name was Huwaytib.

Lesson: Look at how much love she had for the *Dîn* that she considered serving Rasûlullâh *sallallâhu ‘alayhi wa sallam* as an act of *‘ibâdah* and was therefore prepared to forfeit her right to receive any *mahr*. This she did at a time when women used to receive the *mahr* in cash, i.e. without any delay. It was unlike today where the *mahr* is delayed until "*qiyâmah*" or death. O women! Consider *Dîn* to be the actual thing of value. Do not have too much love for the world to the extent that you waste your time thinking about it all the time. Twenty fours of the day are spent immersed in these thoughts: If one attains one's objective one is overjoyed irrespective of whether one receives a reward in doing so or a sin. If one does not obtain it, one is filled with sorrow, begins to complain, becomes jealous of those who possess it, and thereafter begins to have evil intentions.

Safiyyah *radīyallâhu ‘anhâ*

She is also the wife of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. A battle took place between the Muslims and the Jews at a place called Khaybar. She was brought as a prisoner after this battle. She fell in the booty of one of the Sahâbah. Rasûlullâh *sallallâhu ‘alayhi wa sallam* paid for her freedom and married her thereafter. She is from the progeny of Hârûn *‘alayhis salâm*. She possessed many forbearing and intelligent qualities. Her forbearance can be gauged from an incident: her slave-girl concocted two lies and informed ‘Umar *radīyallâhu ‘anhu* of them. One of these lies was that she (Safiyyah) still has a special attachment for Saturday. This day is a very sacred day of the week for the Jews. In other words, despite her accepting Islam, traces of her previous religion were still found in her. If this has to be looked at from another angle, she is not a complete Muslim. The second lie was that she gives and takes a lot from the Jews. When ‘Umar *radīyallâhu ‘anhu* went and asked her about this, she replied: "The first thing that she said is absolutely false. Ever since I accepted Islam and Allah has blessed me with Friday, my heart has become totally detached from Saturday. The second thing which she said is true. The reason for this is that they (the Jews) are my relatives and it is not against the *Sharī‘ah* for one to maintain good relations with one's relatives." She then asked the slave-girl: "Who asked you to concoct lies?" She replied: "Satan." Upon this, she replied: "You can go now, I have freed you." Her first husband's name was Kanânah bin Abil Haqîq.

Lesson: O women! This is what is known as forbearance. You should also overlook and forgive your domestics and your maids if they make any mistake. Taking revenge or compensation from them on trivial matters is a sign of lack of courage. Look at how honest Safiyyah *radīyallâhu ‘anhâ* was. She clearly spelt out the quality that was found in her and did not try to cover it up. It is the habit of some people that they do not like to admit anything. They try to save themselves from any accusation by disguising and concealing anything that they may have done. It is also an evil practice to concoct stories.

Zaynab *radīyallâhu ‘anhâ*

She is the daughter of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He loved her very much. She was married to ‘Abû al-‘Âs bin ar-Rabî’ *radīyallâhu ‘anhu*. When she accepted Islam and her husband refused to do so, she severed relations with him and migrated to Madinah. A few days later, her husband also followed her to Madinah and accepted Islam. Rasûlullâh *sallallâhu ‘alayhi wa sallam* performed their *nikâh* again. He also liked her a lot. When she had left Makkah for Madinah, an incident took place on the way: two disbelievers

encountered her on the way. One of them pushed her and she fell on a rock. He had some desire for her but that also disappeared. She was badly injured from this fall to the extent that she did not fully recover right until her death. Eventually, this was the cause of her death.

Lesson: Look at her courage and her piety that she was prepared to leave her birth-place and her husband for the sake of *Dîn*. Furthermore, she bore the difficulties imposed upon her by the disbelievers to the extent that she passed away. Yet she remained steadfast on *Dîn*. O women! You should be prepared to leave everything for the sake of *Dîn*. If you experience any difficulties, endure them. If your husband leaves the *Dîn*, do not side with him.

Ruqayyah *radīyallāhu ‘anhâ*

She is also the daughter of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Her first marriage was with ‘Utbah, the son of the *kâfir* Abû Lahab. Abû Lahab has been mentioned in the Quran in *Sûrah al-Masad* (the 111th sûrah of the Quran). The father and son did not accept Islam and the former therefore ordered his son to leave her. Upon this, Rasûlullâh *sallallâhu ‘alayhi wa sallam* performed her *nikâh* with ‘Uthmân *radīyallâhu ‘anhu*. When Rasûlullâh *sallallâhu ‘alayhi wa sallam* prepared to leave for the battle of Badr, she was sick at that time. Because of this, he asked ‘Uthmân *radīyallâhu ‘anhu* to remain behind and tend to her and informed him that he will receive the same reward as those engaged in *jihâd* and that he will also receive a share of the booty. She passed away on the very day the Muslims vanquished the disbelievers and returned to Madinah.

Lesson: Look at her greatness that tending to her was considered to be equal to waging *jihâd* against the disbelievers. This eminence of hers was on account of her piety. O women! Always try to strengthen your *Dîn*. Do not allow yourselves to commit any sin as this is a cause of weakness in the *Dîn*.

Umme Kulthûm *radīyallâhu ‘anhâ*

She is also the daughter of Rasûlullâh *sallallâhu ‘alayhi wa sallam*. Her first marriage was with ‘Utbah who was also a son of Abû Lahab. Before she could even go and live with this husband, Rasûlullâh *sallallâhu ‘alayhi wa sallam* received prophethood. The father and son had not accepted Islam and the former ordered his son to leave her as well. When her sister, Ruqayyah, passed away, she married ‘Uthmân. When Ruqayyah had passed away, co-incidentally, Hafṣah had also become a widow. ‘Umar *radīyallâhu ‘anhu* (the father of Hafṣah) wanted to get her married to ‘Uthmân *radīyallâhu ‘anhu*. However, the latter did not show any interest. When Rasûlullâh *sallallâhu ‘alayhi wa sallam* heard of this, he said to ‘Umar *radīyallâhu ‘anhu*: "I will show you a husband for Hafṣah who is better than ‘Uthmân, and for ‘Uthmân a wife that is better than Hafṣah." Based on this, Rasûlullâh *sallallâhu ‘alayhi wa sallam* married Hafṣah, and got ‘Uthmân married to ‘Umme Kulthûm.

Lesson: Rasûlullâh *sallallâhu ‘alayhi wa sallam* spoke good of her and when he speaks good of anyone, it is based on that person's ‘îmân. O women! You should also put your ‘îmân in order.

Fâtimah *radīyallâhu ‘anhâ*

She is the youngest of all the sisters but the highest in status and the most beloved to Rasûlullâh *sallallâhu ‘alayhi wa sallam*. He has referred to her as the piece of his flesh and the leader of all women. He has also stated that if anything causes her sorrow, it causes him sorrow as well. When he fell ill, he whispered into her ear and informed her of the approach of his death. Upon hearing this, she began to cry. He again whispered into her ear and informed her that she should not grieve because she will be the first to join him and she will be the leader of all women in *jannah*. Upon hearing this, she began smiling. Although all his wives begged her to tell them what he had told her, she did not do so until after his demise. She married ‘Alî *radīyallâhu ‘anhu*. Many other virtues concerning her have been mentioned in the *Hadîth*.

Lesson One: The reason for Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* loving her the most and being specially attached to her is that she was the most pious, the most patient and the most grateful. O women! Adopt *Dîn*, patience and gratefulness. You will also become beloved by Allah and His Rasûl *ṣallallâhu ‘alayhi wa sallam*.

Lesson Two: When we had first mentioned the life of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*, we also listed all the names of his wives and daughters.

Lesson Three: O women! There is one more point which you have to ponder over. You have read about Rasûlullâh's *ṣallallâhu ‘alayhi wa sallam* eleven wives and four daughters. You must have realized for yourselves that out of the eleven wives, apart from ‘Â'ishah *radîyallâhu ‘anhâ*, all the others had been married previously. From his daughters, apart from Zaynab and Fâtimah *radîyallâhu ‘anhuma*, the other two were married prior to marrying ‘Uthmân *radîyallâhu ‘anhu*. No woman in the world is equal to these twelve women (the ten wives and two daughters who had been married previously) in honour and status. If entering into a second marriage was blameworthy or a blemish, would these women have ever done something that is considered to be a blemish? It is extremely sad that some ignorant people consider a second marriage to be a blemish. If one begins to consider something that occurred in the family of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* to be a blemish or to be immoral, how can one still have *îmân*? What type of Muslims are they that they find fault with the lifestyle of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and consider the lifestyle of the *kuffâr* to be honourable? We are saying this because keeping a widow at home without allowing her to get married again is actually the custom of the *kâfir* Hindus of India.

We have something else to add to this. There is a big difference between you and the widows of the past. They may have been ignorant, but they used to take great precautions in safeguarding their honour and chastity. They used to suppress their *nafs* and did not allow it to fall into sin. As for today, the widows surpass married women in trying to beautify themselves. It is for this reason that many incidents are beginning to occur which are not suitable to be mentioned. In these times, it is most certainly not permissible to refuse widows from getting married. This is because neither the women have any shame and bashfulness of the past, the men do not have any sense of honour, nor do the widows know how to live a life of widowhood and to undertake the necessary means for their food and clothing. Now the time is such that one should not even forgetfully think of refusing a widow from getting married. May Allah give us understanding and success.

Note: After mentioning the lives of the women of the previous nations, we mentioned the lives of Rasûlullâh's *ṣallallâhu ‘alayhi wa sallam* 11 wives and 4 daughters - totalling 15 women. We will now mention the lives of women who were present during the lifetime of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and with some of whom he had special relations.

Halîmah Sa‘diyyah *radîyallâhu ‘anhâ*

This woman breast-fed Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. When he waged a jihâd against the city of *Tâ'if*, she came to him together with her husband and son. He treated her with great respect, laid down his shawl and made her sit on it. All of them accepted Islam.

Lesson: Despite her having a special relationship with Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* she knew that this would not give her salvation in any way if she did not bring *îmân*. She therefore accepted Islam. O women! You should not be under the assumption that you are from the progeny of a certain pious man or that a certain son or grandson of yours is an *‘âlim* or a *ḥâfîẓ* and that they will grant you salvation. Remember that if you have *Dîn* in yourself, these persons can ask Allah for something on your behalf. But if you do not have any *Dîn*, they will be of no help to you.

Umme Ayman *radîyallâhu ‘anhâ*

Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* used to go and visit her occasionally. Once he went to visit her and she offered him something to drink. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* refused either because he did not feel like drinking anything at that time or because he was fasting. Because of the fact that she had brought up Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* she insisted that he drinks it. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* used to say that after my real mother, she is my mother. After his demise, Abû Bakr and ‘Umar *radiyallâhu ‘anhuma* also used to visit her occasionally. Upon seeing them she used to think of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and begin to cry. They should also begin crying.

Lesson: What an honour it was to have Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and these two great *Ṣahâbah* visiting her. Her greatness is on account of her serving Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and being perfect in her *Dîn*. O women! Serving Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* means that you must serve his *Dîn*, direct women towards good deeds, teach them the *Dîn*, teach your children piety, and you yourself should remain steadfast on *Dîn*. *Inshâ’ Allah*, you will also receive a part of greatness.

Do not think that she must have went in front of all these visitors without *purdah*. To go and sit by someone and to speak or listen to good talks even though it may be behind a screen or curtain is sufficient to be called a *ziyârah* (visit).

Umme Sulaym *radiyallâhu ‘anhâ*

She is a *Ṣahâbiyah* of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*, the wife of Abû Talḥa *radiyallâhu ‘anhû*, and the mother of Anas *radiyallâhu ‘anhû*, who was the attendant of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. She is also an aunt of his. One of her brothers who was a *Ṣahâbî*, was martyred while participating in a battle with Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. On account of all this, he used to have a lot of time for her. He used to visit her occasionally. He is also reported to have seen her in *jannah*.

A strange incident occurred to her. She had a small child who fell ill and also passed away during the day. Look at her patience: when night approached, she thought to herself that if she were to inform her husband about his death, he will be distressed the entire night and will abstain from eating as well. She decided to remain silent about it. When her husband came home and asked about the child's health, she replied that he is at peace. This was not a lie because what can be more peaceful for a Muslim than returning to his original place of abode? However, the husband did not grasp this. She presented the meal to him which he partook of. Thereafter, he desired her and she did not even present any excuses. When everything was over, she asked her husband: "If anyone loans you anything and thereafter asks for it, does the person who borrowed it have any right to refuse?" He replied: "No." So she said: "Exercise patience over the (death of the) child." He became angry and asked her why she did not inform him prior to all this. The following morning he went and narrated the entire incident to Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. He made *du‘â* for her, and through the power of Allah, she fell pregnant on that very night. She gave birth to a child who was named ‘Abdullâh. He became a great ‘âlim and many great ‘*ulamâ* were born from his progeny.

Lesson: O women! Learn patience from her and learn the lesson of providing comfort to the husband from her. The example of asking back a loaned item which she mentioned is a beautiful and appropriate example. If a person can comprehend this example, he will not become impatient (and despondent) at any time. Through the *barakah* of her patience, Allah Ta‘âlâ granted her a child soon thereafter in whose progeny many ‘*ulamâ* were born.

Umme Harâm *radiyallâhu ‘anhâ*

She is also a *Ṣahâbiyah* and the sister of Umme Sulaym *radiyallâhu ‘anhâ*, whose story has just been mentioned above. She is also an aunt of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. He used to visit her as well. Once he went

to her house, had a meal and fell asleep. He then woke up smiling. She asked him the reason for his smiling. He replied: "I had a dream and saw people of my *ummah* going on jihâd on a ship. Their possessions and clothing appeared to be that of the rich and the royalty." She said: "O Rasulullah! Make *du'â* that I am also from among them." He made *du'â* for her and fell asleep again. He woke up smiling for a second time, related the same dream, and that he saw more of the same type of people. She said: "O Rasulullah! Make *du'â* that I am also from among them." He replied: "You are already included in the first group of people." It so happened, that her husband, 'Ubâdah, went out for jihâd on a ship and she also accompanied him. Once they landed, she began climbing onto an animal. This animal became hysterical and she fell down and passed away.

Lesson: Rasûlullâh's *sallallâhu 'alayhi wa sallam du'â* was accepted because as long as the person does not return home, that journey is considered to be a jihâd. And once a person passes away while embarking on a journey for jihâd, he receives the reward of a martyr irrespective of how he dies. Look at how pious she was that she did not even worry about her life in order to attain reward. She asked him to make a *du'â* so that she is blessed with this. O women! You should also bear this in mind. If you experience any difficulty in fulfilling *Dînî* duties, do not become agitated or excited. Eventually, it is **you** who will be rewarded.

Umme 'Abd radiyallâhu 'anhâ

She is the mother of a very illustrious *Sahâbi* by the name of 'Abdullâh bin Mas'ûd radiyallâhu 'anhu. She had such a great influence in the domestic affairs of Rasûlullâh *sallallâhu 'alayhi wa sallam* that outsiders used to think that she was part of his household.

Lesson: This great contact that she had with the household of Rasûlullâh *sallallâhu 'alayhi wa sallam* was only on account of *Dîn*. O women! If you safeguard your *Dîn*, you will also gain proximity to Rasûlullâh *sallallâhu 'alayhi wa sallam*.

The mother of Abû Dhar Ghifâri radiyallâhu 'anhu

Abû Dhar Ghifâri is a *Sahâbi*. When the news of Rasûlullâh's *sallallâhu 'alayhi wa sallam* prophethood spread, he left his hometown and came to Makkah in order to establish the truth. After observing the situation in Makkah, he became a Muslim. When he returned home, his mother heard his entire story. She replied: "I have no objection to your *Dîn*. I am also becoming a Muslim."

Lesson: This is what is known as purity in nature and temperament. Once she heard the truth, she did not worry about the religion of her forefathers. O women! Even when you hear anything about the *Shari'ah*, do not try to contradict it by substantiating your family customs and rituals. You should readily accept the matter of *Dîn* and act accordingly.

The mother of Abû Hurayrah radiyallâhu 'anhu

Abû Hurayrah is a *Sahâbi*. He used to explain the *Dîn* to his mother so that she may accept Islam. One day, she uttered something against the *Dîn* which disturbed him greatly. He went crying to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said to him: "O Rasûlullâh! Make *du'â* on behalf of my mother that Allah blesses her with *imân*." He therefore made the following *du'â*: "O Allah! Guide the mother of Abû Hurayrah." He returned home happily but found the door to the house locked. He heard the dripping of water as if someone was having a bath. When his mother heard the sound of his approach, she asked him to wait. After completing her bath, she opened the door and recited the kalimah:

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He was so overjoyed that he began crying out of happiness. In this very state, he rushed to Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and related the entire incident to him. Upon hearing this, he expressed his gratitude to Allah Ta‘âlâ. Abû Hurayrah then said: "O Rasûlullâh! Make *du‘â* that we, mother and son, have love for the Muslims and that the Muslims have love for us as well." He made this *du‘â* as well.

Lesson: Look at the great benefit of having pious children. O women! Teach your children the knowledge of *Dîn*. In doing so, your *Dîn* will also be safeguarded.

‘Asmâ’ bint ‘Umayy *radīyallâhu ‘anhâ*

She is a *Sahâbiyah*. When the *kuffâr* of Makkah persecuted the Muslims, many of them migrated to Abyssinia. She was also among them. Later, when Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* migrated to Madinah, all those who were in Abyssinia also joined him. She also went to Madinah. Rasûlullâh gave her the glad tidings by informing her that because she undertook two *hijrahs*, she will be greatly rewarded.

Lesson: Look at how she changed from one who had a home to a homeless person, and this was done solely for the *Dîn*. O women! If you have to bear any burdens for the sake of *Dîn*, do not display any laziness.

The mother of Hudhayfah *radīyallâhu ‘anhu*

Hadrat Hudhayfah is a *Sahâbi*. He says: "Once my mother asked me: 'How many days have passed since you visited Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*?' I told her the number of days. Upon hearing this she began rebuking me. So I told her: 'I am going this very moment and I will offer the *maghrib ṣalât* with him. Thereafter, I will ask him to make *du‘â* for salvation on your behalf and my behalf.' I went to him, offered the *maghrib* and thereafter the *‘ishâ ṣalâts* with him. After the *‘ishâ ṣalât* he began leaving, so I followed him. Upon hearing a sound behind him, he asked: 'Is that Hudhayfah?' I replied: 'Yes.' He asked: 'What do you want? May Allah forgive you and your mother.'"

Lesson: Look at what a good mother she was that she even asks her children whether they visited Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* or not. O women! You should also emphasise on your children to go and visit pious persons, learn matters of the *Dîn* from them, and acquire the *barakah* of good company.

Fâtimah bint Khattâb *radīyallâhu ‘anhâ*

She is the sister of ‘Umar *radīyallâhu ‘anhu*. She had accepted Islam before her brother. Her husband, Sa‘îd bin Zayd, had also become a Muslim. ‘Umar *radīyallâhu ‘anhu* had not become a Muslim as yet. Both of them were keeping their Islam a secret out of fear for him. Once, ‘Umar heard her reciting the Quran. Upon hearing this, he became very angry with both of them. Let alone his brother-in-law who was a man, even his sister informed him clearly and unhesitatingly that they had become Muslims and were indeed reciting the Quran. If he wished, he could hit them or leave them (it will not change their minds in any way). ‘Umar replied: "Let me see the Quran as well." The moment he saw it and heard it, the light of *îmân* entered his heart, he went straight to Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and became a Muslim.

Lesson: O women! You should also be firm in matters of the *Dîn* and the *Sharî‘ah*. Do not say anything against the *Shariah* in exchange for monetary gain nor follow customs that are contrary to the *Sharî‘ah* merely to please your family. If anything is contrary to the *Sharî‘ah*, do not even go near it.

An Anṣârî woman

Ibn Is'hâq narrates that the husband, father and brother of an Anṣarî woman were all martyred in the battle of 'Uḥud, in which they had participated with Rasûlullâh *ṣallallâhu 'alayhi wa sallam*. When she was informed about this, she replied: "First tell me, how is Rasûlullâh?" They replied that he is well and alive. She replied: "If he is safe and sound, there is nothing to be sorrowful about."

Lesson: Glory be to Allah! What great love she had for Rasûlullâh *ṣallallâhu 'alayhi wa sallam*! O women! If you wish to have love for him, follow his *Sharî'ah* in totality. In this way, you will develop a love for him, and on account of this love, you will receive a stage near him.

Umme Faḍl Lubâbah bint Hârith *radīyallâhu 'anhâ*

She is the aunt of Rasûlullâh *ṣallallâhu 'alayhi wa sallam*, the wife of 'Abbâs *radīyallâhu 'anhu*, and the mother of 'Abdullâh bin 'Abbâs *radīyallâhu 'anhu*. It is mentioned in the Quran that if Muslims are living among the *kuffâr* and they are unable to render the *'ibâdah* of Allah, they should leave that place and settle down in a safer area. If they do not do this, they will be committing a major sin. However, women and children who do not know the way nor do they have anyone to accompany them, or are unable to undertake the journey are excluded from this rule. 'Abdullâh bin 'Abbâs *radīyallâhu 'anhu* says: "My mother was from among such persons who were unable to undertake the journey. She was a woman and I was a child."

Lesson: Look at the beauty of her intention. In her heart, she did not wish to live among the *kuffâr*. However, she was forced to do so. Allah therefore had mercy on her and saved her from sinning. O women! You should also make a firm intention in your heart that you will act according to the *Dîn*. Thereafter, there will be hope of you being forgiven in those matters in which you have no alternative. The person who does not make an intention to act according to the *Dîn* cannot save himself from sinning.

Umme Sulayṭ *radīyallâhu 'anhâ*

Once 'Umar *radīyallâhu 'anhu* was distributing some shawls among the women of Madinah. Eventually, he was left with only one shawl. So he asked the people as to whom he should give it. They replied: "Give it to 'Ali's *radīyallâhu 'anhu* daughter, Umme Kulthûm, who is also your wife." He replied: "No. Umme Sulayṭ deserves to receive it." This woman is from the Anṣâr and had also given the *bay'ah* to Rasûlullâh *ṣallallâhu 'alayhi wa sallam*. 'Umar *radīyallâhu 'anhu* said: "This woman was such that during the battle of Uḥud she used to carry water skins and go around giving the Muslims water to drink. There was also another woman by the name of Khaulah who fought in the battle with a sword."

Lesson: Look at her courage in fulfilling the work of Allah. It is for this reason that 'Umar *radīyallâhu 'anhu* valued her so much. Now the level of our courage is such that we cannot even offer our five times ṣalât properly.

Hâlah bint Khuwaylid *radīyallâhu 'anhâ*

She is the sister-in-law of Rasûlullâh *ṣallallâhu 'alayhi wa sallam* and the sister of Khadijah *radīyallâhu 'anhâ*. Once she came to visit Rasûlullâh *ṣallallâhu 'alayhi wa sallam*. She stood outside and asked for permission to enter. Because her voice was similar to her sister's, Rasûlullâh *ṣallallâhu 'alayhi wa sallam* thought of Khadijah *radīyallâhu 'anhâ* and became startled. Upon seeing her, he exclaimed (in the form of a *du'â*): "O Allah! This is Hâlah!"

Lesson: From this *du'â* we learn that he loved her. Apart from her being his sister-in-law, he loved her on account of her piety. O women! You also become pious and Allah and His Rasûl *ṣallallâhu 'alayhi wa sallam* will love you.

Hind bint 'Utbah *radīyallāhu 'anhā*

She is the mother of Mu'āwiyah *radīyallāhu 'anhu*, who in turn is the brother-in-law of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Once she addressed Rasūlullāh *sallallāhu 'alayhi wa sallam* and said to him: "Prior to becoming a Muslim, I did not desire anyone being disgraced more than you. Now that I have become a Muslim, I do not desire honour for anyone more than you." He replied: "I am also in the same condition."

Lesson: One of the things we learn about her is that she was honest. The other thing that we learn is that she loved Rasūlullāh *sallallāhu 'alayhi wa sallam* and he also loved her. O women! You should also speak the truth. Love Rasūlullāh *sallallāhu 'alayhi wa sallam* and carry out acts which will cause him to love you as well.

Umme Khâlid *radīyallāhu 'anhā*

When the people migrated to Abyssinia, she was also present. She was a child at that time. When she returned from there to Madinah, her father went to meet Rasūlullāh *sallallāhu 'alayhi wa sallam*. She also accompanied her father. She was wearing a yellow dress. Rasūlullāh *sallallāhu 'alayhi wa sallam* had a small embroidered shawl. He made her wear it and said to her that she was looking very nice. Thereafter he made the following *du'ā*: "May you get worn out and get old." This is a form of expression the meaning of which is that may you live long. Many people have narrated that they have not seen any woman as old as her, i.e. she lived for very long. The people used to refer to her and say that a certain woman has reached very old age. Once, when she was a child, she began playing with the seal of prophethood which was on Rasūlullāh's *sallallāhu 'alayhi wa sallam* back. Upon seeing this, her father scolded her. Rasūlullāh *sallallāhu 'alayhi wa sallam* told him to leave her alone as there was nothing wrong in what she was doing.

Lesson: She was very fortunate. O women! The shawl of the *Dīn* is actually the shawl of Rasūlullāh *sallallāhu 'alayhi wa sallam*, just as the Quran has referred to piety as clothing. If you wish to acquire this fortune, adopt *Dīn* and piety.

Safiyyah *radīyallāhu 'anhā*

She is the aunt of Rasūlullāh *sallallāhu 'alayhi wa sallam*. When his uncle, Hamzah *radīyallāhu 'anhu* was martyred in Uhud, he said: "I am thinking of the suffering of Safiyyah, or else I would have not buried Hamzah. I would have left him for the wild animals to eat of him and on the day of judgement he will arise from their stomachs."

Lesson: O women! Rasūlullāh *sallallāhu 'alayhi wa sallam* took her into consideration on account of her piety. You also become pious so that you can be eligible for the pleasure of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

The wife of Abul Haytham *radīyallāhu 'anhu*

She is a Sahābiyah. She used to feel very sorry for Rasūlullāh *sallallāhu 'alayhi wa sallam*. Once there was no food in his house. When he could not bear the hunger any longer, he went to her house. Her husband was gone out to bring drinking water. She was very hospitable to him. In the meantime, her husband also arrived. He was extremely pleased to have Rasūlullāh *sallallāhu 'alayhi wa sallam* as his guest and made the arrangements for a meal for him.

Lesson: If Rasūlullāh *sallallāhu 'alayhi wa sallam* was not satisfied with her sincerity and devotion, he would have returned after seeing that her husband is not at home. He knew that she was a very good woman. For Rasūlullāh *sallallāhu 'alayhi wa sallam* to be pleased with someone and to consider the person to be a good person is not something insignificant (instead, it is a great virtue in that person's favour). O women! When

Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* went to her house, he was a guest at that time. You should also be pleased when guests come to your house. Do not display any niggardliness or meanness.

‘Asmâ’ bint Abî Bakr *radīyallâhu ‘anhâ*

She is the sister-in-law of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and the sister of ‘Â’ishah *radīyallâhu ‘anhâ*. When Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* was migrating to Madînah, he had a bag of food. However, he did not have anything to tie this bag with. She immediately tore a piece of cloth from her girdle which was used to tie the bag and the remainder of the cloth was used as her girdle.

Lesson: This type of love is found in a pious person who is prepared to tear something that she needs and give it away. O women! This is what love for the *Dîn* demands. That is, in order to safeguard the *Dîn*, the person does not worry about losing anything.

Umme Rûmân *radīyallâhu ‘anhâ*

She is the mother-in-law of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* and the mother of ‘Â’ishah *radīyallâhu ‘anhâ*. A *munâfiq* had accused ‘Â’ishah of committing adultery. Some naive Muslims had also joined this person. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* remained silent over the entire matter. Allah revealed a few verses of the Quran absolving her and mentioning her chastity. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* recited these verses to his house folk. At that time, Umme Rûmân ordered ‘Â’ishah *radīyallâhu ‘anhâ* to get up and express her gratitude to Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. Although she was greatly grieved over her daughter prior to this, was it possible that she utters even a word of complaint concerning Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*?

Lesson: Such forbearance and restraint on the part of a woman is extremely surprising because on occasions like this they generally blurt out something wrong. For example, she could have said: "How unfortunate that my daughter has been accused without any valid reason, more so now that her chastity has been established." At such a time, in most cases, one becomes very angry and annoyed and rebukes the person for having doubts on such a pure and chaste woman. At times of grief and wrangling, do not side with your daughter nor fight with her in-laws.

Another woman has also been mentioned in this entire incident. Her son, due to ignorance and naivety, also joined those who accused ‘Â’ishah *radīyallâhu ‘anhâ*. This woman reprimanded her son and sided with ‘Â’ishah. Her name is Umme Mistâḥ. This is what you call standing for the truth. That she did not side with her son - she sided with the truth and even reprimanded her son.

Umme ‘Aṭiyyah *radīyallâhu ‘anhâ*

She is a *Sahâbiyah* and participated in six battles with Rasûlullâh *ṣallallâhu ‘alayhi wa sallam*. She used to tend to the sick and wounded, bandage them, etc. She used to love Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* so much that whenever she mentioned his name, she used to say: "May my father and mother be sacrificed for you."

Lesson: O women! Strive in *Dînî* matters and love Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* just as this woman loved him.

Barîrah *radīyallâhu ‘anhâ*

She was someone's slave-girl. 'Ā'ishah *radīyallāhu 'anhā* purchased her and set her free. She used to live with her and be in her service and the service of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Once, some meat came for her. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked for it and ate some of it.

Lesson: What a blessed opportunity it is to be in the service of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. He had full conviction in her love for him. It was because of this that he asked her for something that belonged to her and ate it and understood that she will be very happy to give it to him. O women! Serving the *Dīn* entails serving Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. And this is the sign of love for him.

Fātimah bint Abī Ḥubaysh, Ḥammah bint Abī Jahsh, and Zaynab, the wife of 'Abdullāh bin Mas'ūd *radīyallāhu 'anhu*

It is mentioned in the Hadith that these three women came to Rasūlullāh *ṣallallāhu 'alayhi wa sallam* to ask him a *mas'ala*. We have therefore mentioned them together. Furthermore, their circumstances are quite similar. The first woman came to ask about *istihādah*. The second woman is the sister-in-law of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and the sister of Zaynab bint Jahsh *radīyallāhu 'anhu*. She had also asked him the ruling concerning *istihādah*. The third woman had asked him a *mas'ala* concerning charity. She is the wife of 'Abdullāh bin Mas'ūd *radīyallāhu 'anhu*, a great *Sahābi*.

Lesson: O women! This is what is known as desire for the *Dīn*. If you do not know any *mas'ala*, you should make it a duty to ask a pious 'ālim. If you are shy to ask a particular *mas'ala*, pose the question to the 'ālim's wife and she will convey it to her husband.

Note: After mentioning the stories of Rasūlullāh's *ṣallallāhu 'alayhi wa sallam* wives and daughters, we mentioned the lives of twenty five women who were present in his time. There are many other women, whose lives have been mentioned in different books. We have not mentioned them out of fear that this book will get too lengthy. We will now mention those women who came after Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

The female teachers of Imām Ḥāfiz Ibn Asākir

He is a great scholar of Hadith. Out of all the teachers from whom he acquired this knowledge of Hadith, more than 80 of them were females.

Lesson: How sad it is that a time has come when women do not even attain the status of being students in acquiring the knowledge of the *Dīn*.

Ḥafid bin Zahr aṭ-Ṭabīb's sister and niece

This is a famous doctor. His sister and niece also possessed great knowledge in this field. There was a great caliph by the name of Maṣṣūṭ. These two women were appointed to treat all those who were in his household.

Lesson: This branch of knowledge has completely disappeared from women. If a woman wishes to take up this profession, has a good intention, does not engage in any cheating, does not prescribe any *ḥarām* medicine, and is not neglectful in fulfilling her *Dīnī* obligations; then there is great reward in this and extremely beneficial to humanity at large. These days, many ignorant "doctors" have deluded many women. If they had knowledge, this degeneration would not have taken place. If those women whose father, brother or husband is a doctor make an effort to learn this branch of knowledge, they will be able to do so very easily.

The slave-girl of Imām Yazīd bin Ḥārūn

He is a great *imâm* of Hadith. Towards the latter part of his life his eye sight became weak and he was unable to read any books. This slave-girl used to help him. She used to read the book, learn the Hadith and mention it to him.

Lesson: Glory be to Allah! In those days slave-girls used to be '*âlimahs*. Today, the majority of free women are *jâhils*. For the sake of Allah, try to erase this black spot (from our society).

The slave-girl of Ibn Simâk

This person was a great '*âlim* of his time. Once he asked his slave-girl: "How is my lecture?" She replied: "It is good, but you repeat the same thing over and over again." He replied: "I repeat it again and again so that those who are not intelligent will understand it." She replied: "By the time the less intelligent understand it, the intelligent will have become agitated and perplexed."

Lesson: To comprehend such an intricate matter from an '*âlim's* lecture, can only be accomplished by an '*âlim*. From this we can gauge that this slave-girl was an '*âlimah*. O women! Do not become lower than slave-girls. Endeavour to acquire knowledge. If there is any '*âlim* in your house, try and learn Arabic as well because complete enjoyment in knowledge is in this (learning Arabic). It is easier for you than boys since the responsibility of earning (a livelihood) is not upon you. You should occupy yourself in this (acquiring knowledge) with confidence. As for sewing and other related crafts, you can learn those in a few weeks. Why should you waste your entire life in that?

The aunt of Ibn Jauzi

This person is a very great '*âlim*. When he was young, his aunt used to take him to the great places of learning. All the things that he heard while he was young were such that by the time he reached ten years of age, he began delivering lectures like an '*âlim*.

Lesson: Look at the concern that she had in order to impart *Dînî* knowledge to her children. She must have been very old at that time and yet she herself used to take him. The minimum that you can do is that as long as your child does not acquire *Dînî* knowledge, do not sink him into western education. Stop him from bad company and warn him against it. Stress upon him the importance of going to *madrasah*. Today the situation is such that mothers do not even have any desire to educate their children. If they have any desire, it is for western education with the hope that their children will become a tax-collector or an officer, etc. even if he goes to hell and takes his parents with. Remember, that the most important thing is *Dînî* knowledge. If a child does not have that, he does not have anything.

The mother of Imâm Rabî'atur Ra'y

He is also a very great '*âlim*. Imâm Mâlik and Hasan Baṣri, who are very well known, were his students. His father's name is Farûkh. His father was employed as a soldier during the caliphate of the Banû Umayyah. He was sent out to fight in many battles. His wife was expecting Rabî'atur Ra'y while the father was away in battle. The father was away for 27 years. In the meantime, the son was born and became a great '*âlim*. When the father was departing to go into battle, he gave his wife 30 000 gold coins. This courageous mother spent all this money in the child's education. When the father returned after 27 years, he asked her about the gold coins. She replied that all are kept safely. In the meantime, Rabî'atur Ra'y was busy teaching Hadith in the *musjid*. When the father went to the *musjid*, he noticed the scene before him and saw that his son has developed a massive following. He could not control himself out of extreme happiness. When he returned home, his wife asked him: "Tell me what is better. The 30 000 gold coins or this great bounty (referring to their son, Rabî'atur Ra'y)? Of

what value are those gold coins?" When she informed him that she used all that money for her son's education, he was overjoyed and said: "I swear by Allah that you have not wasted those gold coins."

Lesson: Have you seen what type of women these were! How they valued *Dînî* knowledge that this woman spent 30 000 gold coins for her son's *Dînî* education. O women! You too should not worry about how much you spend (on your children's *Dînî* education). In whatever way you can, make sure that they acquire *Dînî* knowledge.

The mother and sister of Imâm Bukhâri

There is no one who can equal Imâm Bukhâri when it comes to the knowledge of Hadith. He was fourteen years old when he began travelling in order to seek knowledge. His mother and sister undertook the responsibility of paying for all his studies, travels and other expenses.

Lesson: A mother sometimes pays for her child's expenses. But as for a sister who has no responsibility whatsoever in this regard, why should she pay? From this we can deduce that when the women of that time merely heard about *Dînî* knowledge, they were prepared to sacrifice their wealth and possessions. O women! You should also be like this.

The sister of Qâdî Zâdah Rûmî

He was a great *‘âlim*. After acquiring knowledge from the *‘ulamâ* of Rûm, he had a desire to go abroad in order to further his studies. He began making preparations for the journey secretly. His sister came to know about his plans so she took out a considerable amount of her jewellery and concealed it with her brother's goods and did not inform him about it.

Lesson: How great this woman was. She had no desire for name and fame. All she wanted was that knowledge should exist. O women! There is great reward in helping to ensure that knowledge exists. Help the different *madâris* in whatever way you can.

Note: After mentioning the lives of the women during the time of Rasûlullâh *sallallâhu ‘alayhi wa sallam* we mentioned the lives of those who came after him and displayed great zeal for *Dînî* knowledge. We will now mention the lives of those women who were inclined towards *sûfism*.

Mu‘âdhah ‘Adawiyyah

She had a strange condition. At the approach of day, she used to say: "Perhaps this is the day in which I will die", and she used to abstain from sleeping till the evening so that at the time of death she will not be unmindful of the remembrance of Allah. At the approach of night, she used to abstain from sleeping as well. When she felt sleepy, she used to run around the house and say to her self: "The time to sleep is still to come." Meaning that once I die, I will be able to sleep right until *qiyâmah*. She used to offer 600 rak‘ats of *nafl salât* in a day. She never ever raised her eyes to the skies. Ever since her husband passed away, she never lied down on her bed. She met ‘Â‘ishah *radiyallâhu ‘anhâ* and heard *Ahâdîth* from her.

Lesson: O women! This is what you call love and remembrance of Allah. Open your eyes (and take heed)!

Râbi‘ah ‘Adawiyyah

She used to cry profusely. When she used to hear about hell, she used to faint. When anyone offered her anything, she used to refuse it and say: "I do not want the world." When she turned 80, her condition was such

that when she walked she was about to fall. She used to keep her *kafan* with her all the time. Her place of prostration used to get wet with her tears. All her extraordinary and astonishing ways are quite well known. She is also known as Râbi‘ah Basriyyah.

Lesson: O women! You should also develop some fear of Allah and remembrance of death, after all she was also a woman (so it's not impossible for you to do the same).

Mâjidah Qurashiyyah

She used to say: "When I take a step, I think that death is going to be next." She used to say: "It is very strange - the people of the world have been informed of the departure (to the hereafter) but they are so unmindful as if they have not even heard about this departure and that they will live here forever." She also used to say: "No bounty of *jannah* and no pleasure of Allah can be attained without any effort."

Lesson: O women! How beneficial these advices are. Let them sink into your hearts and practice on them.

‘Â’ishah bint Ja‘far Ṣâdiq

She had an eminent status. She used to say: "If I am put into hell, I will inform everyone that I used to regard Allah as One and yet I am being punished."

Lesson: O women! Very few persons are blessed with such a status. Those who are blessed with it are done so on account of their total obedience. Adopt this obedience and remember that regarding Allah to be One means: you should not worship anyone else, you should not hope from anyone else, you should not fear anyone else, you should not think of pleasing anyone else, you should not worry about displeasing anyone else, if anyone praises you, do not feel happy, if anyone insults you, do not feel sad, and if anyone troubles you, do not worry about him. You should merely think that Allah wished it to be so. I am a servant - I should be pleased under all circumstances. The person who regards Allah to be One in this way will not have to worry about hell in any way. This is what this woman meant - it is as if she was explaining the *barakah* and greatness of regarding Allah as One in the manner that has been explained.

The wife of Rabâḥ Qaysi

She used to spend the entire night in *‘ibâdah*. When one eighth of the night used to pass, she used to say to her husband: "Wake up." If he did not wake up, she would awaken him after some time. Eventually, towards the latter part of the night she used to say: "O Rabâḥ! Wake up. The night is passing by and you are still sleeping." At times she used to pick up a blade of grass and say: "I swear by Allah, in my eyes this world is more valueless than this blade of grass." After offering her *ṣalât*, she used to adorn herself with beautiful clothes and ask her husband if he had any desire. If he replied in the negative, she used to take out the clothes and occupy herself in *nafl ṣalât* till the following morning.

Lesson: O women! Have you seen how she used to engage in the *‘ibâdah* of Allah and at the same time fulfil the rights of her husband and even urge him towards *Dîn*. You should try and put all these things into practice.

Fâṭimah Naysâpûrî

There was a very pious *‘âlim* by the name of Dhun Nûn Miṣrî. He says that he benefited tremendously from this woman. She used to say: "The person who does not remember Allah goes and falls into every type of sin, and blurts out anything and everything that comes on his tongue. As for the person who remembers Allah all the time, he becomes dumb to vain talks and begins to have shame and respect for Allah." Abû Yazîd says: "I have

not come across a woman like Fâtimah." From wherever any news came, she used to have knowledge of it before hand. She passed away in the year 223 A. H. in Makkah while going for 'umrah.

Lesson: Look at the great advice that she has given. If one acts on this, one will be saved from all sins. We also learn that this woman used to get *kashf*, although this does not necessarily imply great status. However, if a good person experiences this, it is considered to be good.

Râyi'ah or Râbi'ah Shâmiyah bint Ismâ'îl

She used to spend the entire night in 'ibâdah and fast all the time. She used to say: "When I hear the 'adhân, I think of the angel who will call out on the day of *qiyâmah*. When I look at the heat (hot weather), I think of the heat of *qiyâmah*." Her husband was also a very pious personality by the name of Ibn Abî al-Hiwârî. She used to say to him: "I love you just as one loves one's brother." What she meant was that her *nafs* did not have any desire. She used to say: "When a person occupies himself in the 'ibâdah of Allah, then He makes the person aware of his faults and shortcomings. Once a person becomes aware of his shortcomings, he has no time to look at the faults and shortcomings of others." She used to say: "I can see the *jinns* moving around, and I can also see the *hûrs*."

Lesson: O women! This is what you call 'ibâdah. See what a good cure she showed for the treatment of this sickness which you have, i.e. looking and searching for the faults of others. Look at your own faults and you will never see anyone else's faults. We learn that she also used to get *kashf*. We have already mentioned this above.

Umme Hârûn

She had great fear for Allah, used to engage in a lot of 'ibâdah, and always used to eat dry bread. She used to say: "At the approach of night, my heart used to become very happy. But when day comes, I get very sad. I stay awake the entire night." She did not apply any oil to her hair for thirty years. However, when she used to open her hair, it used to be clean and shining. Once she came out of her house and heard a person telling another person: "Catch (seize)!" (Upon hearing this) the day of *qiyâmah* came to mind and she fell down unconscious. Once while she was in the forest, a lion confronted her. She said to it: "If I am your sustenance, eat me." This lion turned around and went away.

Lesson: Glory be to Allah! How intoxicated she was in His remembrance and how much she feared Him! As regards the incident with the lion, that could be considered to be her *karâmat*. O women! You should also create this remembrance and fear of Allah in your hearts. *Qiyâmah* is bound to come, so make some preparations for it.

'Umrah, the wife of Habîb 'Ajamî

She used to spend the entire night in 'ibâdah. Towards the latter part of the night she used to say to her husband: "The caravan has moved on and you are still sleeping." Once her eyes began paining. Someone came to ask her about it, so she replied: "My heart is in even more pain."

Lesson: O women! Develop this type of pain of the love for Allah that all other types of pains are insignificant compared to this one.

'Amatul Jalîl

She was a great *‘âbid* and *zâhid*. Once, several pious persons were discussing the characteristics of a *wali*. Eventually they all decided to go and ask ‘Amatul Jalîl. When they posed this question to her, she replied: "No minute of a *wali* passes without his being occupied with anything other than that which is connected to Allah. If anyone shows him something else to do (and he does it), he is an imposter."

Lesson: How great she must have been for other male *sûfis* to go and ask her such questions. What a good means of recognition she showed them! O women! You should also have an urge for this. Give preference to the remembrance of Allah over all your other pre-occupations.

‘Ubaydah bint Kilâb

Mâlik bin Dînâr was a very great *sûfi*. This woman used to come and see to his needs. Some *sûfis* consider her to be greater in status than Râbi'ah Basriyyah. Once she heard a person saying: "A person can only be a complete *muttaqi* when he considers going to Allah the most beloved of all things." Upon hearing this, she fainted.

Lesson: What a great desire and yearning she had to go to Allah that the moment His name was mentioned, she fainted. Today the situation is such that a person does not even like to hear about death. The only reason for this is that love for the world has entered the heart and the person does not even feel like going. Remove this from the heart, only then will you have a desire to go to Allah.

‘Afrâh ‘Âbidah

One day, many pious persons went to her and asked her to make *du‘â* for them. She replied: "I am such a great sinner that if a person becomes dumb on account of sinning, I will not be able to speak," (that is, I will become dumb). However, it is *sunnah* to make *du‘â*, therefore I will make *du‘â*." Thereafter she made *du‘â* for all of them.

Lesson: Despite her being a great *‘âbid* and *zâhid*, she humbled herself and considered herself to be a sinner. Today the situation is such that a person reads a few *tasbehs* and considers himself to be a saint. Allah does not like haughtiness. You should therefore consider yourself to be low and think to yourself that thousands of shortcomings continue to be filled into you. When you make any *‘ibâdah*, think of these things as well and you will not consider yourself to be great anymore.

Sha‘wânah

She used to cry profusely and say: "I want to cry to such an extent that I have no tears left. Thereafter, I must cry blood to such an extent that I have no blood left in my body." Her servant says: "Ever since I set eyes on her, I benefited to such an extent that I never had any desire for the world nor did I look down upon any Muslim." Fudayl bin ‘Iyâd is a very great and well known saint. He used to go to her and ask her for *du‘âs*.

Lesson: Being able to cry out of Allah's love or His fear is a very valuable gift. If you are unable to cry, at least adopt the expression of a crying person and Allah will have mercy on such humbleness. Look at the great benefit in sitting in the company of the pious - as mentioned by her servant. You should also seek pious company and keep away from evil persons.

‘Âminah Ramlîyyah

There was a *sûfi* by the name of Bishr bin Hârith who used to come and visit her. Once Bishr fell ill, so she came to visit him. Imâm ‘Aḥmad bin Hambal also came to visit him. He heard that this ‘Âminah came from

Ramlah to visit Bishr, so he said to Bishr: "Tell her to make *du'â* for me." Bishr asked her to do so. She made the following *du'â*: "O Allah! Bishr and 'Aḥmad are seeking refuge from *jahannam*. You grant refuge to both of them." Imâm 'Aḥmad says that in the night, a piece of paper fell from above. On it, *Bismillah* was written and thereafter the following words were written: "We have accepted the *du'â* and We have many other bounties in stock."

Lesson: Glory be to Allah! How her *du'â* got accepted! O women! All these blessings are on account of obedience. The person who fulfills the commands of Allah, Allah fulfills his *du'âs*. Therefore try to fulfil all His commands.

Manfûsah bint Zayd Abî al-Fawâris

Whenever any child of hers used to pass away, she used to take the child into her lap and say: "Your going away before me is better than your staying after me." What she meant was that by the child passing away before her, he will be able to intercede on her behalf and he himself will gain salvation. If he lived after her, it is possible that he may commit thousands of sins and Allah knows best whether he will be eligible to intercede or not. She also used to say: "My patience is better than restlessness. Although there is remorse over your separation from me, there is more happiness over the reward."

Lesson: O women! If you console yourself in this way when anyone passes away, '*Inshâ' Allah*', it will be sufficient for you.

Sayyidah Nafisah bint Ḥasan bin Zayd bin Ḥasan bin 'Alî *radīyallâhu 'anhum*

She is from the progeny of Rasûlullâh *ṣallallâhu 'alayhi wa sallam* because she is the granddaughter of Zayd who is the grandson of 'Alî *radīyallâhu 'anhû*. She was born in Makkah in the year 145 A. H. She was brought up in '*ibâdah*'. When Imâm Shâfi'î went to Egypt, he used to visit her regularly.

Lesson: O women! Her knowledge and piety was the reason for such a great Imâm to visit her. You should also acquire knowledge of the *Dîn*, practice upon it, and thereby attain piety and greatness.

Maymûnah Saudâ'

A sûfi by the name of 'Abdul Wâhid bin Zaydân says: "I made the following *du'â*: 'O Allah! Show me the person who is going to be my companion in *jannah*.' I was given a reply that my companion will be Maymûnah Saudâ'. I asked: 'Where is she?' I was given a reply that she is in Kûfah and belongs to a certain tribe. So I went there and inquired about her. The people replied that she is mad and that she tends to the sheep. I went into the jungle and saw her offering *ṣalât* while the sheep and wolves were on one side. When she completed her *ṣalât*, she turned to me and said: 'O 'Abdul Wâhid! Go! The time to meet is in *jannah* (and not now).' I was very surprised that she knew my name? She replied: 'Don't you know that when the souls have already met over there (referring to the '*âlam-e-arwâh*'), they become attached to each other and recognize each other?' I asked her: 'I see all the sheep and wolves together in one place. How did this happen?' She replied: 'Go and mind your own business. I have put my relationship with Allah in order, and He made the relationship between the sheep and wolves in order (both of them are living in harmony without the wolves attacking the sheep).'"

Lesson: This woman was given the power of *kashf* and *karâmat* as well. All this *barakah* was on account of total obedience to Allah. O women! Prepare yourselves for the obedience of Allah.

Rayḥânah Majnûnah

A sûfi by the name of Abû ar-Rabî' says: "Muḥammad bin al-Munkadir, Thâbit Banânî, and I were guests at the house of Rayḥânah. Before the expiry of half the night she woke up and said: 'The lover goes to his beloved, and the heart is filled with such joy that it seems that it would burst any moment. When half the night passed, she said: 'One should not attach one's heart to such things which if you set your eyes on them, you perceive a difference (i.e. a decrease) in your remembrance of Allah. At night, one should strive very hard in 'ibâdah, only then can one become His friend.' When the entire night passed, she screamed and said: 'Oh! It has been destroyed!' I asked her: 'What happened?' She replied: 'The night is gone in which one can concentrate fully in Allah.'"

Lesson: Look at how she valued the night. The person who experiences the sweetness of 'ibâdah, will value the night greatly. O women! You should also set aside a certain portion of the night for your 'ibâdah. Look at how well she explained the harm of directing your attention towards anything that distracts you from the remembrance of Allah. You too should not worry too much about money, possessions, clothes, jewellery, children, properties, utensils, houses, etc.

A female *murîd* of Surî Saqtî

One of the *murîds* of this *shaykh* says: "My *shaykh* had a female *murîd*. She had a son who was studying in a *madrasah*. His teacher sent him somewhere on an errand. He fell into some water and drowned. When the teacher heard about this, he went to Hadrat Surî and informed him. Hadrat Surî got up and went to this female *murîd's* house. He then began speaking to her about patience, so she said: 'Why are you speaking on this subject to me?' He replied: 'Your son drowned and passed away.' She was very surprised and said: 'Are you sure it's my son?' He replied: 'Yes, your son.' She replied: 'It's impossible. My son did not drown.' Saying this, she went to the place where they claimed that he drowned. Upon reaching there, she called out: 'O Zâr!' Her son replied: 'Yes mother' and came out of the water alive. Hadrat Surî went to Hadrat Junayd and asked him to explain this incident to him. He replied: 'This woman has a special status and rank in that whatever calamity is to befall her, she comes to know of it before hand. She did not know of this drowning and therefore said that it did not happen.'"

Lesson: Each *walî* receives a different status and a different ranking. One should not think that this *walî* is higher than that *walî* who does not know what is going to happen to him before hand. Allah has the choice to deal with whomsoever He wishes in whichever way He wishes. Be that as it may, it is still a great *karâmat*. All this is through the *barakah* of obedience to Allah and Rasûlullâh ḡallallâhu 'alayhi wa sallam. One should endeavour in this direction and thereafter if Allah wishes, He will grant such a person a status like this, or one even greater than this.

Tuḥfah

Hadrat Surî Saqtî says: "Once I went to a clinic. I saw a young girl tied in chains. She was crying and reciting love poems. I asked the guard about her. He informed me that she is mad. Upon hearing this, she cried out even louder and said: 'I am not mad, I am an 'âshiq (lover).' I asked her: 'Whose lover are you?' She replied: 'I love the one who has given us all these bounties and who is present with us all the time.' That is, Allah. In the meantime her master came and asked: 'Where is Tuḥfah?' The guard replied: 'She is inside and Hadrat Surî is with her.' He entered and showed me great respect. I said to him: 'This girl is worthy of more respect than me. Why have you reduced her to such a state?' He replied: 'All my wealth has been spent on her. I purchased her for 20 000 *dirhams* thinking that I will be able to sell her at a big profit. But she does not eat anything, does not drink anything; the only thing that she does is cry all day.' I said to him: 'Sell her to me.' He replied: 'You are a poor person, how will you pay for her?' I went home and made an earnest *du'â* to Allah. After a little while, a person knocked on my door. When I opened the door, I saw a person standing there with many purses of money in his hand. I asked him: 'Who are you?' He replied: 'I am 'Aḥmad bin al-Muthannâ. In a dream I was ordered to

come and give you this money.' The following morning I went to the clinic. Co-incidentally, I saw the master crying. I told him not to be sad because I have brought the money. Even if he asks for double the amount, I will give it to him. He replied: 'Even if I get the entire world I will not sell her. I am freeing her for the sake of Allah.' I asked him: 'What's this all about?' He replied: 'I saw in a dream that Allah is displeased with me. You be a witness that I have left all my wealth in the path of Allah.' When I turned, I saw 'Aḥmad bin al-Muthannâ crying as well. I asked him: 'What's the matter with you?' He replied: 'I am also giving all my wealth as charity in the path of Allah.' I said: 'Glory be to Allah! It is the *barakah* of Tuhfah that these persons have been guided.' Tuhfah got up crying from there and went out. We followed her but after a little while lost track of her. We all went towards Makkah. 'Aḥmad al-Muthannâ passed away on the way. The master and I reached Makkah. While making *tawâf*, I heard a fearful sound. I went near the person and asked: 'Who are you?' The person replied: 'Glory be to Allah! Have you forgotten? I am Tuhfah.' I asked her: 'What did you receive?' She replied: 'I have attached my heart to myself and separated it from others.' I said to her: 'Aḥmad bin al-Muthannâ has passed away.' She replied: 'He has received high stages.' I said to her; 'Your master is also with me.' She said something silently and when I looked carefully, I saw that she was dead. When the master saw this condition of hers, he fell down powerless. When I shook him, I saw that he was also dead. I enshrouded both of them and buried them."

Lesson: Glory be to Allah! How intense her love for Allah was! O women! You should also have this desire. My *shaykh*, Ḥājī Imdādullāh Ṣāhib Muhājir Makkī, has written this incident in his book *Tuhfatul 'Ushshâq* in greater detail.

Juwayriyah

She was the slave-girl of a king. He freed her. Upon seeing the great '*ibâdah* of the sûfi 'Abû 'Abdullāh Turâbî, she married him and used to engage in '*ibâdah* as well. Once she saw beautiful tents in her dream. She asked for who these were. A reply came that they are for those who recite the Quran in *tahajjud*. After seeing this dream, she abandoned sleeping at night. She used to awaken her husband and tell him that the caravan is moving on.

Lesson: O women! You should engage in '*ibâdah* yourself and urge your husband as well.

The daughter of Shâh bin Shujâ' Kirmânî

This pious servant of Allah abandoned his kingship and adopted sûfism. He had a daughter. Another ruler proposed to her but the father refused. Upon seeing a poor, pious young man offering ṣalât in a beautiful manner, he got her married to him. When she left her parents' home and came to her husband's home she saw a piece of dry bread which was hidden in a water-pot. Upon seeing this, she asked: "What is this?" The boy replied: "This is the left-over of last night. I have left it so that I may open my fast with it." Upon hearing this, she turned to go. The boy said: "I knew from the very outset that a king's daughter will not be happy with my poverty." She replied: "The king's daughter is not displeased with your poverty, instead, she is displeased that you do not have any trust in Allah. I am surprised at my father who told me that you are a virtuous young man. How can a person who does not place his trust in Allah be virtuous and pious?" This boy began apologizing. She said: "I don't want to hear any apologies. Either I remain in this house or this bread remains here." The boy immediately gave this bread in charity and she remained with him.

Lesson: O women! This girl was also a woman. You should also learn some patience and reduce your desire for wealth and possessions.

A young daughter of Hadrat Ḥâtim

He was a great sûfi. Once a rich man was on his way when he felt thirsty. Hadrat Hâtim's house was on the way. He came and asked for water. After drinking the water, he threw some money and continued on his journey. His house folk were all very poor, so they became very happy when this money was given to them. He had a young daughter who started crying. When the house folk asked her the reason for her crying, she replied: "An insignificant person saw our condition and we became rich. How sad it is that Allah is aware of our condition all the time but our hearts are not happy."

Lesson: How intelligent this girl was! It is extremely sad that now even elderly women do not have the intelligence to have their trust in Allah. Instead, they depend on His creation by thinking that a certain person will benefit them or a certain person will help them. For the sake of Allah put your hearts in order.

Satt al-Mulûk

She was from Arabia. All the 'auliyâ' and 'ulamâ' of her time used to honour her. Once she went to visit Baytul Maqdis. At that time, a sûfi by the name of 'Alî bin 'Albas Yamânî was present over there. He says: "I was in the *musjid* when I saw a thread filled with *nûr* extending from the sky to the dome of the *musjid*. When I went to look, I saw this woman offering *salât* under the dome and the thread was attached to her."

Lesson: This *nûr* was the *nûr* of piety. It is formed in the heart of all pious persons. At times, Allah displays this *nûr* outside as well. But the actual place of this *nûr* is the heart. O women! Adopt piety, do good deeds and stay away from that which is prohibited.

The slave-girl of 'Abû 'Âmir Wâ'iz

He says: "I saw a slave-girl being sold at a very cheap price. She was pale in colour and her stomach and back were almost joined (describing how thin and skinny she was). Her hair had become stuck together due to the dirt that was on it. I felt sorry for her and purchased her. I said to her: 'Go to the market and purchase some goods for *Ramadân*.' She replied: 'All thanks is due to Allah that the entire year is equal in my eyes.' She used to fast during the day and engage in 'ibâdah at night. When 'id approached, I intended purchasing something for her. She said: 'Your temperament is such that you are very attached to the world.' She then commenced offering *salât*. She recited a verse which made mention of hell. Upon reading this verse, she sneezed and fell down dead."

Lesson: This is what you call fear of Allah. Be that as it may, it is beyond us to adopt such fear. However, the minimum you can do is that you should abstain from sins irrespective of whether they be connected with the limbs, with the heart or with the tongue.

Note: We have now mentioned the lives of 100 women: 25 from the previous *ummahs*, 15 that were of Rasûlullâh *sallallâhu 'alayhi wa sallam* family, 25 that were present in his time, 10 that came after him and who had great love for *Dînî* knowledge, and 25 that were inclined to sûfism. There are many other stories, but these will be sufficient in order to learn a lesson from them.

THE DISTINGUISHING CHARACTERISTICS OF WOMEN FROM THE QURAN AND HADÎTH

Up to now, we have mentioned the stories of 100 women. The purpose of these stories was to show their good characteristics. We felt it would be suitable to quote Quranic verses and Aḥādīth which mention the characteristics of pious women, their praiseworthy mannerisms, and their status. When women read these and realize that Allah and His Rasûl sallallâhu 'alayhi wa sallam has specifically mentioned them, their hearts will be filled with joy and they will have a greater desire for good deeds and good characteristics, and even difficult matters will become easy for them.

Quranic verses

Allah has said that those women who are Muslims, who put their *imân* in order, who are obedient, who give in charity, who fast, who protect their honour and chastity, who remember Allah abundantly - Allah has set aside forgiveness and a great reward for them.

Allah has said that pious women have the following qualities: they are obedient, and they protect their honour even if the husband is not at home. Allah has further stated that such women are good women, who are steadfast on the *Sharî'ah*, whose beliefs are in order, who are obedient, if they commit any act that is contrary to the *Sharî'ah* they repent immediately, who occupy themselves in the *'ibâdah* of Allah, and who fast.

Aḥādīth

1. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Allah's mercy descends on a woman who wakes up for *tahajjud* and awakens her husband as well."
2. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The woman who passes away in her virginity, while delivering a child or while in her *nifâs* shall receive the status of a martyr."
3. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The woman who loses three of her children and exercises patience considering it to be an act of reward, will be entered into *jannah*." A woman asked: "What if she only loses two children in this way?" He replied: "The reward for two is the same." Another narration mentions that a Sahâbi asked about one child and Rasûlullâh sallallâhu 'alayhi wa sallam also mentioned a great reward for such a mother.
4. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The woman who miscarries, that child will draw its mother towards *jannah* as long as she exercises patience hoping to be rewarded."
5. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The best possession is a pious wife: when the husband looks at her he is pleased with her, when he orders her to do something she obeys, when the husband goes out, she protects her honour and chastity and remains in her home."
6. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Among the Arab women, the women of the Quraysh surpass all other women in two aspects: they are very compassionate to their children and they protect the wealth of their husbands."

Lesson: We learn from this that women should possess these two characteristics. These days, women spend the wealth of their husbands very lavishly. They should display far more compassion and attention to reforming their habits and mannerisms than what they display for their children's food and clothing. If they do not do this, their compassion and tenderness will be incomplete.

7. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Marry virgin women because their relationship with their husbands is soft and tender, and they are pleased with the minimum that is spent on them."

Lesson: We learn from this that modesty, consideration and contentment are good characteristics in a woman. This does not mean that one should not marry widows. Instead, this is actually in praise of virgin women. There are certain Aḥādīth in which Rasûlullâh *ṣallallâhu 'alayhi wa sallam* made *du'â* for a certain *Ṣaḥâbî* for marrying a widow.

8. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "When a woman offers her five times *ṣalât*, keeps the fasts of *Ramādân*, safeguards her honour, and obeys her husband; she can enter *jannah* from whichever door she wishes."

Lesson: This means that if she is steadfast on the necessary forms of *'ibâdah*, there is no need to engage in other forms of *'ibâdah* which are very taxing. The status and reward that one receives for engaging in the other forms of *'ibâdah* can be obtained by a woman by merely obeying her husband, tending to her children, and fulfilling her domestic tasks.

9. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state where her husband is pleased with her will enter *jannah*."

10. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The person who has been blessed with four things has in fact been blessed with the treasures of this world and the hereafter. They are: a grateful heart, a tongue that remembers Allah, a body that exercises patience at the time of calamities and difficulties, a woman who does not cause any taint or blemish with regard to her honour and her husband's wealth."

Lesson: In other words, she should not lose her honour nor should she spend her husband's wealth without obtaining his pleasure.

11. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "A noble and rich woman who is widowed and yet becomes dirty on account of serving and rearing her children to such an extent that they mature and live on their own or pass away, shall be close to me in *jannah* just as the index finger and middle finger are close to each other."

Lesson: This does not mean that there is more reward for a woman to abstain from remarrying. What this means is that if a woman feels that by her remarrying, her children will go astray and she has no inclination towards beautifying herself and no desires, then this will be her status.

12. A person said to Rasûlullâh *ṣallallâhu 'alayhi wa sallam*: "O Rasûlullâh! A certain woman offers plenty of *nafl ṣalâts*, fasts abundantly and gives a lot in charity. However she causes much verbal harm to her neighbours." He replied: "She will go into *jahannam*." The same person then said: "A certain woman does not offer many *nafl ṣalâts*, does not fast abundantly nor does she give a lot in charity; she merely gives pieces of *panîr* (a type of cheese) in charity. However she does not cause any harm to her neighbours." He replied: "She will go into *jannah*."

13. A woman came to Rasûlullâh *ṣallallâhu 'alayhi wa sallam* with two children, one she was carrying and the other she was holding by the hand. Upon seeing this scene, he said: "These women bear the children in their

wombs, thereafter they give birth to them, and thereafter they display so much of love and compassion for them. Had their relationship with their husbands not been bad, and had they offered their *ṣalâts* regularly, they would have went directly into *jannah*."

A selection of Aḥādīth from *Kanzul 'Ummâl*

1. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* addressed women and said: "Aren't you pleased that when a woman falls pregnant through her husband and he is happy with her falling pregnant, she will receive a reward equal to a person fasting in the path of Allah and engaging in *'ibâdah* at night in the path of Allah? When she experiences labour pains, the things which are kept in store for her and which will provide her with comfort are not known to all those in the heavens and the earth. Thereafter when the child is born, for every drop of milk that he drinks and each time that he sucks her breast, one reward will be recorded in her favour. When the mother has to wake up at night on account of the child, she will receive the reward of freeing 70 slaves in the path of Allah. O Salâmat! Do you know who these women are? They are those who, despite being pious and delicately brought up, are obedient to their husbands and are not ungrateful to them."

2. Rasulullah *sallallahu alayhi wa sallam* said: "When a woman gives anything in charity from her husband's house without destroying it, she will be rewarded on account of her giving. The husband will also be rewarded because it is his hard-earned money. The person who has been entrusted to distribute the charity will also receive a similar reward. No one's reward will decrease on account of the other."

Lesson: A woman should not be under the misconception that if the income is the husband's she would not receive any reward.

3. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "O women! Your *jihâd* is performing *ḥajj*."

Lesson: Look at the concession that he has given. That is, by performing *ḥajj*, in which they do not have to bear the difficulties of *jihâd*, they receive the reward of waging *jihâd* which is the most difficult form of *'ibâdah*.

4. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "There is no *jihâd* on women, no *jumu'ah*, nor do they have to accompany the *janâzah*."

Lesson: Here again, look at the rewards that they receive by merely staying at home.

5. When Rasûlullâh *ṣallallâhu 'alayhi wa sallam* took his wives on *ḥajj*, he said to them: "This *ḥajj* is sufficient for you. Now you must remain on your mats (i.e. in your homes)."

Lesson: This means that they should not undertake any journey without any dire need to do so.

6. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Allah loves the woman who has love and affection for her husband and safeguards herself from other men."

Lesson: This means that she should not consider it below her dignity to express her love and adulation for her husband as is the habit of certain proud and haughty women.

7. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Women are also parts of men."

Lesson: It is a well-known fact that *Hawwâ* was created from *Âdam 'alayhimas salâm*. The meaning of this Hādīth is that rules that are applicable to men are applicable to women as well, except for certain specific rules.

Based on this, even if their virtues are not mentioned separately, then too there is nothing to complain about. The virtues for good deeds which are mentioned with regard to men are applicable to women as well.

8. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Allah has prescribed jealousy for women and *jihâd* for men. If a woman exercises patience with *îmân* in the hope for reward on account of a certain action which may cause her to be jealous, such as her husband marrying a second wife, then she will receive the reward of a martyr."

Lesson: Look at the great reward that a woman receives on account of a little self-control and patience as opposed to the man who has to undergo so many difficulties to receive that reward (i.e. the reward of a martyr).

9. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "By doing your wife's work you will receive the reward of charity."

Lesson: Look at how the *Sharî'ah* has shown you the ways of providing comfort to women. It has promised to reward you in such a way that every Muslim will provide comfort to his wife in the hope for this reward.

10. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The best woman is the one whom when her husband looks at her he is pleased with her, when he orders her to do something she obeys him, and she does not displease him by doing anything contrary regarding his wealth and honour."

11. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "May Allah have mercy on women who wear *izâr*."

Lesson: On account of *purdah*, wearing the *izâr* is something that is natural to women. Despite this, Rasûlullâh *ṣallallâhu 'alayhi wa sallam* has made *du'â* for such women. This is a great form of compassion towards women.

12. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The immorality of one woman is equal to the immorality of 1000 men. The piety of one pious woman is equal to the '*ibâdah* of 70 '*'auliyâ*'."

Lesson: Look at the immense reward for a mere small act. If this is not in consideration of women then what is it?

13. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The fulfilling of domestic tasks by a woman can cause her to reach the stage of *jihâd* - *Inshâ' Allah*."

Lesson: How marvellous! There is no end to the bounties of Allah Ta'âlâ.

14. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The best woman among you is the one who is untainted with regard to her honour and chastity, and who loves her husband."

Lesson: To love the husband is actually happiness of the heart. Despite this, there is virtue and reward in it.

15. A person said to Rasûlullâh *ṣallallâhu 'alayhi wa sallam*: "O Rasûlullâh! I have a wife. When I go to her, she says to me: 'Welcome to my chief and the chief of my household.' When she sees me sad and sorrowful, she says: 'Why are you worrying about the world? Your hereafter is being made easy for you.'" Upon hearing this, Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Inform her that she is from among all those who are working for Allah (i.e. doing good deeds) and she is receiving half the reward of those waging *jihâd*."

Lesson: Look at the immense reward she received for this insignificant gesture of hers (which caused comfort to her husband).

16. 'Asmâ' bint Yazîd Anṣâriyyah relates that she addressed Rasûlullâh *ṣallallâhu 'alayhi wa sallam* saying: "O Rasûlullâh! I have been sent as an envoy by other women. They are saying that men have surpassed us on account of their attending the *jumu'ah ṣalât*, congregational *ṣalât*, visiting the sick, attending the *janâzah*, *hajj*, *'umrah*, and defending the borders of the Islamic state." He replied: "Go back to these women and inform them that for them to beautify themselves for their husbands or fulfil the marital relationships with them, to search for those things which will cause the husband to be pleased with them, and to be obedient to the husband equals all the above actions (which are carried out by men)."

17. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The reward that a woman receives from the time that she falls pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihâd*. If this woman dies in the course of this period, she will receive the reward of a martyr."

18. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.

19. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "O women! Remember that the pious among you will enter *jannah* before the pious men. (Later when their husbands will enter *jannah*) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls."

Lesson: O women! What greater virtue do you wish to have? You have already reached *jannah* before the men. Obviously, the prerequisite is that you should become pious and this is not difficult.

20. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The woman whose husband is not at home, and she safeguards her honour, abandons beautifying herself, remains at home, abandons everything that is considered to be a form of beautification and offers *ṣalât* with steadfastness will rise on the day of judgement as a virgin. If her husband was a true believer, she will be his wife in *jannah*. If he was not a true believer, e.g. if he passed away without *imân*, Allah will perform her *nikâh* with a martyr."

21. Abû Dardâ' *radhiyallâhu 'anhu* narrates: "My friend, Abul Qâsim *ṣallallâhu 'alayhi wa sallam*, made me a bequest. He said: 'Continue spending on your house folk according to your ability.'"

Lesson: Those who act miserly when it comes to spending on their wives despite being able to spend should ponder over this Hadith.

22. 'Alî *radhiyallâhu 'anhu* says: "A person will not become a manager over his house as long as he does not worry about how the house folk clothed themselves or how they extinguished the fire of hunger."

Lesson: Those men who do not worry about their house folk due to their (men) selfishness should take a lesson from these words of Hadrat 'Alî.

Additional Ahâdîth from Mishkât

23. Abû Hurayrah *radhiyallâhu 'anhu* narrates that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Accept my advice of kindness towards women because they have been created from a rib...."

Lesson: In other words, do not expect to straighten them completely. Exercise patience over their lower understanding. Look at how we have been commanded to take them into consideration and be lenient towards them.

24. Abû Hurayrah *radīyallâhu ‘anhū* narrates that a believing man should not despise a believing woman (i.e. his wife) because if he does not like a certain habit or trait of hers, he is bound to like some other habit of hers.

Lesson: In other words, he should think about this and thereby exercise patience.

25. ‘Abdullâh bin Zam‘ah narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "Do not strike your wife as you would your slave and thereafter engage in sexual intercourse with her at the end of the day."

Lesson: In other words, if you do this, how will she show affection towards you?

26. Hakîm bin Mu‘âwiyah narrates from his father that he said: "O Rasûlullâh! What rights do our wives have over us?" He replied: "When you eat, you must also feed them. When you clothe yourself, you should also clothe them. Do not strike them on their faces. If you have any quarrel with her, it should be left in the house." In other words, if you have any quarrel with her, this quarrel should not go out of the house (or should not be mentioned to anyone).

27. Abû Hurayrah *radīyallâhu ‘anhū* narrates that Rasûlullâh *sallallâhu ‘alayhi wa sallam* said: "The best among the believers is he whose character is the best. And the best among you is the one who is best with his wife."

ADVICES FROM THE QURAN AND HADITH CONCERNING CERTAIN SHORTCOMINGS OF WOMEN

When we mentioned the good characteristics of women, one can deduce that there are certain shortcomings which are also found in them. These shortcomings cause a blemish on their piety and spirituality. We will mention these shortcomings which have been referred to by Allah and His Rasûl *sallallâhu ‘alayhi wa sallam* and regarding which they have advised against. In doing this, *Inshâ’ Allah*, women will adopt a repugnance for these evil habits and thereby attain total piety.

Quranic verses

Allah says that the women regarding whom you know will not obey you should first be advised. If they do not take heed, abstain from sleeping, sitting, etc. with them. If they still do not take heed, strike them. If they obey you thereafter, do not search for things in order to cause harm to them.

Lesson: We learn from this that it is a very evil practice to disobey the husband.

Allah says that when you walk, you should not stamp your feet on the ground causing the jewellery to tinkle, whereby strangers may be able to deduce (who is walking, the age of the person, etc.).

Lesson: It is not permissible to wear tinkling jewellery at all. This verse is in reference to those that do not tinkle on their own, but do so when they touch other jewellery. One should understand well that if one has to be so cautious with regard to the feet (which constitute just a part of the body), how much more cautious a woman will have to be with regard to her voice and the exposure of her body.

Ahâdith

1. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "O women! I have seen many of you in *jahannam*." They asked the reason for this. He replied: "You curse too much, you are ungrateful to your husbands, and when they give you anything, you despise it."

2. A woman who was in the presence of Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* began cursing her fever (that she had contacted). He said: "Do not speak ill of your fever because your sins are forgiven because of this fever."

3. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "If a woman who is in the habit of crying in a shouting manner does not repent from this action, she will rise on the day of judgement in such a state that oil will be wrapped around her body just as a dress is wrapped around her body. This oil will be such that it catches on fire very quickly and the entire body will be afflicted by scabies. In other words, she will receive two types of punishment - one is that her entire body will be covered with scabies, and the other is that the fire of *jahannam* will devour her."

4. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "O women! No neighbour should despise anything that her neighbour sends to her even though it may be the hoof of a sheep."

Lesson: Many women have this evil habit of despising anything that is sent by their neighbours and cursing them as well.

5. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "A woman was punished because of a cat. She had caught this cat and tied it up. She neither fed it nor let it free. It died panting (out of hunger and thirst)."

Lesson: Similarly, it is punishable for one to domesticate an animal and thereafter be negligent in feeding it and tending to it.

6. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "Certain men and women engage in the *‘ibâdah* of Allah for sixty years. However, at the time of death they make a bequest (*wasīyyah*) that is contrary to the *Sharî‘ah* and thereby become eligible for *jahannam*."

Lesson: For example, some people are in the habit of saying the following at the time of death: "A certain item of mine should be given to my grandson. Do not give it to my brother. The major portion of a certain item should be given to a certain daughter, while the other daughter should receive the lesser amount." All this is *ḥarâm*. The *masâ’il* related to bequests and inheritance should be found out from an *‘âlim* and acted upon. Never act contrary to that which the *Sharî‘ah* has prescribed.

7. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "A woman should not meet another woman in such a state that she describes her to her husband in such a way as if he is looking at her."

8. Once, two of Rasûlullâh's *ṣallallâhu ‘alayhi wa sallam* wives were sitting with him. A blind *Ṣahâbi* was approaching so he asked his wives to observe *purdah*. Out of surprise, both of them said: "He is blind!" Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* replied: "But you are not blind, you can see him."

9. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When any woman causes distress to her husband in this world, the *ḥûr* of *jannah* who has been set aside for this person says: 'May Allah destroy you. He is your guest, very soon he will leave you and come to us.'"

10. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "I have not seen such women of *jahannam* who will be wearing clothes but will in fact be naked, they will walk in a proud swaying manner, they will tie their hair in

such a way that it appears to be plenty - like the hump of the camel - such women will not enter *jannah*, in fact they will not even get the fragrance of *jannah*."

Lesson: This means that when the pious women will go into *jannah*, these women will not go with them. It is possible for them to enter *jannah* later, but only through the *barakah* of *îmân*.

11. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "If a woman wears gold jewellery for show, she will be punished with the same jewellery."

12. Once Rasûlullâh *sallallâhu 'alayhi wa sallam* was on a journey when he heard the voice of someone cursing. He asked: "Who was that?" The people replied: "A certain woman who is cursing the animal that she is riding." Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "Remove her from her camel and also remove all her possessions that are on it. According to her, this camel deserves to be cursed, so why is she using it?"

Note: Thus far, we have mentioned 5 Quranic verses and 52 Ahâdîth. At the beginning of this part, we mentioned many noble characteristics of Rasûlullâh *sallallâhu 'alayhi wa sallam*. It is necessary to adopt them all the time. In the previous parts of *Bahishti Zewar* we mentioned various pious acts and words of advice in great detail. Bear all these in mind and practise them. '*Inshâ*' Allah, you will attain great stages on the day of judgement. If not, you will meet the same fate as that of evil women. If at any time you are able to understand the Quran and Hadith, you will read incidents of many irreligious, evil-minded, disbelieving, and disobedient women. May Allah guide you and I to live like the pious, die among them, and be raised among them. '*Âmîn*'.

SUPPLEMENT (B) TO BAHISHTI ZEWAR

When the eighth part (seventh of the English translation) of *Bahishti Zewar* was being written, I wrote stories of pious women and I had also written a few stories of evil women and women who had repented over their evil ways. However, on account of fearing that this book will get too lengthy, I only included the stories of pious women and at the end of the book I sufficed with writing on the shortcomings of women and giving them advice in this regard. The stories of evil women remained in their manuscript form and occasionally when I had reason to look at this manuscript I awaited an opportunity to print it. Coincidentally, a learned and experienced person of my village wrote an article on the shortcomings and defects of women with the intention of reforming their condition. Upon reading this article, I realized the importance of those stories which I had written but did not have the opportunity to print. I thought that it would be good to gather all those stories and include them in the eighth part as a supplement with the hope that such women will draw a lesson from these stories and thereby get the guidance of making *taubah*. Because the article that this person had written was a bit harsh and written in an angry tone, and at places he was a bit general, I wrote a balanced note in the beginning in order to compensate for this harsh tone and generality, and then his article was included. I have arranged this collection in the following manner: stories of evil women, stories of evil women who repented, thereafter the precautionary note, and then the article of that person. This collection could be regarded as a commentary of this part of *Bahishti Zewar*.

(Maulânâ) Ashraf 'Alî Thânwî

15 Muharram 1330 A. H.

The story of 'Unuq

This woman lived in the era of Âdam '*alayhis salâm*'. She is the first person to commit adultery and thereby disgrace herself. Allah punished her in this world by sending huge snakes as big as elephants, huge scorpions as big as camels, huge vultures as big as donkeys from the unseen. They all came and ate her up together.

Lesson: Look at the consequence of this evil deed. No one should think that it is not possible to be punished in this way anymore. Remember that it is only because of Rasûlullâh *sallallâhu 'alayhi wa sallam* that we are not punished so severely in this world. However, we will get all the punishments in the hereafter. When there is no doubt about the approach of the hereafter, how is it possible for us to be so neglectful? Furthermore, no one should be under the misconception that one is disgraced only because of adultery. In fact, Rasûlullâh *sallallâhu 'alayhi wa sallam* is reported to have said that the eyes, the ears, the tongue, the hands, the feet and the heart also commit adultery. If a woman peeps at a strange man, the bride-groom or the marriage procession (in which there are men), this will be considered to be the sinning of the eyes. If, without any compelling reason, she freely converses with him, this will be considered to be sinning of the tongue. If she listens to a male's voice in order to satisfy her *nafs* or listens to him singing songs, this will be the sinning of the ears. If she touches a person with whom she was supposed to be observing *purdah*, or places her hand on his shoulder or head, this will be the sinning of the hands. If she walks in order to go and meet such a person or she walks in front of him so that he may see her, this will be the sinning of the feet. If she thinks about him or tries to remember him all the time, this will be the sinning of the heart. The consequences and sin of adultery will therefore also apply in these cases. One should fear the power and anger of Allah and safeguard oneself from all these evils.

The story of Wâ'ilah

She is the wife of Nûh *'alayhis salâm*. However, she did not accept *îmân*. When the flood commenced and water began gushing out of the ground, Nûh *'alayhis salâm* asked the believers to board his ship. He went to his wife and son and asked them to accept *îmân* and thereby board the ship. However, they did not accept *îmân*, nor did they board the ship. In fact, they did not even believe that the flood was approaching and mocked at Nûh *'alayhis salâm* for holding such a belief. When the flood came, both of them drowned.

Lesson: Mention of this woman has also been made in the Quran in the same way that despite her being the wife of an accepted servant of Allah (i.e. Nûh *'alayhis salâm*), but because she did not tread the path of *Dîn*, her being his wife did not help her in any way and she was sent to *jahannam*. O women! Understand this well and do not depend on the piety of your husband, father, brother or son. As long as your *Dîn* and *îmân* are not in order, the piety of any of your relatives will be of no avail.

The wife of Lût *'alayhis salâm*

She was also a *kâfir* and she used to help the *kuffâr* in their evil ways. When the time approached for Allah to send His punishment on the *kuffâr*, He sent angels to inform Lût *'alayhis salâm*. They said to him: "Leave your residence the following morning because the punishment of Allah is about to descend on this village. Take the believers with you and leave this village on this very night. No one should look back at this village." Acting on the orders of Allah, Lût *'alayhis salâm* left his village. This woman also joined them in order to save her life. When the time came for the punishment of this village, Allah caused stones to rain down on them and there was a great uproar. All the believers lowered their heads out of fear and continued on their way. No one looked around. However, this woman, who had relatives among the *kuffâr* and whose way of life was just like their's, looked around to see what is happening to those people. The moment she turned around, a stone pelted her and she fell down dead.

Lesson: The story of this woman has been related in the Quran in a similar manner to that of Nûh's *'alayhis salâm* wife (whom we have mentioned previously). That is, despite her being the wife of a prophet, this did not help her in any way because she herself was not on the path of *Dîn*. O women! Understand this well. It is only **your** *îmân* and **your** *Dîn* that will be of any benefit to you. Some women spoil their *Dîn* on account of their relatives by maintaining close contact with their irreligious relatives. Look at this woman! On account of her love for her relatives she was destroyed and she lost her life and *îmân* as well. Had she accepted *îmân* and

abstained from looking back, she would have been saved from all calamities. Remember, you should not maintain any close contact with those who do not follow Allah and His Rasûl *ṣallallâhu ‘alayhi wa sallam*.

The story of Ṣadûf

She was a *kâfir* woman in the time of Ṣâlih *‘alayhis salâm*. Her ways and habits were not good. There was another woman whose ways and habits were similar to her's. She had many goats and other dairy animals in her house. It was the miracle of Ṣâlih *‘alayhis salâm* that through the power of Allah, he took out a camel from a rock. A major portion of the water of that village was obtained from a particular well. All the animals were given water from this well. Ever since the camel was created, acting upon the orders of Allah, the town people specified turns for drawing water in such a way that one day all the animals will receive water, and the following day this camel alone will receive water from this well. The reason for this system was that this camel was very powerful and used to consume a lot of water. If it had to drink on one day, there would be nothing left for the other animals. All the *kuffâr* did not like this system of distribution. These two women whom we have mentioned above complained to another two men who were of similar character by saying: "We have the most number of animals but they have to remain without water for one full day. You try and sort out this problem and we will be pleased with you and obey you in whatever you say." These two scoundrels rounded up a few friends of theirs, concealed themselves on the path of the camel and awaited its arrival. This camel was on its way to drink water. When it came in line with these scoundrels, they pounced onto it with their swords. They chopped off its legs, causing it to fall to the ground. Once it fell down, they killed it with their swords. The moment this happened, the punishment of Allah descended on these people. On the first day, all their faces turned yellow, on the second day they turned red, and on the third day they turned black. On the fourth day there was a gigantic earthquake and fire began raining down from the skies. Thereafter, Jibra'îl uttered a piercing scream whereby all their hearts burst open, they all died and their bodies were reduced to ashes on account of the fire.

Lesson: Look! Because of the evil nature of two women, this calamity descended on every one. These two women planned this whole conspiracy because of their love for wealth. O women! Remove the love of wealth and possessions from your hearts. May Allah save you because we don't know from where the evil consequences of this (love) will cause a calamity. As far as possible, you should have hatred for such evil women in your hearts. If you have to converse with them or meet them, do not adopt a soft attitude towards them. If you do so, there is a fear of you also being afflicted if any calamity descends upon them. If you display displeasure and hatred towards them, you will save yourself from sin and the punishment of Allah.

The story of Arbîl

This woman was the wife of an idol-worshipping king during the time of Ilyâs *‘alayhis salâm*. She herself was an oppressive and merciless woman. She had killed many prophets. She had a neighbour who was a pious person. He had an orchard on which he was dependent for his living. This orchard was very beautiful and all the people used to speak in praise of it. This woman was very jealous of this and was always planning to appropriate it and kill this pious person. Coincidentally, her husband went on a journey and left her behind. It was his habit of leaving her in charge of the affairs of the kingdom. When he embarked on this journey, he handed over the affairs of the kingdom to her. After he left, she rounded up a few persons and instructed them to falsely testify in court that this pious person had spoken against the king. It was the rule of the king that if anyone spoke against him and was proven guilty, he would be killed. This woman had this pious person arrested and brought to court. She said to him: "I have heard that you have spoken against the king." He denied this allegation. She called for those persons whom she had trained before-hand to testify against him. They came and testified that he had spoken against the king. This woman therefore had this innocent person killed and seized his orchard. When the king returned from his journey, Allah revealed to Ilyâs *‘alayhis salâm* that he should go to the king and inform him that an innocent Muslim has been killed and his orchard has been seized. If the king and his wife repent and return the orchard to the person's inheritors, well and good. If not, Allah will

destroy them. When Ilyâs *'alayhis salâm* went and informed the king, he became very angry and instead of repenting, he became an enemy of Ilyâs *'alayhis salâm*. Eventually, Ilyâs *'alayhis salâm* left that place after Allah ordered him to do so. A few days later, the king's son fell ill and passed away. Before he could overcome this grief, another king invaded his kingdom, captured it, and killed him and all the other *kuffâr*.

Lesson: Look at the consequences of this. O women! It is an act of oppression to commit the following acts: to intend to take away something that belongs to someone else, to say something to someone wrongfully, to hit or harm someone wrongfully, to cause harm to someone by taunting him, or to make *ghîbah* of a person. You have read the consequences of all this. You should therefore safeguard yourself from all this.

The story of Nâ'ilah

There was a tribe by the name of Jurhum which had settled down in Makkah when Ismâ'îl *'alayhis salâm* was still a child. A woman by the name of Nâ'ilah belonged to this tribe. She had the audacity of committing adultery inside the *Ka'bah*. Allah's punishment descended on her and the man who committed this evil act and they both turned into stone. The name of this man was Isâf. The people carried them to *Ṣafâ* and *Marwah* and placed one of them on *Ṣafâ* and the other on *Marwah*. They did this so that the people will look at them and fear the punishment of Allah. They remained there for a long time. Eventually, a time came when ignorant persons began worshipping these two statues out of stupidity. It is for this reason that when Rasûlullâh *ṣallallâhu 'alayhi wa sallam* came, he had them removed and destroyed.

Lesson: May Allah save us from His anger. This is the consequence of disobeying Him. If a person is saved in this world, how will he save himself in the hereafter? We learn from this that it is more serious to commit a sin in a holy place. In the same way, it is more serious to commit a sin at a sacred time. Some people do not even give up sinning in *Ramaḍân* and other holy months and days. The result of this is that the punishment is greater irrespective of whether it is *ghîbah*, oppression, spending money in prohibited things, etc.

The story of the wife of Bal'am Bâ'ûr

He was a very pious and abstinent person who lived in Syria. When the Muslims who belonged to the tribe of Mûsâ *'alayhis salâm* joined Yûsha' *'alayhis salâm* in order to free Baytul Maqdis from the hands of the *kuffâr*, the people of that place went to Bal'am and asked him to make a *du'â* against the Muslims so that they may be defeated. However, he refused and said: "It is extremely evil for a person to make *du'â* against a prophet and his followers. I will never do it." The people then went to his wife with a lot of wealth and gold and told her to contrive a plan to influence her husband in making the *du'â*. Because of her greed for all that wealth, she went to her husband and seduced him in such a way that he agreed to make the *du'â*. The moment he decided to make the *du'â*, he became bereft of his *îmân* and his tongue drooped up to his chest. When the Muslims gained victory, Bal'am Bâ'ûr was also killed.

Lesson: Look at what an evil thing greed is. For the sake of wealth and gold this woman destroyed her *Dîn* and her husband as well in that he lost his *îmân* and his life. O women! Even today, women who are overwhelmed by greed ask their husbands to receive bribes and are extremely proud to say that they have a lot of jewellery and a lot of money without even thinking for a moment that both husband and wife are preparing themselves for hell.

The story of the woman who killed Yahyâ *'alayhis salâm*

There was a king who had a wife that had been married previously. This woman had a daughter from her previous marriage. When this woman became old, she felt that her husband (the king) will most probably become attracted to another woman. She therefore decided to get this daughter of hers married to her husband.

She even got her daughter to agree to this liaison. This daughter also began making plans to attract the king towards her with various strategies. He also became attracted towards her. When Yahyâ 'alayhis salâm heard about this, he tried to stop the king from this. However, all three of them became his enemies and had him captured, brought before them, and be-headed. After this, the king decided to commit the prohibited act with this step-daughter of his. Yahyâ's severed head began speaking and said: "O you fool, she is not *halâl* for you!" But this wicked king paid no heed. Upon this, the blood from the head of Yahyâ 'alayhis salâm began to boil and overflow and did not subside. The 'ulamâ of that time said that as long as the blood of his killer is not made to flow (i.e. as long as they are not killed), this blood will not subside. There was a king of another neighbouring land. When he heard about this, he invaded this place and killed all the killers of Yahyâ 'alayhis salâm and 70 000 other *kuffâr*. Only then did the flowing of that blood subside.

Lesson: May Allah save us from satanic acts. Can you see the consequences of following one's *nafs*: a prophet is killed, a sinful act is committed, even then the *nafs* was not satisfied, soon thereafter they were punished for this tyranny and all those people who had remained silent and did not express their displeasure at the actions of the king were all punished. We learn from this that following one's *nafs*, oppressing someone, and not expressing one's displeasure at seeing actions that are contrary to the *Sharî'ah* are actions that are extremely serious. One should safeguard oneself from all this. When the *nafs* prompts you to do something contrary to the *Sharî'ah*, don't ever obey it and don't ever abandon the *Sharî'ah*. Don't oppress anyone in any way irrespective of whether it is by causing him psychological harm, disgracing him or causing him financial harm - all this is considered to be oppression. If a person does anything contrary to the *Sharî'ah*, hate his action in your heart. If he cannot harm you in any way, show your dislike outwardly as well. By your liking such a person and maintaining contact with him, there is a fear that you will also be afflicted when he is punished.

The story of Shamsûn's Wife

When 'Îsâ 'alayhis salâm was raised to the heavens, this Shamsûn was a very pious and abstinent person. Allah had blessed him with a lot of power. There was a *kâfir* king who was his enemy. He sent a message to Shamsûn's wife informing her that if she can capture Shamsûn and bring him to him, he will take her into his marriage. When Shamsûn fell asleep, this wretched woman fastened his hands and feet and handed him over to the *kuffâr*. They took him to the king. The king made an announcement that Shamsûn will be suspended on a cross and whoever wishes to see him may do so. Thousands of people gathered to watch this spectacle. It was at this time that Shamsûn made a *du'â*, the king's palace collapsed onto him, and he died. All the people rushed to remove the king's body from underneath the rubble. In the meantime, Shamsûn freed himself and reached safely home. Upon reaching home, he divorced his wife.

Lesson: Greed had completely overpowered this woman to the extent that she was even disloyal to such a good and pious husband. Despite this, she did not get what she desired for and even lost this good husband. This is how one is always punished for evil deeds. One should protect oneself from greed.

The story of the woman who accused Jurayj

In the time between the era of 'Îsâ 'alayhis salâm and Rasûlullâh *sallallâhu 'alayhi wa sallam*, there was a pious person by the name of Jurayj. He occupied himself in the *ibâdah* of Allah at a young age. He distanced himself from society and built a house for his *ibâdah* in a jungle. Once he was busy offering *nafl salât* when his mother came and called for him. Because he was occupied in his *salât*, he could not reply to her call. However, his mother did not know that he was busy in *salât*. She therefore became angry and said: "O Allah! Make it such that he sees the face of a prostitute." Since parents have a great right over the children, the ruling is that when they call for you while you are engaged in *nafl salât* and they do not know that you are busy in this *nafl salât*, you should break your *salât* and answer their call. However, Jurayj did not know this rule and therefore did not reply. In this way, he displayed a shortcoming in fulfilling the right of his mother. And it was

for this reason that she cursed him. On account of this, a few jealous persons went to a prostitute and asked her to disgrace Jurayj in some way or the other. She fell pregnant on account of an illicit relationship with someone and alleged that Jurayj is the father of the child. The people went to his house and completely destroyed it. They harassed Jurayj and informed him that this woman claims that you are the father of this child. Jurayj addressed this small breast-fed child by saying: "Who is your father?" This small child (who had not yet reached the age where he could speak) spoke and gave the name of a certain shepherd. Upon hearing this, all the people became staunch adherents of Jurayj. They began embracing him and told him that they will rebuild his house with gold. He replied: "No, make it with mud, just as it was previously." Eventually, they made him a house as it had been previously.

Lesson: Look at how that woman was disgraced by accusing a pious person and how Allah humiliated her. Don't ever accuse an innocent person. Some women have the habit of accusing another woman of adultery or stealing on the slightest suspicion. These are all sinful acts. We also learn that it is not good to curse the children all the time because we do not know when it will be accepted. Thereafter, the children are put into difficulty and on seeing this, the parents are also distressed. We also learn that parents have great rights over their children. These days, many people are neglectful in this regard. O women! Don't ever be neglectful in this regard, nor should you display any shortcoming in this regard.

A merciless woman from the Banû Isrâ'îl

It is mentioned in *Bukhârî* that Rasûlullâh *sallallâhu 'alayhi wa sallam* mentioned a story from the Banû Isrâ'îl. There was a woman who had caught a cat and kept it enclosed without feeding it, giving it anything to drink, or leaving it open so that it could catch rats and thereby fend for itself. This cat soon died out of extreme hunger. Allah admitted her into *jahannam*. It is mentioned in another narration that Rasûlullâh *sallallâhu 'alayhi wa sallam* saw this cat walking on this woman's chest and scratching her with its nails and claws.

Lesson: You have read the consequences of mercilessness. Do not be merciless irrespective of whether it be a human or an animal. However, if a dog or cat troubles you a lot, it will be permissible to strike it. But it is a great sin to tease it. Some hard-hearted persons domesticate parrots, mynahs, and other animals - they encage such animals and do not even worry about their food and drink. Furthermore, they have no concern over their need to be in the sun or in the shade, nor do they even worry about freeing them. The consequence of teasing an animal in this manner is also disastrous in this world. Such persons are prone to various difficulties and have no peace of mind. As for punishment in the hereafter, you have already read what happened to this woman. O women! Safeguard yourself from mercilessness.

An immoral woman from the previous Ummahs

‘Uthmân *radiyallâhu ‘anhû* narrates that there was a pious and abstinent person in the previous *ummahs*. An immoral woman desired him, so she sent her slave-girl to him with the following message: "I have engaged in a major financial transaction with someone. I need a witness for this purpose. There is a great reward in becoming a witness for the pleasure of Allah. Please come and make yourself a witness." This person was a simple-minded person. He therefore went to her house. The moment he entered her house, the slave-girl locked all the doors. When he went further, he saw that immoral woman sitting down with a bottle of alcohol at her side and a small boy next to her. When she saw him she said: "I did not call you to be a witness but to break your piety. Either engage in sexual intercourse with me, drink this alcohol or kill this boy." This poor pious servant was at a total loss, not knowing what to do in order to save his life. After pondering over the matter, he came to the conclusion that drinking the alcohol is the lightest of all the sins. The moment he drank the alcohol, he lost his senses and thereby committed the other two sins as well.

Lesson: Sins have a special relationship in the sense that once a person commits one sin, it leads him to other sins as well. It is for this reason that one should abstain from all sins irrespective of whether they be minor or major. If not, the doors of all other sins are opened. It has been noticed that a woman wishes to marry her children according to the norms and customs of that place or her family thinking that although it is contrary to the *Sharî'ah*, it is not such a serious thing. She also has the money which she had estimated that it would cost her to have this wedding. After thinking over all these matters, she commenced with the preparations. Upon embarking on the preparations, she encounters so many complications, that many major sins are also committed. At times, the expenses go beyond the actual estimation and she has to take loans on interest. At times, she may mix her money with that of her orphan children and spend it without differentiating between the two. It is *ḥarâm* for her to spend their wealth. That very *ḥarâm* wealth is used to feed her guests. Look at how one sin led to another. In the same way, all other sins lead to many other sins.

A deceitful woman from the Banû Isrâ'îl

Mûsû *'alayhis salâm* filled a well with water and made such a *du'â* that the water had such an effect that if an immoral woman had to drink that water, her face would turn black in colour and she would die immediately. The effect of this water remained even after the demise of Mûsâ *'alayhis salâm*. Once, a person suspected his wife of adultery. This suspicion of his was true. When the husband began talking about this and mentioned it to the judges of that time, they gave a ruling that she should drink the water from that well and summoned for her. She had another sister who looked very much like her. It was extremely difficult to distinguish the two. This woman deluded her sister into going on her behalf. She went and drank the water in the presence of everyone. Since she was pure, nothing happened to her and all the people were surprised. When she went home and met her impure sister, the moment her breath touched her, her entire face turned black. She died there and then, and everyone came to know of her treachery.

Lesson: Treachery and concealing something does not last for long. Allah definitely disgraces the person. O women! You should keep your heart pure in your speech and dealings, and your tongue (speech) true.

The story of Umme Jamîl

She is the wife of the *kâfir* Abu Lahab. She is mentioned in the Quran in *Sûrah al-Masad* (chapter 111). She bore so much of hatred towards Rasûlullâh *sallallâhu 'alayhi wa sallam* that she used to go into the jungle, bring thorny twigs and throw them at night on the path which Rasûlullâh *sallallâhu 'alayhi wa sallam* would take so that they may prick his feet. Once she was walking with the bundle of twigs on her head with the rope of the bundle under her chin so that the bundle does not open up. All of a sudden, the bundle fell backwards and the rope that was under her chin slipped to her throat. It strangled her and she died.

Lesson: May Allah save us. The consequences of hatred and malice towards the *Dîn* and pious people are terrible in this world and in the hereafter as well. Some women are in the habit of rejecting the *masâ'il* that are taught by the *'ulamâ*. They mock at those who act on these *masâ'il*. This specifically happens when they act upon the *masâ'il* that are connected to weddings and funerals or advices in this regard. They do not like this advice and feel insulted. This is also regarded as bearing hatred towards the *Dîn*. You have already read the consequences of this in this world and in the hereafter. Repent from such actions and abstain from them in the future.

The story of the women who were killed on the day that Makkah was conquered

Makkah was under the control of the *kuffâr*. Rasûlullâh *sallallâhu 'alayhi wa sallam* expelled them and took control over Makkah. This incident is known as the conquest of Makkah. There were many women among these *kuffâr* who used to sing poems and songs denouncing Islam. Rasûlullâh *sallallâhu 'alayhi wa sallam* issued an

order to have such women killed wherever they are found. Among them, these four women were killed: Qarîbah, Fartanah, Arît, and Umme Sa'd.

Lesson: Our Rasûl *sallallâhu 'alayhi wa sallam* was extremely merciful and noble. He also prohibited the Muslims from killing the *kuffâr* women who participated in the battles. However, the evils of these four women were so extensive that it became the order of Allah that they be killed because Rasûlullâh *sallallâhu 'alayhi wa sallam* did not do anything without the order of Allah. The crime that they committed was that they denounced Islam and combined this with poetry and singing. Even today, some women have this sickness of saying whatever they wish against the *Sharî'ah*. Some women even sing songs against the *'ulamâ*. They should fear the consequences of this.

The story of Zaynab bint Hârith

There was a place by the name of Khaybar which was inhabited by Jews. Rasûlullâh *sallallâhu 'alayhi wa sallam* had waged a war against them and defeated them. Rasûlullâh *sallallâhu 'alayhi wa sallam* remained behind after the victory. A Jewish woman by the name of Zaynab came to him and gave him some food as a gift. This wretched woman had mixed some poison in that food. Rasûlullâh *sallallâhu 'alayhi wa sallam* and a few of his *Sahâbah* began eating it. Through the power of Allah, he realized that this food had been poisoned. He immediately withdrew his hand and ordered his *Sahâbah* to stop eating. However, one *Sahâbî* had already died because of this poisoning. The effect of this poison remained with Rasûlullâh *sallallâhu 'alayhi wa sallam* and eventually became the cause of his death as well. It is mentioned in some books of Hadith that after the *Sahâbî* died, this woman was questioned and she admitted to poisoning the food. She was therefore killed.

Lesson: The enmity of this woman towards Islam led her to this treacherous act. O women! Don't ever have evil thoughts about Islam and the *Sharî'ah*. You should accept it happily.

The story of Labîd's (a Jew) daughters

They all agreed to practice black magic in order to kill Rasûlullâh *sallallâhu 'alayhi wa sallam*. He was saved from being killed but the effect of this was that his memory became weak - not in *Dînî* matters but with regard to eating, drinking, sitting, walking, etc. Thereafter, Allah revealed *Sûrah al-Falaq* (chapter 113) and *Sûrah an-Nâs* (chapter 114). Through the *barakah* of these two *sûrahs*, the effect of this black magic disappeared completely.

Lesson: The enmity of these people towards *Dîn* debased them to the extent that they even planned to kill Rasûlullâh *sallallâhu 'alayhi wa sallam*. Don't ever bear any hatred towards the *Dîn* and the pious.

The story of Salmâ bint Mâlik

This woman had become a Muslim in the era of Rasûlullâh *sallallâhu 'alayhi wa sallam*. He had predicted that she will not remain a Muslim. After the demise of Rasûlullâh *sallallâhu 'alayhi wa sallam* she became crazed in establishing her own government and turned away from Islam. Many other *kuffâr* joined her. Eventually, the Muslim armies invaded her place and killed her together with her followers.

Lesson: Just as love for wealth can lead one astray, so can the desire to become a leader. Look at this woman who destroyed her religious and worldly life. O women! Consider yourself to be the lowest and adopt humility. Through this, Allah will bless you with honour in both the worlds.

The story of Qatâmah

There is a heretical group which is known as the Kharijites. Kharijites claim to be Muslims but many of their beliefs are contrary to the *Dîn*. This group sprung up during the caliphate of ‘Alî *radiyallâhu ‘anhu*. He fought many battles against these Kharijites. They were his great enemies. Once, three members of this group got together in Makkah. At that time, ‘Alî *radiyallâhu ‘anhu* was living in Kûfah. They made a plan to kill him and two other *Sahâbah*. One person by the name of ‘Abdur Rahmân bin Muljim volunteered to kill ‘Alî *radiyallâhu ‘anhu*. He went to Kûfah for this purpose. On reaching there, he met this wretched woman. After seeing her, he proposed to her. She replied: "If you can pay me my dowry, I will accept." He asked: "What do you want as dowry?" She replied: "You will have to kill ‘Alî." This woman was a Kharijite. Her father, brother, uncle and husband were killed by ‘Alî *radiyallâhu ‘anhu* in battle. They were all Kharijites as well. It was for this reason that she had made this request. This person accepted her request, went to the masjid before the *fajr salât*, and concealed himself behind the door. When ‘Alî *radiyallâhu ‘anhu* entered the masjid, this person came out, struck him with his sword and escaped. ‘Alî *radiyallâhu ‘anhu* passed away on account of this wound. Later, this person was caught and killed.

Lesson: If this woman had any love for her *Dîn*, she would not have had any animosity towards ‘Alî *radiyallâhu ‘anhu* on account of the irreligiousness of her relatives. However, she herself was irreligious and therefore committed this crime. O women! Create love for the *Dîn* in your hearts. If not, major sins will be committed out of irreligiousness.

The story of Ju‘dah bint Ash‘ab

She is the wife of *Hasan radiyallâhu ‘anhu*. She destroyed herself in the following way: Yazîd who was an enemy of *Hasan* deluded her into poisoning her pious husband. Yazîd had deluded this wretched woman by promising to marry her and giving her 100 000 *dirhams*. The strength of the poison cut his intestines and liver in such a way that they were excreted from his anus. He bore this difficulty for forty days and passed away. Thereafter, this woman sent a message to Yazîd asking him to fulfil his promise. He sent a clear reply that he is unable to keep her with him. In short, apart from committing the sin, this unfortunate woman was not even able to fulfil her worldly dreams.

Lesson: O women! All these evils took place because of love for the world. Whatever one acquires out of greed is always considered to be little (i.e. one is never satisfied). Remove this sickness from the heart and cleanse your heart from the desire of wealth, possessions, jewellery, clothing, etc.

Note: Thus far we have mentioned the stories of 20 evil women. We will now mention the stories of women who were evil in the beginning but reformed their ways later in life.

The story of Zulaykhâ

She was first married to the governor of Egypt. The governor had purchased Yûsuf ‘*alayhis salâm* and handed him over to her, asking her to rear him as she would her own child. She began having evil thoughts but Allah saved Yûsuf ‘*alayhis salâm*. Thereafter, the governor felt it would be better to imprison Yûsuf ‘*alayhis salâm*. Later, when the king of Egypt released him, the latter sent a message to the king asking him to ask the woman about him. When the king asked her, she replied that Yûsuf was innocent and that it was she who was at fault. Eventually, when Yûsuf ‘*alayhis salâm* became the king and the governor had died by then, he married Zulaykhâ. Two daughters by the name of Ifrâ‘îm and Mîshâ‘îm were born to them.

Lesson: Look at what a great quality honesty is that when she had falsely accused Yûsuf ‘*alayhis salâm*, her difficulties and problems continued to increase daily. When she spoke the truth, Allah cut off all her difficulties and opened the doors for her success in the following way: her husband passed away, Yûsuf ‘*alayhis salâm*

became the king, and he married her. O women! Always speak the truth. If you make a mistake or commit a wrong, repent immediately. Do not be persistent in the mistake and do not be proud to admit your fault.

The story of a woman who was deluded by Qârûn

In the time of Mûsâ *alayhis salaam* there was a very rich and miserly person by the name of Qârûn. When Mûsâ *'alayhis salâm* asked him to pay his *zakât*, he became angry and displayed animosity towards him. This wretched man went to the extent of trying to taint the honour of Mûsâ *'alayhis salâm*. He got hold of an immoral woman, gave her a lot of money and jewellery and deluded her into accusing Mûsâ *'alayhis salâm* of committing adultery with her. She agreed to this plan. Once Mûsâ *'alayhis salâm* was delivering a lecture and explained that one is punished in a certain way for a certain sin. Qârûn stood up from his place and shouted: "If you commit such a sin, what will happen?" Mûsâ *'alayhis salâm* replied: "I will receive the same punishment." Upon this he said: "A certain woman accuses you of the same thing." This woman was also present. Mûsâ *'alayhis salâm* addressed her saying that she should take an oath and speak the truth. She began fearing Allah and said: "O prophet of Allah! You are pure and innocent. He had given me so much of money and jewellery and prompted me to accuse you. I repent and become a Muslim now." Mûsâ *'alayhis salâm* became very angry at him and made a *du'â* to Allah against Qârûn. Qârûn was devoured by the earth together with his wealth and was despatched to *jahannam*.

Lesson: When Allah guides a person towards *taubah* and adopting the straight path, the means to fulfil this are provided there and then. The fear of Allah is the root of guidance and repentance. O women! Develop this in your hearts and everything will be made easy for you.

The story of a woman who admitted her sin

A woman came to Rasûlullâh *sallallâhu 'alayhi wa sallam* and said that she was deluded by *shaytân* into committing adultery. The ruling of the *Sharî'ah* in this regard is that if a husband or wife commit adultery, he or she should be stoned to death. This woman knew this ruling and also understood that although she will lose her life by admitting to this sin, her fear of the punishment of the hereafter prompted her to come to Rasûlullâh *sallallâhu 'alayhi wa sallam*. She related the entire incident to him so that he may mete out the punishment and thereby purify herself. Another ruling of the *Sharî'ah* is that if someone admits to committing a sin, the person should be deferred. Based on this, Rasûlullâh *sallallâhu 'alayhi wa sallam* deferred this woman. However, she was so courageous that she came again and again admitting her sin and asking him to mete out the punishment. This woman was pregnant at that time so she was given a respite until the child is born and weaned. Once the child was weaned, she presented herself to Rasûlullâh *sallallâhu 'alayhi wa sallam* out of her own accord so that he may mete out the punishment. At this stage, the punishment of stoning till death was meted out to her. When she died, someone uttered a few bad words about her. Rasûlullâh *sallallâhu 'alayhi wa sallam* replied: "Do not utter any evil about her. Her *taubah* is so great in the sight of Allah that if it were to be distributed among 70 people it would have been sufficient for their salvation. What can be greater than the fact that she gave her life for the sake of Allah Ta'ala."

Lesson: The fear of Allah is a very great bounty. Allâhu Akbar! What a great burden this woman bore. May Allah also give us the good fortune of abandoning sins and making *taubah*. Now there are no standard bearers of the *Sharî'ah*. One should repent over the sins that are committed against Allah. We also learn from this story that we should not look down upon someone who has made *taubah*, nor should we criticize the person. This is a major sin.

The story of a woman who repented for stealing

‘Ā’ishah *radīyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* had chopped off the hand of a woman who had stolen something. Thereafter, this woman used to come to my house. Whenever she wished to say anything to Rasūlullāh *sallallāhu ‘alayhi wa sallam*, she used to say it to me and I used to pass over her message to him. In other words, she had made a good *taubah* from the bottom of her heart.

Lesson: Look at how clean-hearted she was that despite bearing such a great difficulty from the *Sharī‘ah* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*, she did not bear any grudge towards him. This is how *īmān* and *taubah* should be - that one should not have any ill feeling on account of the ruling of the *Sharī‘ah*. When one is afflicted by a calamity on account of a punishment from the *Sharī‘ah*, one should not complain to Allah. Instead, one should remember one's fault and be ashamed of it.

The story of Sajāh

After the demise of Rasūlullāh *sallallāhu ‘alayhi wa sallam* she concocted the madness of claiming prophethood. Many dim-witted persons joined her. There were many encounters which took place with her. Eventually she was unable to fight the Muslim armies any longer. She became a Muslim and repented.

Lesson: Glory be to Allah! What a great thing *taubah* is. There isn't any sin that is greater than claiming prophethood. But when she repented and accepted Islam, this sin was also forgiven. O women! Do not delay in repenting. We also learn that it is a great evil to consider yourself to be great. It was the desire to become a leader over many people that prompted her to claim prophethood. May Allah save us from this. It is best for one to consider oneself to be the lowest.

Note: We have now mentioned the stories of five evil women who repented over their sins and thereby completed the stories of 25 women.

A precautionary note

The condition of women that has been written in the following article is not applicable to all women but to evil women only. As opposed to these women, we also find women who fulfil the following qualities which Allah has mentioned in regard to them - women who surrender themselves unto Allah, who truly believe, devoutly obey His will, turn (unto Him) in repentance (whenever they have sinned), worship (Him) alone, and go on and on (seeking His goodly acceptance)...In the same way you get certain men who are unrivalled in their oppression, hard-heartedness, destroying the rights of others, vagrancy, and shamelessness. Their wives exercise patience with modesty and remain silent (over their husbands' evil ways).

The purpose of quoting this article which has been written by my fellow village person is that if any woman possesses the shortcomings that are mentioned therein, she should take heed and try to reform her ways. Alternatively, the man should try to reform her in a good and favourable manner. This is because the knowledge of the husband is necessary for reformation. And Allah knows best. We will now quote that article.

Points to remember

I am writing this article in order to inform women on their lack of intelligence which is considerable and regarding which I have some experience. I do not consider it to be appropriate to conceal these shortcomings of theirs at this stage. I am writing this to serve as an example and that they may come to know of these shortcomings.

1. Generally, women of this nature reduce the honour and respect of their husbands in comparison to themselves. They impose themselves over their husbands in such a manner that it is as though the husband is a woman and the wife is a man.
2. Some women make this intention and claim from the very day of their marriage that they will live separately. The moment such a woman comes to the house of her in-laws, she plants the seeds of turmoil with her father-in-law, mother-in-law, sister-in-law, etc. She spends all her time thinking and planning of ways to cause trouble in the house.
3. This woman destroys the numerous hopes and wishes of the poor in-laws who bring a daughter-in-law into their home. She makes them taste the consequences of this marriage very quickly.
4. This daughter-in-law does not have the patience to wait for the ideal opportunity to separate from the in-laws. When the time comes, she will have to separate from them. If a person did not separate or move away from his family, we would not have had so many towns and cities. But she does not even have this intelligence to wait for the ideal opportunity. She wants everything to happen immediately.
5. She causes tension to her husband in this way and tells him various stories to the extent that even he cannot escape from being influenced by her. She has arguments with her father-in-law, mother-in-law, sister-in-law, and whoever else may be in the house. She engages in all these fights and arguments intentionally so that she may be able to go and live separately. Eventually, according to her wishes, the separation takes place very quickly because every person would like an end to arguments and fights.
6. The woman utters such words to her husband that he begins perspiring on account of listening to them. But what can he do apart from remaining silent? If he has to reply verbally, by indication of his eyes or physically with his hands, you must see the conflict that will ensue and see how the entire neighbourhood comes to know of it. The woman will cry out aloud and portray herself to the entire neighbourhood in such a way as though it is the man's fault.
7. If the woman presents herself according to the pleasure of her husband and obedience to her in-laws from the very day of her marriage, what is wrong with that? But no, she troubles her husband in numerous ways. If the husband feels that the sensible thing to do is to restrain himself and go outside, the stupid wife feels that he went outside because he is afraid of me. Later, she displays even more force.
8. Allah has blessed the man with strength, vigour and courage. Where will he become afraid of the woman? He considers it prudent to restrain himself but the woman does not even worry about this. All that she is concerned about is to increase the arguments, fights, etc. that she had commenced with from the day she married him.
9. Such women do not realize that their husbands undergo numerous hardships and difficulties to provide for them and that they should appreciate this. However, they do not even ponder over this by mistake. One should think over this state of affairs.
10. When the husband sees that there is no way of reforming the woman's lack of discernment and her improper manners, he gives up and leaves home. He does not even think of returning home after several years. His heart becomes so hard towards his wife that he takes up a job wherever he finds one, earns a living for himself and uses this as a means to gain internal happiness. The woman remains at home fighting with her in-laws so that they may send her to her husband. But she does not realize that he left because of her. She does not even regret her stupidity.

11. If the woman does everything to please her husband from the very first day and obeys her in-laws in a way that they do not even realize that their daughter-in-law will go and live separately at some time in the future, she will turn the entire household into her slaves. If the husband or in-laws have certain shortcomings which are contrary to the temperament of the wife, she must try to reform their ways in a beautiful and appropriate manner with full wisdom and prudence that they do not even realize what she is doing. If she is able to do this, those shortcomings will disappear from them. But if she does this by imposing upon them or acting against their wishes, they will never be reformed. In fact, the husband will become more stubborn. If the woman cannot even maintain the love of her husband towards her, whose fault is it?

12. Some stupid women think that they have come from very rich homes and that they have brought many possessions to this house. It is therefore below their dignity to obey their husbands and in-laws. Some women go to the extent that they do not even speak properly with their husbands - serving them is very far-fetched. They will either lie around or sleep the entire day with a frown on their faces.

13. These days, women have innovated a new method of displaying their elegance and affluence. That is, they complain of being ill and do not even get out of bed. They will complain of a headache and cause discomfort to their husbands and in-laws. They will demand expensive medicines, silver leaves, a special fruit jam and other supplements. In short, even her headache is not given a chance. At times, she will complain of being overpowered by a demon.

14. These women make their husbands completely subservient to them in such a way that they lose their intelligence and senses and become absolutely dim-witted persons. The husband has no alternative but to agree to whatever she says. Alternatively, he has to execute her wishes and commands immediately. He has to remain subservient to her all the time, or else the consequences will be terrible.

15. On account of their short temper, their numerous arguments and their stupidity, such women destroy all the *barakah* of the house. They behave with their husbands as though he is an enemy. These days, some men find comfort only in the absence of their wives. When the husband receives a letter from his wife, the only thing it contains is stories of the fights that she had and complaints about the in-laws. Alternatively, she will ask for more money. At times she uses such concocted words that the moment he completes reading the letter, he tears it up immediately so that no one else may see it.

16. The husband earns a few rands and sends it to his wife. But the only thing she knows is to show that she owes a lot of money or send him some concocted calculations and demand for more money. She does not even think for a moment what difficulties he underwent in order to send that money. She does not realize that he has full concern of running the house, why should she write to him and put him under more stress and tension? She does not even think over what difficulties he underwent in that far away place and how he gave up many comforts in order to send her the money order. If the husband was living in comfort, how will he send you all this money so that you may live a comfortable life?

17. These ungrateful women do not express their gratitude to their husbands even by mistake. They do not even praise their husbands in the presence of his friends and relatives. What they will definitely do is cast thousands of accusations against him and continue complaining about their poverty and lack of resources at home in the presence of her entire family and outsiders as well. In short, they do not allow the honour of the husband to remain intact. You will not come across a woman whose husband has sent her plenty of money, using it to run the house in a beautiful manner, saving the extra money and handing it over to the husband the moment he returns home.

18. On the contrary, what she will do is that the moment he returns home she will ask him for money in order to fulfil her debts, and treating her debtors like enemies, she will summon for them to present themselves in front

of her husband. As a result of this, the husband will regret his decision to return home and feel very sorry for falling into all these difficulties.

19. You will find many women demanding more money from their husbands on the pretext that they have many debts when in fact they are saving this money for themselves. They do not even mind having their husbands spending their entire lives in a far away place merely to fill their own bank balances.

20. These days, women have adopted this attitude that no matter what happens, they must set aside some money. When they go to their parents' house or relatives house, they secretly hand over this money to them without the in-laws coming to know of this. In short, the status and honour of the husband which is the result of all his earning is nothing according to her. The husband works in a far away place like an overworked wretch and dies, but the woman does not allow him to live at home in comfort and ease.

21. On account of the husband working far away, he does not know what type of clothing, jewellery, money, etc. is present at home. At times he might come home for a short visit and in the meantime the wife has given the household effects, clothing, jewellery, etc. to her brother or anyone else she wishes and no one has the courage to say anything.

22. When the husband brings anything from overseas for her, she looks at it scornfully and finds hundreds of faults. If she happens to fancy what he has brought, she does not express her happiness or her gratitude in the presence of her husband or his relatives. She will immediately keep it away and later do whatever she wishes with it.

23. Women are in the habit of imposing on their husbands at a time when relatives come to the house. They will start an argument over trivial matters and cause great embarrassment to their husbands and in-laws. It is as if they have become enemies at that time.

24. When the husband brings anything from overseas for his brothers, relatives, spiritual guide, etc. the wife does not allow the husband to give it and says to him that he cannot give it to anyone without her consent. You must see the consequences of this and how the entire neighbourhood looks at this spectacle. Out of anger, the wife will punish the husband and the other house folk for several days.

25. When the husband sends any money to the wife with someone, the wife immediately goes to purchase expensive jewellery, clothing, brocades, etc. which are well beyond her status and financial position and which are normally purchased by the very rich. The following day she writes a letter to the husband stating that the money that you have sent has been used to pay all the creditors and that there is no money left to run the house. Therefore send more money. In this way, she puts her husband under great stress.

26. These days, women are also in the habit of mentioning everything that transpires at their in-laws' houses to their parents. The woman does not even worry about whether it is true or false. Upon hearing these stories, her mother will mention them to her entire family after having multiplied them several times (i.e. she would exaggerate these stories). When her relatives go to the in-laws' place, the mother sides with the daughter and many arguments follow. This becomes known to the other relatives and at times they result in physical fights as well.

27. Let someone ask if such a woman has any love and affection towards her husband - definitely not. She is the lord and ruler over her husband. It is not possible for the rule of the woman to vanish or for any of her orders to be disobeyed. Let the man do something out of his own accord and you must see the scene that will follow.

28. The wife will ask the husband about what he is thinking or what's in his heart. The husband, under the assumption that she is his confidant, tells her everything. As a result of this, the woman becomes more daring and courageous and the husband loses all his honour. Everywhere, it is considered to be necessary to gain the upper hand over the husband and to bring him at the feet of the wife.
29. The woman develops a natural dislike for the husband's relatives, brothers, sisters, etc. and continues complaining about them irrespective of whether it is true or false. Her actual purpose of this is that they must not mix with them a lot and that all contact with them must be severed.
30. Such women have turned their husbands into real dim-witted persons, tied a nose-string in their noses and led them wherever they wish. They, owing to their high ambitions, follow their husbands like tails to foreign lands. All they wish to do is view all the attractions of rail travel, to experience the climate of foreign lands, and to experience the various pleasures they have to offer. The greatest objective is to make some arrangements to ensure that whatever the husband earns comes entirely into their possession because they are under the impression that the men are living in luxury and that they squander their money. Such women have rendered their husbands worthless. It has become very difficult for men to pursue employment without the womenfolk being around. It seems as though the women themselves are being employed. The women have resorted to such measures of sorcery and *ta'wiz* that the men have become ensnared in their traps, turning them into their disciples.
31. When there is any marriage or funeral in their family, the women get together and begin gossiping about their husbands and speak ill of them. The women in turn go back to their respective husbands and inform them of what transpired. The husbands then go and inform their friends and make a mockery of the whole thing. In short, the women spread stories that did not even occur.
32. These women have amulets and charms made for their husbands. They even request the women who come to their houses to have these amulets made for their husbands. In return for this favour, they give them some flour or pea-seeds without the in-laws coming to know of this. I am quite aware of some women who are forever in pursuit of an owl's tongue to feed it to their husbands no matter how obedient the husband is to her.
33. The actual reason for men losing their honour and the women gaining control over them is that they accompany their husbands on journeys and thereby become bold and courageous and gain full control of them. Once the woman realizes this, she has the courage to scold him several times a day. The poor husband listens to everything she has to say. At times, he even laughs and expresses his willingness and happiness.
34. All the above factors are found less among the wives of poor people and those living in the small villages. The reason for this is that they are not so intelligent, their pre-occupation with domestic tasks does not allow them to do this nor are they in the habit of picking fights all the time. They merely fulfil their tasks and pass their time in a good way. As for the woman who is self-opinionated, egotistic, self-centred, who is filled with the love for governing and comfort, and also has all these factors at her disposal will initiate numerous fights and arguments. This is because she has no work to do and no responsibilities. If she does not engage in all these arguments, what else can she do?
35. If such a woman is educated, then at times her ways and manners also become evil. These days, some enthusiastic people are clamouring for the education of women to be equal to that of men. It is due to this that all this vagrancy is present today and the evil consequences of this have already been experienced.
36. You will not find a woman (except a few) who advises her husband and informs him that she does not want any income other than that which is *halâl*. If a woman does this, her husband will never bring any *harâm* money or money that has been obtained by accepting bribes. On the contrary, women prompt and demand their

husbands to bring such *harâm* income. In fact, some of them will go to the extent of telling the husband that he has no proficiency in earning any money. A certain person earns the same money as you but you don't have anything. He has everything in his house. In this way, they utter many other things in order to prompt the husband into bringing more money. It is due to the desires of such women that the husband becomes disgraced and even ends up in prison.

37. The women possess jewellery and other items on which *zakât* is *wâjib*. It does not even cross their minds that they are answerable to Allah and that they should fulfil this obligation that is due to Allah. If the husband decides to pay the *zakât*, the woman does not allow him to do so - thinking that all that she has collected is decreasing. No matter how much you give them, they always find it little.

38. On account of the husband working far away, the woman is free to do whatever she wishes and becomes so desirous of luxury and comfort that when the husband returns home, she considers it below her dignity to see to his needs or to feed him with freshly cooked food. At times she will also remark that the husband was better off away from home. Why did he have to come home now?

39. How sad that today men have lost their dignity, their honour and their masculinity in the presence of the women of today and have been rendered absolutely weak.

40. If such a woman is able to read and write and someone has to secretly write a letter to her, won't she reply to that letter? Even if she does not reply to it, she will definitely read the letter with great attention and think over it. Later they will begin corresponding to each other and lead to other factors as well.

41. These days women who are able to read and write obtain novels from the shops and occupy themselves all the time in reading them. They spend all their time thinking of ways of obtaining such novels.

Request: We request the reader to read the beginning of the precautionary note again - the essence of which is that every woman is not evil and every man is not a saint. Therefore, the above factors do not apply to all women but certain women only

THE EDUCATION OF WOMEN

GLOSSARY (Explanation of Islamic Terms)

THE EDUCATION OF WOMEN

After knowing the Hadith, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject. More so because this subject was touched on in the journal "*al-Qasim*" volumes one and two. But because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, it is necessary to write a special and detailed article on this subject, and is therefore being repeated.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways: (1) there are those who do not oppose nor support the education of women. At the same time they do not place any importance on it, (2) those who are completely opposed to it, and (3) those who support it totally. All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that it does not regard any need whatsoever to educate women. This total disregard is both in their men and women. The proof of these people which has actually put them into confusion is the question whether women have to seek employment, because of which arrangements have to be made for their education? From this we can deduce that these people have not understood the object of education, they have not pondered over those verses and Ahaadith which have made the acquisition of knowledge compulsory on both male and female, nor have they understood the type of education which is *fard*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the Deen, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of "they are the ones who are on guidance

from their Lord", and in the hereafter he gets the glad tidings of "they are the one's who are successful". So the necessity of acquiring Deeni knowledge is obvious, both textually and logically. The textual proofs are as follows:

- 1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Anas)
- 2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Ali)
- 3) "The acquisition of *fiqh* (understanding of Deen) is *wajib* on every Muslim." (Hakim in his Tarikh on the authority of Anas)
- 4) "Acquire knowledge and pass it on to the people." (Darqutni on the authority of Abu Saeed, and Bayhaqi on the authority of Abu Bakr)
- 5) "Acquire knowledge before it is raised." (Daylami on the authority of Ibne Mas'ud on the authority of Abu Hurayrah)
- 6) "O people! hold on to knowledge before it is raised." (Tabrani and Khateeb on the authority of Abu Umamah)
- 7) "O people! seek knowledge before it is raised." (Ahmad and Daarmi, Tib and Abu al-Shaykh in his tafseer, and Ibne Mardawiyya on the authority of Abu Umamah)
- 8) "Destruction for the one who has no knowledge." (on the authority of Hudhayfah)

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, beliefs and good deeds are compulsory. And beliefs and good deeds are dependent on acquiring knowledge of them. This is something that is obvious. And that thing upon which a compulsory thing is dependent, is also compulsory. So to acquire knowledge is also compulsory. Nevertheless, that deeds are dependent on knowledge is something that is very obvious. But if we go a little further, then it even becomes seen or observed. Consequently, the state in which uneducated women are, can be seen by all: that they cannot distinguish between *kufir* and *shirk*, nor do they have any love for Iman and Islam. They blurt out whatever they want with regards to Allah Ta'ala. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or special incantations irrespective of whether these things are permissible or not. If this is the state of their beliefs, then what can be said of their salaah and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their salaah despite knowing that it is *fard*. Others do not respect it and do not regard it as compulsory, while others take ill omens from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufir*, while the first is regarded as *fisq* and a major sin. If this is the condition of their salaah and fasting, wherein no money is spent, then what will the condition of their *zakaat* and *hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and *Ibaadaat*, then there is no possibility of putting right their business and social dealings (*mu'aamalaat*). This is so because salaah, fasting, etc. are regarded as Deeni activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'aamalaat*. What improvements can uneducated women make?

If this is the condition of their *mu'aamalaat*, then when will their minds ever go towards reforming society (*mu'aasharat*)? This is so because *mu'aamalaat* are regarded as *huquq al-ibad* (the rights of fellow beings), as opposed to *mu'aasharat* because this aspect of *huquq al-ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'aamalaat* and *mu'aasharat*, when will any efforts be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'aamalaat*, and to a less degree, the effects of *mu'aasharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'aamalaat* and *mu'aasharat*. But when it comes to one's internal character or condition, then even its overwhelming effect is restricted to ones self. As a result of it being concealed, others do not even come to know of it whereby a person could be addressed as a religious or irreligious person. It is for this reason that giving importance to it is very rare, so much so that this is even the case among the pious. Then what can be expected of the masses?

Be that as it may, the real cause and reason for this complacency in all religious matters is a paucity of knowledge of the Deen. So where there is no knowledge at all, and added to this where the intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fard*. Consequently, the acquisition of Deeni knowledge being compulsory, as had been claimed

above, has now also been proven logically. And prior to this, it was also proven textually (i.e. through Ahaadith). It has now been established both ways that to acquire knowledge of the Deen is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, there could be some doubt that by establishing that acquiring Deeni knowledge is compulsory, it does not necessarily mean that it becomes compulsory to acquire education in the normal way: that books should also be taught to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of noting:

(1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for Hajj on foot. But in his time, trains and ships have been set aside to undertake that journey and he also has the money and ability to undertake that journey. It will therefore be compulsory on him to intend to undertake the journey, purchase the ticket and board the train or ship. To purchase the train or ship ticket and to board it in itself is not compulsory on him according to the *Shariah*, but because it is a means to fulfilling a *fard* act (i.e. hajj), it will also become compulsory on him. This is called *fard bil-ghayr* (i.e. compulsory because of another factor).

(2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is necessary. This happens to be the normal way of education. And to preserve Deeni knowledge is compulsory. So based on the first principle, it will also be compulsory to impart Deeni knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the Deen and who can answer the questions of those who need to know.

(3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the Deeni requirements of women. There are two reasons for this: (1) Because of *purdah* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they could use. In some places, even the men give no importance to matters of Deen, so where will they take the responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of the Deen. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is an *aalim*, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart Deeni knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has been totally uprooted.

We will now deal with the second group which is opposed to the education of women and which regards it as extremely harmful. It is their claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if she knows how to write, she becomes even more daring. She writes to whoever she wants and sends messages and greetings to whoever she wishes. Similarly, others also get the urge to express their desires by sending letters to her. When these messages reach her, she gets affected by them and also sends compassionate replies. This bond grows until whatever was bound to happen, happens. At times she does not reply, but keeps silent. Those who are ill at heart take this as a sign of acceptance and try to fill this void in the future by sending messages, greetings and letters. It is a general principle that, that which is written affects the ears. Furthermore, the ways of expression of some people are very enchanting and women are soft-hearted by nature. So for the web of shaytaan to spread is not surprising. If a woman to whom a letter was written was displeased, and she even expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she did not inform them about this. In this way, those who wrote the letter will be safe from any harm. They will get more bold and at the next opportunity, they will write again. All this happened because the women were educated. If they were uneducated, they would not have been able to write anything, nor would anyone come to know of them, and this whole chapter would have been closed.

This evil becomes even more conceivable when a particular woman's articles begin to appear in the newspapers. By reading these articles, those shayateen who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread even wider, especially if what she has written is in the form of a poem. These days, the outrage is even greater, because out of boastfulness, the name and even address of the writer is clearly stated, that she is the wife of so and so, or the daughter of so and so, residing in a particular place. All these evils came about because of their being able to read and write. If all these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with such explanations and excuses that no word will come against her. She will make excuses and pretensions and begin crying and say that she had said this and not that, etc.

She might even threaten to kill or drown herself until that poor person who had enquired about it will have to flatter her and he will not even dare uttering a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually explicit novels and poems that arouse one's desire. Due to this, one's nature becomes corrupted. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people. I do not deny nor reject these incidents, but I will definitely say that these people have worked with short-sightedness. They have not pondered over the reality of these incidents. The reality is that education is not responsible for all these evils. The responsibility either lies on the system of education, or the syllabus, or the methodology, or poor planning. In other words, it could have happened that those books were not taught with which one could learn the rules of *halaal* and *haram*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they studied different booklets in Urdu and increased their mastery over reading and writing. By getting the title of "educated person", they have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

Alternatively, it could have happened that despite the syllabus being beneficial and adequate, no effort was made to embed the themes of that syllabus into their hearts and nothing was done to ensure that they were put into practice. For example, if a girl who has been taught that *gheebah* (back-biting) is a sin does indeed make *gheebah*, she should be reminded immediately that what she is doing is contrary to what she learnt. Or she was taught the necessity of *hijab* (seclusion) or of speaking in a low tone, and thereafter a shortcoming or negligence was noticed in this respect, then she should be immediately reprimanded. Or she was taught to regard the greed for wealth and jewellery with contempt and later she expressed the desire for expensive clothing or unnecessary jewellery, then she should be immediately made mindful of this. In this way there is a hope that noble characteristics and good deeds will be inculcated in her.

Alternatively, it could have happened that her very nature and disposition did not have that capability and potential. Then in such a case, the idiom "imparting knowledge to the one who does not have the potential is like placing a ball on a dome" and the poem "how can a good sword be made from inferior steel?" Without good education, a person cannot become an *insaan* (total human)" will both apply. This discussion was connected to their very circumstances and actions. And as for those actions that were enumerated in regard to other corrupt persons, this is due to poor planning. The best way of combating this is to exercise sternness by employing the men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why are the women singled-out? If men had to face these same causes, they would also become like this. So on what grounds are women being stopped from education and men given full freedom in this respect? In fact, given full importance? After pondering on the reason for this difference, we find no answer except that evils committed by women or attributed to them are regarded as a cause of disgrace and distress. And if the same evils are committed by men or attributed to them, then society does not regard them as a cause of disgrace and distress. It is for this reason that when it applies to women, these evils have been regarded as barriers to their education, and not when it applies to men. Apart from this, it is obvious from the *Shariah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of condemnation for women, then so is the case for men. And if it is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal according to the *Shariah*, but unequal according to custom (*urf*), and this discrimination is actually practised, then it clearly shows that custom is being given preference over the *Shariah*. This is a very big branch of ignorance the cause of which is pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Accordingly, very often we hear them saying that a man is like a utensil: if it gets dirty ten times, and thereafter you wash it, it gets absolutely clean. A woman, however, is like the lustre of a pearl: if it comes off even once, it cannot come on again. In other words, this clearly means that when it comes to men, they regard sinning very lightly. And for women, they regard it very seriously. Apart from pride, there is a very great possibility of passing a *fatwa* (religious verdict) of *istikhfaaf* (belittling the rules of the *Shariah*).

Now, just the third group is left. These people support and defend the education of women but have erred in determining or laying down a system for it. Some of their mistakes have already been incorporated when discussing the second group above. For example, teaching the women to read the alphabets only and thereafter leaving them to read the different booklets and magazines of their choice. Or, for example, not ensuring that they put into practice what they learn - different examples in this respect were also mentioned. We will now mention some other mistakes of theirs. For example, instead of teaching them Deeni knowledge, some of the women are taught History, Geography and English. Worse than this, they also teach them the Bible. This is due to just blind following of the Europeans. In other words, they feel that the worth and credibility of their syllabus is dependent on this. But they do not think that even if there was no difference between the two of us in regard to customs, habits, natural inclinations and peculiarities, the

greatest distinction of religion still exists. That we follow the religion of Islam and they either follow no religion (which is the case with a majority of them), or they follow a religion opposed to our religion. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. In any case, this system of education of theirs has a specific basis. But if we had to choose their system of education, on what basis is it going to be? If the purpose of their education is different, as has just been mentioned, and our goal is different, as had been briefly explained when rectifying the mistakes of the first group, i.e. rectifying the beliefs, actions, transactions, social dealings, and morals; and this goal is dependent on Deeni knowledge - then it is obvious that for us to adopt their system of education is unsuitable or incompatible. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired Deeni knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, History, Geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is only experienced by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *purdah* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *purdah*. Therefore, to teach them these things is fruitless and a waste of time. In fact, apart from being fruitless, it will also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, Mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then whoever wishes, he could check and see for himself that no other system or education can teach good manners and character the way Deen can. Hence, take a person who has been totally influenced by Deeni knowledge and another person who has been totally influenced by modern civilization. Thereafter, compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then his mistake will be that he has misunderstood the meaning of a particular concept. At this very moment, if some religious person comes to mind who has some short-coming in real character, then the reason for this will be that he did not take full benefit from Deeni knowledge. In other words, Deen has many aspects: beliefs, actions, *mu'aamalaat* (transactions), *mu'aasharat* (social relations), and self-purification. Some people regard only salaah and fasting as knowledge of the Deen and only people who fulfil these duties as religious people. This is a mistake in itself. To have sufficient knowledge of all the aspects of Deen mentioned above is called Deeni knowledge. And those who abide by the rules of all these aspects are called religious people. So that person who was called a religious person but was found to be wanting in his character, is in reality not fulfilling all the aspects of the Deen. And the discussion is on that person who is influenced by **all** the aspects. Now the doubt has been cleared. The author has written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from Deeni education. It is this very Deeni knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that is in our homes and begging from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions. This is more so when the person in whose company one is, is followed and respected. Obviously, who can be more worthy of following and respect than one's teacher? So in this case, that liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom *hayaa'* (shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *hayaa'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have *aql* (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to stop them.

Similarly, if the female teachers are not like this, but the class mates and school mates are like this (i.e. liberal and shameless), then being close to them will also cause many harms.

After this discussion, the condition of two evils, which are presently widespread, may also have come to the fore. One is the construction of girl's schools, and like normal *madrasahs*, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come here and stay in secluded places; incidents have shown and experience has proven that here such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going to her daily or weekly for tuition in something or some craft, then both her chastity and Iman will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Quran correctly. Thereafter, Deeni books which have been written in simple language and in which all aspects of the Deen have been dealt with completely (in my opinion, the ten parts of Bahishti Zewar are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are "shameful" should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is an *aalim*, she could ask him, or her husband could inquire from an *aalim* on her behalf.

At the end of Bahishti Zewar, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Together with education, practising on the knowledge should also be seen to. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for *ilm* and *amal* (knowledge and practicing on it). They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Quran, Hadith, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Quran only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

Ashraf Ali Thanwi

GLOSSARY (Explanation of Islamic Terms)

Aabid: One who preoccupies himself with *ibaadah* and shows relatively less interest towards knowledge.

Aalim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Allah: Almighty God. The most well-known of His many names. Allah refers to the one and only being who is worthy of worship.

Auliya: Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

Baitul Maqdis: Also known as *Masjidul Aqsa* or the furthest masjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as *Baitul Muqaddas*.

Banu Isra'eel: Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.

Barakah: Literally means "blessings". Also used to refer to the experiencing of abundance even in things which are little.

Bid'ah: Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of *ibaadah*. A *bid'ah* is a major sin in Islam.

Dajjal: Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before *Qiyamat*. He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.

Deen: Literally means "religion". Here it refers to the religion of Islam.

Dua: Supplication, prayer or devotional phrases.

Durood: Salutations to Rasulullah sallallahu alayhi wa sallam.

Eid: Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of *Ramadaan* and also on the 10th day of *Zil Hijjah*.

Eid-gah: That place where the *Eid* salaah is performed.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. To reject a *fard* act amounts to *kufr*.

Fatwa: A formal legal opinion or verdict in Islamic law.

Ghayb: Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are: hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.

Ghayr-

mahram: Refers to all those people with whom marriage is permissible.

Ghusl: Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadith: Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallallahu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.

Haid: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Halaal: That which is lawful or permissible in Islam.

Haraam: That which is unlawful or prohibited in Islam.

Haud-e-Kauthar: The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.

Hijaab: See Purdah.

Ibaadah: Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.

Iblis: This is the name of *shaytaan*, or the cursed devil.

Ihraam: Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.

Ilhaam: Literally means "inspiration". Here it refers to those things or ideas which Allah puts into the minds of His pious servants.

Imaan: Literally means "faith". Here it refers to believing in Allah Ta'ala as the one and only God and believing that Muhammad sallallahu alayhi wa sallam is His messenger.

Imam Mahdi: He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of *qiyamat* will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.

Istihaada: This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifas* period.

Istinja: Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Jaahil: Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jahannam: Hell. A dweller of hell is called a jahannami.

Jannah: Heaven or paradise. A dweller of heaven or paradise is called a jannati.

Jinn: Refers to beings that have been created by fire. They take on different shapes and forms.

Ka'bah: The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allah".

Kafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.

Kalimah: Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.

Karaamaat: Plural of *karaamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah. Saints cannot perform any miracles of their own accord.

Kashf: Literally means "manifestation".

Khalifah: Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".

Khilaal: This term is generally used in the act of wudu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Kuffar: Plural of *kafir*.

Kufr: The state of disbelief.

Makruh: That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi*. *Makruh-e-tahrimi* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *fasiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mani: Semen or sperm.

Masah: The act of passing of wet hands over a particular part of the body.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *mas'ala* is *masa'il*.

Mazi: Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'zur: Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the *ma'zur*.

Mehr: Dowry which is given to the wife at the time of marriage.

Mi'raj: Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallallahu alayhi wa sallam to the seven heavens wherein he communicated with Allah.

Miswaak: A thin stick or twig which is used to clean the teeth.

Mu'aamalaat: Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.

Mu'aasharat: Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.

Muharram: The first month of the Islamic calendar.

Mu'jizah: Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Musalli: One who is offering salaah.

Mushrikeen: Plural of *mushrik*. A polytheist or one who ascribes partners to Allah.

Mustahab: Literally means "preferable or desirable". Refers to that act which was done by Rasulullah sallallahu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.

Nafl: Literally means "optional". According to the jurists it has a similar ruling to that of *mustahab*.

Najaasat: Refers to impurity. *Najaasat* is of two types: *najaasat-e-ghaleezah* (heavy impurity) and *najaasat-e-khafeefah* (light impurity). The rules concerning *najaasat* have already been mentioned in the relevant chapters.

Najis: That which is impure.

Nifaas: Refers to the flowing of blood after child-birth.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "*hijab*". Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.

Qada: Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.

Qiblah: The direction in which one faces when offering salaah.

Qiyaamat: The day of resurrection.

Sahabah: The companions of Rasulullah sallallahu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.

Sahabi: Singular of *sahabah*.

Sajdah: The act of prostrating.

Salaat: Literally means "prayer". In Islam it refers to a specific act in which one prays to Allah. It is one of the five pillars of Islam.

Shariah: The Islamic Law.

Shayateen: Plural of *shaytaan*.

Shaytaan: The accursed devil, *Iblis*. He was from among the *jinn*.

Shirk: Polytheism or ascribing partners to Allah.

Sunnat: *Sunnat* is that action which Rasulullah sallallahu alayhi wa sallam did or sanctioned. *Sunnat* is of two types: *sunnat-e-mu'akkadah* and *sunnat-e-ghayr-mu'akkadah*. *Sunnat-e-mu'akkadah* is that which Rasulullah sallallahu alayhi wa sallam continuously carried out. To leave out such a type of *sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnat-e-ghayr-mu'akkadah is that which Rasulullah sallallahu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of *sunnat* entails reward and to leave it out does not necessitate any punishment.

Tafsir: Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.

Taqdir: Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.

Tawaaf: Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaaf* of any other place irrespective of how sacred it may be.

Ta'wiz: An amulet which is generally suspended around the neck.

Tayammum: The act of purifying oneself with pure sand in the absence of water.

Ta'zias: Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during *Muharram*. This is an innovation and should be totally rejected.

Ulama: Plural of *Aalim*.

Ummat: Literally means "community or nation". Here it refers to the Muslim community or nation.

Umrah: Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many rites of *Hajj* are left out and that it could be performed throughout the year.

Wahi: Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.

Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.

Wali: Singular of *auliya*.

Waqf: Endowment. In Islamic law it refers to endowing a place or thing in the name of Allah.

Wudu: Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaah.

Zakaat: Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.

Zam zam: Name of a well in Makkah. The water that comes out from this well is called *zam zam* water. Drinking of *zam zam* water is included in the rites of *Hajj*.